





PEICE

1861

15

12



THE
FAMILY BIBLE;

CONTAINING

THE OLD AND NEW TESTAMENTS,

WITH

BRIEF NOTES AND INSTRUCTIONS,

DESIGNED

TO GIVE THE RESULTS OF CRITICAL INVESTIGATION, AND TO ASSIST
COMMON READERS TO UNDERSTAND THE MEANING OF THE
HOLY SPIRIT IN THE INSPIRED WORD.

INCLUDING

THE REFERENCES AND MARGINAL READINGS OF THE
POLYGLOT BIBLE.

PUBLISHED BY THE
AMERICAN TRACT SOCIETY,
150 NASSAU-STREET, NEW YORK.

THE BOOK OF JOB.

THE design of the book of Job will best appear from a brief survey of its plan. Job, a man eminent above all others for his uprightness and piety, is accused by Satan of serving God from mercenary motives. To show the falsehood of this charge, God permits Satan first to take from Job his property and his children, and afterwards to smite him with a loathsome and distressing disease. Thus stripped of every thing that could make life valuable, the patriarch still holds fast his integrity and blesses God. His three friends, who have come to comfort him, amazed and confounded at the greatness of his calamities, sit down with him in silence for seven days. After this, Job, with vehement expressions of grief and impatience, curses the day of his birth. The three friends sharply rebuke him for the manifestation of what they consider to be a rebellious spirit, and enter into an earnest controversy with him upon the false ground that special calamity comes only as a punishment for special wickedness, and is therefore itself a proof of such wickedness. Accordingly, they exhort him to repent of his past sins, and seek God's forgiveness, as the sure means of removing his present misfortunes. Conscious of his integrity, Job, with much warmth and asperity, repels their unjust charges, and refutes their false arguments by an appeal to facts. The ground he takes is, that, by some inscrutable plan of God, calamity comes alike upon good and bad men. He passionately beseeches God to show him why he thus deals with him; and, according as faith or despondency prevails in his soul, he sometimes expresses the firm hope that he shall come out of his troubles like gold tried in the fire; at other times, the fear that he shall speedily sink down to the grave under the weight of his sorrows, and nevermore see good. Having put to silence his three friends by an array of facts to which they can make no reply, he freely expresses his belief that the hypocrite's end shall be destruction, chapter 27; shows that the wisdom by which God governs the world is above the comprehension of man, whose true wisdom lies in fearing and obeying his Maker, chapter 28; contrasts his present calamities with his former prosperity, chapters 29, 30; and closes with a solemn protestation of his integrity, chapter 31.

Elihu, a young man who has hitherto been a silent spectator, now takes up the argument upon the ground that trouble is sent by God upon men as a discipline, that by it they may be made aware of their errors and infirmities; and that, if they make a right improvement of it, by bearing it with patience and submission, and looking to God in penitence and prayer for its removal, it will end in renewed and higher prosperity. To show the unreasonableness of charging injustice upon God, he dwells at length upon his infinite greatness and power. The special ground of Job's trial, as given in the first two chapters, Elihu could not of course understand. But his general position in regard to human afflictions is right, and it is to be carefully noticed that their issue in the case of a good man, as described by him, is precisely what happens to Job when he humbles himself before his Maker.

Jehovah now addresses Job out of the whirlwind, rebuking him for his presumptuous language, and setting before him His infinite perfections, manifested in the creation and government of the world, as a sufficient proof that He must be just in his dealings with men, and that to arraign Him at the bar of human reason is folly and presumption. Job now humbles himself before God, and God publicly justifies him to his three friends, declaring that he has spoken of Him the thing which is right, chapter 42:8. This is to be understood as referring not to the *spirit* manifested by Job, which God had sharply rebuked, but rather to the *ground* taken by him in respect to God's dealings with man. By God's direction, the three friends now offer sacrifices; Job prays for them, and his former prosperity is restored to him in double measure.

From this sketch of the plan of the book, it is manifest that its *design* is to show that God governs the world not upon the principle of simple retribution, so that the righteous are always free from calamity, and the wicked always speedily punished, but rather, according to an inscrutable plan, which allows outward sorrow to come upon the righteous as well as upon the wicked, yet so that the sufferings of good

men are always intended for their benefit, and will in the end conduct them to a higher degree of true prosperity and happiness.

Job plainly belonged to the patriarchal period. This appears from his longevity. He lived after his trial a hundred and forty years, chapter 42:16, and he must have been then considerably advanced in life. This points to a period earlier, perhaps, than that of Abraham. To the same conclusion are we brought by the fact that no form of idolatry is mentioned in the book, but only the worship of the heavenly bodies. The simplicity of the patriarchal age appears, moreover, in all its descriptions. But we cannot from this infer with certainty that the book was written in the patriarchal age, for the inspired author may have received from the past the facts which he records. The book is written in pure Hebrew, and has, moreover, all the freedom of an original work, as distinguished from a translation. The author was intimately acquainted with both Arabian and Egyptian scenery. Whether, as some suppose, he was Moses, or a Hebrew of a later day, cannot be known to us.

CHAPTER I.

1 The holiness, riches, and religious care of Job for his children. 6 Satan, appearing before God, by calumny obtains leave to tempt Job. 13 Understanding of the loss of his goods and children, in his mourning he bleaseth God.

THERE was a man in the land of Uz,^a whose name was Job;^b and that man was perfect and upright, and one that feared God,^c and eschewed evil.

2 And there were born unto him seven sons and three daughters.

3 His substance^d also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household;^e so that this man was the greatest of all the men^f of the east.

4 And his sons went and feasted in their houses, every one his day; and sent and called for their three sisters to eat and to drink with them.

5 And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt-offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts.^g Thus did Job continually.

6 Now there was a day^h when the sons of God came to present themselves before the LORD,ⁱ and Satan^k came also among them.^l

7 And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and

^a Moses is thought to have written the book of Job while among the Midianites, B. C. 1520. ^b 1 Chr. 1-17, 32; Lam. 1:21. ^c Ezek. 14:11, 20. ^d Prov. 10:6. ^e 1 Or, cattle. ^f 1 Or, husbandry. ^g 1 Heb. sons. ^h Lev. 24:15, 16. ⁱ 1 Heb. all the days. ^j Job. 2:1, etc. ^k 1 Kings 22:19, ch. 3-7. ^l 1 Heb. the adversary.

CHAPTER I.

1. Uz; a district in Arabia, east of Palestine. Perfect and upright; a man who habitually feared God and obeyed all his commandments. Like Zachariah and Elizabeth, he was "righteous before God, walking in all the commandments and ordinances of the Lord blameless." Luke 1:6. Feared God; with childlike, reverential, holy fear. Eschewed; departed from, avoided.

1. His day; his birthday, chap. 3:1-3.

5. Sent and sanctified them; he directed them to perform those outward cleansings which were a necessary preparation for offering sacrifices, and which were a sign of that purity of heart and life which God requires of all his worshippers, and which Job inculcated on his children by both precept and example. Cursed God in their hearts; dishonored him by unworthy and wicked thoughts of him.

said, From going to and fro in the earth, ^{A. M. 2481} and from walking up and down in it.^{B. C. about 1520.}

8 And the LORD said unto Satan, Hast thou considered¹ my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

9 Then Satan answered the LORD, and said, Doth Job fear God for naught?

10 Hast not thou made a hedge about him,^h and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substanceⁱ is increased in the land.

11 But put forth thy hand now, and touch all that he hath,^j and he will curse thee^k to thy face.^l

12 And the LORD said unto Satan, Behold, all that he hath is in thy power;^m only upon himself put not forth thy hand. So Satan went forth from the presence of the LORD.

13 And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house;ⁿ

14 And there came a messenger unto Job, and said, The oxen were ploughing, and the asses feeding beside them:

15 And the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

16 While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the

sary; 1 Chr. 21:1, Zech. 3:1; Rev. 12:9, 10. ¹ Heb. in the midst of them. ² Matt. 12:43, 1 Pet. 5:8. ³ Heb. set thy heart on. ⁴ Ps. 31:7. ⁵ 1 Or, cattle. ⁶ 1 Ch. 10:21. ⁷ Heb. if he curse thee not. ⁸ Isa. 8:21. ⁹ 1 Heb. hand; Gen. 10:6. ¹⁰ 1 Esd. 9:12. ¹¹ Or, a great fire.

Thus did Job continually; habitually, after each yearly feast of his assembled households.

6. The sons of God; the angelic hosts, as in chap. 38:7. The scene of this transaction is laid in heaven. Compare 1 Kings 22:13.

9. For naught; without being paid for it. Satan means to insinuate that Job's piety is wholly selfish, and will vanish as soon as he finds that it ceases to bring to him a reward of earthly good.

10. Made a hedge about him; to defend him from all evil. Blessed the work of his hands; rewarded him abundantly for his seeming piety.

11. Touch all that he hath; destroy it. Curse thee to thy face; openly, with daring impiety.

12. Upon himself put not forth thy hand; do not injure him in his person.

13. Sabeans; an Arab tribe.

A. M. 2384.
B. C. about
1520.

servants, and consumed them; and I only am escaped alone to tell thee.

17 While he *was* yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

18 While he *was* yet speaking, there came also another, and said, Thy sons and thy daughters *were* eating and drinking wine in their eldest brother's house:

19 And behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

20 Then Job arose, and rent his mantle;^a and shaved his head, and fell down upon the ground, and worshipped.^b

21 And said, Naked came I out of my mother's womb, and naked shall I return thither:^c the LORD gave, and the LORD hath taken away;^d blessed be the name of the LORD.^e

22 In all this Job sinned not,^f nor charged God foolishly.^g

CHAPTER II.

1 Satan appearing again before God obtaineth further leave to tempt Job. 7 He smiteth him with sore boils. 9 Job reproveth his wife, moving him to curse God. 11 His three friends condole with him in silence.

AGAIN there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.^a

2 And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

^a Heb. rushed. ^b Heb. from asside. ^c Or. robe. ^d Gen. 37:29. ^e 1 Pet. 5:6. ^f 1 Tim. 6:7. ^g Lam. 3:34. ^h Psa. 9:8, 52. ⁱ ch. 2:10. ^j Or, attributed folly to God. ^k ch. 1:6, etc. ^l ch. 27:5, 6; Psa. 26:1; 41:12.

17. *The Chaldeans*; a troop of pillagers from near the Euphrates.

20. *Rent his mantle, and shaved his head*; in token of deep mourning.

21. *Shall I return thither*; to the womb of the earth, which is the mother of all mankind. He uses the word "womb" in a twofold sense, first literally, and then figuratively.

22. *Charged God foolishly*; that is, as in the margin, attributed folly to God.

INSTRUCTIONS.

1. God sometimes bestows on his children great wealth, numerous friends, and abundance of earthly blessings, and thus increases their obligations to love and serve him.

4. It is proper to partake of the bounties of Providence with gratitude and joy; and pleasant when brothers and sisters love one another, rejoice in each other's society, and together celebrate the goodness of God.

5. Seasons of feasting are seasons of peculiar danger. While men partake freely of God's gifts they are tempted to forget or in some other way to dishonor the giver, and thus they need his pardoning mercy through Jesus Christ.

9. Those who contend that all religion is selfish, and that good men serve God only because he does them good, resemble Satan and take part with him in promoting his cause.

12. Satan, if permitted by God, may not only tempt men to sin, but bring upon them great and sore calamities.

3 And the LORD said unto Satan, Hast thou considered my servant Job, that *there* is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity,^b although thou movest me against him, to destroy him^c without cause.

4 And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life.^d

5 But put forth thy hand now, and touch his bone and his flesh, and he will curse thee to thy face.

6 And the LORD said unto Satan, Behold, he is in thy hand; but^e save his life.

7 ^f So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown.

8 And he took him a potsherd to scrape himself withal; and he sat down among the ashes.^g

9 ^h Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die.

10 But he said unto her, Thou speakest as one of the foolish women speaketh. What! shall we receive good at the hand of God, and shall we not receive evil?^k In all this did not Job sin with his lips.^l

11 ^m Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite,^m and Bildad the Shubite,ⁿ and Zophar the Naamathite: for they had made an appointment together to come to mourn with him, and to comfort him.^o

12 And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven.^p

¹ Heb. scallion him up. ² Matt. 6:25. ³ Or, only. ⁴ Matt. 11:21. ⁵ Jas. 5:10, 11. ⁶ 1 Ps. 39:1. ⁷ Gen. 30:11; Jer. 49:7. ⁸ Gen. 2:2. ⁹ Rom. 12:15. ¹⁰ Neh. 9:1; Lam. 2:10.

20. Good men will not overlook God's hand when calamities come upon them, nor fail to humble themselves before him.

21. Nothing so sustains the soul in the day of severe trial, as the thought that God sends it.

CHAPTER II.

3. *He holdeth fast his integrity*; persevered in yielding obedience to God, notwithstanding his calamities.

4. *Skin for skin, yea, all that a man hath will he give for his life*; Satan here renews his charge of selfishness against Job. True he has lost his property and his children, but his person yet remains unharmed. Should God touch him here, he will renounce his allegiance to God, and blaspheme his name. To show the falsehood of this, exhibit the nature of true religion, and prepare Job for greater good in the end, God permitted Satan to try it.

7. *With sore boils*; his disease is generally regarded to have been a malignant and painful species of leprosy.

8. *Potsherd*: a piece of earthen ware.

10. *Shall we not receive evil?* though Satan was the instrument, yet Job viewed his trials as coming from God; and as such, he humbly submitted to them.

12. *Knew him not*; he was so altered by his disease, that at first they did not recognize him. *They lifted up their voice and wept*; when they saw how dreadfully he was afflicted.

INSTRUCTIONS.

3. Though true religion has been proved a thousand

13 So they sat down with him upon the ground^a seven days and seven nights,^b and none spake a word unto him: for they saw that *his* grief was very great.

CHAPTER III.

1 Job curses the day and services of his birth. 13 The ease of death. 20 He complaineth of life, because of his anguish.

AFTER this opened Job his mouth, and cursed his day.

2 And Job spake,^c and said,

3 Let the day perish wherein I was born,^e and the night *in which* it was said, There is a man-child conceived.

4 Let that day be darkness; let not God regard it from above, neither let the light shine upon it.

5 Let darkness and the shadow of death stain^f it; let a cloud dwell upon it; let the blackness of the day terrify it.^g

6 *Is for* that night, let darkness seize upon it; let it not be joined unto^h the days of the year; let it not come into the number of the months.

7 Lo, let that night be solitary; let no joyful voice come therein.

8 Let them curse it that curse the day, who are ready to raise up their mourning.^{i,j}

9 Let the stars of the twilight thereof be dark; let it look for light, but have none; neither let it see the dawning of the day:^k

10 Because it shut not up the doors of my *mother's* womb, nor hid sorrow from mine eyes.

11 Why died I not from the womb? why did I

^a Ezra 9:3-5. ^b Gen. 50:10. ^c Heb. *answered*. ^e ch. 10:18, etc.; Jer. 29:14. ^f Or, *challenge*. ^g Or, *let them terrify it, as those who have a bitter day*; Am 8:10. ^h Or, *rejoice among*. ⁱ Or, *a levitation*. ^j Jer. 9:17-20.

times to be genuine, yet Satan and his agents still insist that it is all hypocrisy and selfishness. To show the falsehood of this, God sometimes suffers him to visit his people with calamities, while he so sustains them by his grace as to silence the objections of foolish men.

9. Our most intimate friends may become our greatest tempters, and thus, unless resisted, our most dangerous foes.

10. God is wise and good, not only in the mercies which he bestows, but in the trials which he sends or permits. While grateful for the one, we should be submissive under the other, and thus strive to honor him in both.

12. Sickness and trials may so emaciate and disfigure our bodies that our friends will hardly know us, and our sufferings be such that they can give us no relief.

CHAPTER III.

1. *His day*; the day of his birth, feeling that he had been deprived of all his possessions and of all capacity to enjoy life, and that thus existence had become a heavy calamity to him. The language of Job throughout this chapter is that of passionate complaint against God's providence, and in using it he sinned; but Satan could not prevail with him to curse his Maker.

8. *Them—that curse the day*; magicians, who were supposed to have power to curse certain days, as well as persons. Compare what Balaak says to Balaam, Num. 22:6. *To raise up their mourning*; or, as the margin, to raise up levitation. He would have the most powerful enchanters employed, who, according to the superstitious belief of the multitude, were able to raise up levitation from the deep.

12. *Prevent me*; in the old English sense of anticipating, being ready beforehand to meet one.

not give up the ghost when I came out of the belly?

12 Why did the ucces prevent me?^e or why the breasts that I should suck?

13 For now should I have lain still and been quiet, I should have slept: then had I been at rest,

14 With kings and counsellors of the earth, which build desolate places for themselves;^f

15 Or with princes that had gold, who filled their houses with silver:

16 Or as a hidden untimely birth I had not been;^g as infants *which* never saw light.

17 There the wicked cease *from* troubling; and there the weary^h be at rest.

18 *There* the prisoners rest together; they hear not the voice of the oppressor.

19 The small and great are there; and the servant *is* free from his master.

20 Wherefore is light given to him that is in misery, and life unto the bitter *in* soul;

21 Which longⁱ for death,^h but it *cometh* not; and dig for it more than for hid treasures;

22 Which rejoice exceedingly, *and* are glad, when they can find the grave?

23 *Why is light given* to a man whose way is hid, and whom God hath hedged in?ⁱ

24 For my sighing *cometh* before I eat;^j and my roarings are poured out like the waters.

25 For the thing which I greatly feared is come upon me,^k and that which I was afraid of is come unto me.

26 I was not in safety, neither had I rest, neither was I quiet; yet trouble came.

^g Heb. *exults of the morning*. ^e Isa. 66:12. ^f ch. 15:25. ^g Psa. 58:5. ^h Heb. *weared in strength*. ⁱ Heb. *wait*. ^j Rev. 9:6. ^k ch. 19:3; Lam. 3:7. ^l Heb. *my meat*. ^m Heb. *I feared a fear, and it came upon me*.

11. *Desolate places for themselves*; cities in the desert; or perhaps sepulchres, which they built where they might rest and be quiet. Had he died at his birth, Job thought he should have rested with equal quietness.

19. *There*; in the grave, which Job here regards as a place of rest from the sufferings of life.

20. *Unto the bitter in soul*; to him who pines in misery.

21. *Dig for it*; earnestly desire and seek it.

23. *Whose way is hid*; so that he can see no possibility of escape from his sufferings. *Hedged in*; so that he is shut up to calamity, without the hope of release.

25. *The thing which I greatly feared is come upon me*; or, "When I fear a fear, it comes upon me;" calamities more and more dreadful follow each other in quick succession.

INSTRUCTIONS.

3. A good man under trials may become fretful and peevish, have hard thoughts of God and his ways, and may say things which he will afterwards see to be foolish and wicked, and of which he will be utterly ashamed. Chap. 42:3-6.

11. Men if left to themselves under trials, may wish that they were dead, and be tempted sometimes even to kill themselves; but this is rebellion against God, and is the way to increase their own sorrows. 1 Sam. 28:15-20; 31:1; Matt. 27:3-5; Mark 14:21.

23. Men sometimes wonder why it is that God preserves their lives, when they seem to be receiving no good themselves, and doing no good to others. But God has wise and good reasons; and through their preservation and trials, may bless not only them, but multitudes of others to the end of time and to eternity. Rom. 11:7; 1 Tim. 1:16.

A. M. 2184.
B. C. about 1520.

CHAPTER IV.

1 Eliphaz reproveh Job for want of religion. 7 He teacheth God's judgments to be not for the righteous, but for the wicked. 12 His fearful vision, to humble the excellency of creatures before God.

THEN Eliphaz the Temanite answered and said,

2 If we essay to commune* with thee, wilt thou be grieved? but who can withhold himself from speaking?[†]

3 Behold, thou hast instructed many, and thou hast strengthened the weak hands.[‡]

4 Thy words have upholden him that was falling, and thou hast strengthened the feeble[§] knees.

5 But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled.

6 Is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways?

7 Remember, I pray thee, who ever perished, being innocent? or where were the righteous cut off?

8 Even as I have seen, they that plough iniquity, and sow wickedness, reap the same.^b

9 By the blast of God they perish, and by the breath of his nostrils[‡] are they consumed.

10 The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions, are broken.^c

11 The old lion perisheth for lack of prey, and the stont lion's whelps are scattered abroad.

12 Now a thing was secretly[§] brought to me, and mine ear received a little thereof.

* Heb. a word. † Heb. refrain from words. ‡ Isa. 35:3. § Heb. bowing; Heb. 12:12. ^b Gal. 6:7, 8. [†] That is, his anger; ch. 15:30; Isa. 11:4. ^c Psa. 50:6. [§] Heb. by stealth. [¶] Heb. met me. ^{||} Heb. the multitude of. † Or, I

CHAPTER IV.

3. The weak hands; persons that were ready to faint and depend upon trouble.

5. It; distress.

6. Is not this thy fear; that is, thy religious fear, or thy piety. The meaning of Elihu, according to our version, is, that Job's fear of God, trust in him, and uprightness of life, for which he has enjoyed so high a reputation, ought now, if they be indeed genuine, to sustain him; since it is not possible, under the righteous government of God, that the innocent and righteous should perish. But many propose to render, "Should not thy fear be thy confidence? thy hope, should it not even be the righteousness of thy ways?" which, however, comes to substantially the same idea.

7. Who ever perished, being innocent? this is true if we look to the final end of the righteous, but not true if we look simply to their outward lot in this world; and here lay the mistake of Job's friends. They looked upon this world as a state not merely of trial, but of retribution. In this Job justly differed from them; and this was the point of controversy between them.

8. Plough—sow; practise. Reap the same; experience the fruit or effects of their sins. Verses 9–11.

10. The roaring of the lion; the lion here represents haughty and powerful sinners, who prosper for a while, and then are violently destroyed. Compare Psa. 37:35, 36.

12. Secretly brought; revealed in a dream or vision.

16. It; the spirit.

17. More just than God? so that he can rightly arraign the conduct of his Maker? Ought he not rather to submit to all His dispensations?

19. Them that dwell in houses of clay; a figurative description of man's mortal frame, as weak and perishable.

20. From morning to evening; either within the space of a single day, as a poetic description of the brevity of life; or, all day long, that is, continually.

13 In thoughts from the visions of the night, when deep sleep falleth on men,

14 Fear came upon me,[‡] and trembling, which made all[¶] my bones to shake.

15 Then a spirit passed before my face; the hair of my flesh stood up;

16 It stood still, but I could not discern the form thereof; an image[§] was before mine eyes, there was silence, and I heard a voice,[†] saying,

17 Shall mortal man be more just than God? shall a man be more pure than his Maker?

18 Behold, he put no trust in his servants; and his angels he charged with folly;[‡]

19 How much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth?

20 They are destroyed[§] from morning to evening: they perish for ever without any regarding it.

21 Doth not their excellency which is in them go away?[¶] they die,[†] even without wisdom.

CHAPTER V.

1 The harm of inconsideration. 3 The end of the wicked is misery. 6 God is to be regarded in affliction. 17 The happy end of God's correction.

CALL now, if there be any that will answer thee; and to which of the saints wilt thou turn?[†]

2 For wrath killeth the foolish man, and envy[‡] slayeth the silly one.

3 I have seen the foolish taking root:[§] but suddenly I cursed his habitation.

heard a still voice. † Or, nor in his angels, in whom he put light. ‡ 2 Pet. 2:1. § Heb. beaten in pieces. ¶ Psa. 146:3, 4. † Isa. 2:22 † Or, look. ‡ Or, indignation. § Psa. 37:35.

INSTRUCTIONS.

3. The ability and disposition to give instruction to the ignorant, consolation to the sorrowful, and encouragement to the despairing, are valuable traits of character, which should be diligently cultivated and faithfully improved for the benefit of men.

5. It is much easier to preach than to practise; and those instructions which we give to others, and which sometimes comfort and support them, we at other times fail properly to apply for our own direction and benefit.

7. The idea of Eliphaz and his friends, that good men will not be afflicted or suffer a violent death, and that of course the afflictions of Job proved him to be what Satan accused him of being, a hypocrite, was false. By adopting this idea and applying it to Job, they joined themselves with Satan in tormenting him. John 16:33; Rev. 7:14.

13. Dreams are not now to be relied on; and yet, if they are the means of suggesting important thoughts and leading to useful reflections, they should be gratefully acknowledged and made subservient to our own good and that of others.

18. In comparison with God, all created wisdom, power, or goodness are as nothing. His perfections infinitely surpass all finite conceptions.

CHAPTER V.

1. Answer thee; as a friend and patron, ready to support thy cause. The saints; here probably the holy angels.

2. Envy; more exactly, as the margin, indignation. It is the wrath and indignation of one who rebels against the discipline of God's providence, which Eliphaz means. These are the means of ruin to the wicked who indulge them.

3. Foolish; here, as throughout the book of Job, the foolish are the wicked, who are destitute of true wisdom. Suddenly I cursed his habitation; I saw destruction suddenly come upon his habitation, and pronounced it accursed.

4 His children are far from safety, and they are crushed in the gate, neither is there any to deliver them.

5 Whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their substance.

6 Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground;

7 Yet man is born unto trouble,^a as the sparks fly upward.^b

8 I would seek unto God, and unto God would I commit my cause:

9 Which doeth great things and unsearchable;^c marvellous things without number:^d

10 Who giveth rain upon the earth, and sendeth waters upon the fields:^e

11 To set up on high those that be low; that those which mourn may be exalted to safety.

12 He disappointeth the devices of the crafty,^b so that their hands cannot perform their enterprise.^f

13 He taketh the wise in their own craftiness;^c and the counsel of the froward is carried headlong.

14 They meet with darkness in the daytime, and grope in the noonday as in the night.

15 But he saveth the poor from the sword, from their mouth, and from the hand of the mighty.^d

16 So the poor hath hope, and iniquity stoppeth her mouth.

17 Behold, happy is the man whom God correcteth:^e therefore despise not thou the chastening of the Almighty:

18 For he maketh sore, and bindeth up: he woundeth, and his hands make whole.^f

* Or, iniquity. † Or, labor. ‡ 1 Cor. 10:13. § Heb. sons of the burning coal left up to fly. ¶ Heb. there is no search. †† Heb. till there be no number. ‡ Heb. out-pluck. § N-h. 4:15. * Or, any thing. † 1 Cor. 3:19. ‡ Or, run into. § Isa. 59:19. † Amos 5:9. ‡ Psa. 107:41. †† Heb. 12:5. ††† Jas. 1:12. †††† Deut. 32:39. ††††† Psa. 91:3. †††††† Psa. 37:19. ††††††† Heb. hands. †††††††† Or, when the tongue

4. Crushed in the gate; and condemned in the place where judgments were issued.

5. Even out of the thorns; here probably a hedge of thorns intended for the protection of the harvest.

6. Cometh not forth of the dust; affliction does not come by chance; it is ordered by God, and therefore should be cheerfully submitted to.

7. As the sparks fly upward; it is as natural for fallen man to sin and suffer, as for sparks to fly upward.

8. I would seek unto God; if I were in thy place; thus expressing the duty of all men in affliction.

13. The wise; the worldly wise. The froward; the perverse who disobey God.

15. The poor; the afflicted, who trust in God.

17. Whom God correcteth; and who receives correction in a proper manner.

19. In six troubles—in seven; a definite is here put for a large indefinite number.

21. Hid; safe, where the scourge of the tongue cannot find thee. "The scourge of the tongue" represents those false accusations which expose a man to the spoiling of his goods, to imprisonment, and even death.

23. In league with the stones; they shall not hurt thee.

24. Not sin; not wander, err, or miss the way to his house, but find it safe as he left it.

25. Great; numerous and prosperous.

26. In a full age; not meet a premature death.

27. We have searched it; learned from observation, that those who feel and act right, are delivered or saved from trouble; and those only continue to be afflicted, who continue to feel and act wrong. From this Eliphaz would

19 He shall deliver thee in six troubles: A. M. 284. I. C. about 1:30.

yea, in seven there shall no evil touch thee.^a

20 In famine he shall redeem thee from death:^b

and in war from the power^c of the sword.

21 Thou shalt be hid from the scourge of the tongue:^d neither shalt thou be afraid of destruction when it cometh.

22 At destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth.

23 For thou shalt be in league with the stones of the field; and the beasts of the field shall be at peace with thee.^e

24 And thou shalt know that thy tabernacle shall be in peace;^f and thou shalt visit thy habitation, and shalt not sin.^g

25 Thou shalt know also that thy seed shall be great,^h and thine offspring as the grass of the earth.

26 Thou shalt come to thy grave in a full age,ⁱ like as a shock of corn cometh in^j in his season.

27 Lo this, we have searched it, so it is;^k hear it, and know thou it for thy good.^l

CHAPTER VI.

1 Job sheweth that his complaints are not causeless. 8 He wisheth for death, wherein he is assured of comfort. 11 He reproveh his friends of unkindness.

BUT Job answered and said, 2 Oh that my grief were thoroughly weighed, and my calamity laid⁵ in the balances together!

3 For now it would be heavier than the sand of the sea:⁶ therefore my words are swallowed up.⁷

4 For the arrows of the Almighty are within me, the poison whereof drinketh up my spirit: the ter-

scourgeth. † Psa. 31:20. ‡ Isa. 41:9. † Or, want peace as thy tabernacle. * Or, err. † Or, much. ‡ Prov. 9:11. † Heb. assembleth. † Prov. 2:3-5. †† Heb. thyself; Prov. 9:12. †† Heb. lifted up. ††† Prov. 27:3. ††† That is, I want words to express my grief; Psa. 77:1.

draw the erroneous conclusion, that the continuance of Job's afflictions proved him to be as Satan affirmed, a hypocrite, or a very selfish, wicked man.

INSTRUCTIONS.

1. Men sometimes think that all the good agree in opinion with themselves, and that those who do not are wicked.

3. It needs no spirit of prophecy to foretell the ruin of such as continue in a course of disobedience to God.

6. As troubles do not come by chance, but are directed by infinite wisdom and goodness, for most benevolent ends, they should be borne with patience, and cheerful submission to the perfect will of God.

12. No wisdom but that which comes from above will guide a man in the path of truth and duty, or ultimately meet with success.

17. Trust in God and supreme devotion to him, will sanctify every trial while it lasts, and in due time secure certain, full, and eternal deliverance.

27. Human reason and observation, without revelation, are unsafe guides; and none, unless enlightened by God, will have such views of his character and ways as lead to safety and success.

CHAPTER VI.

3. Heavier than the sand; very great, insupportable. Are swallowed up; are insufficient to express my calamity.

4. Arrows of the Almighty; such distresses as God alone can inflict.

A. M. 2884.
B. C. about
1520.
rors of God do set themselves in array
against me.^a

5 Doth the wild ass bray when he hath grass? *
or loweth the ox over his fodder?

6 Can that which is unsavory be eaten without
salt? or is there any taste in the white of an egg?

7 The things that my soul refused to touch are
as my sorrowful meat.

8 Oh that I might have my request; and that
God would grant me the thing that I long for![†]

9 Even that it would please God to destroy me;^b
that he would let loose his hand, and cut me off!

10 Then should I yet have comfort; yea, I would
harden myself in sorrow: let him not spare: for
I have not concealed the words of the Holy One.^c

11 What is my strength, that I should hope? and
what is mine end, that I should prolong my life?

12 Is my strength the strength of stones? or is
my flesh of brass?[‡]

13 Is not my help in me? and is wisdom driven
quite from me?

14 To him that is afflicted[§] pity should be showed
from his friend;^d but he forsaketh the fear of the
Almighty.

15 My brethren have dealt deceitfully as a brook,^e
and as the stream of brooks they pass away;

16 Which are blackish by reason of the ice, and
wherein the snow is hid:

17 What time they wax warm, they vanish:^f when
it is hot,^g they are consumed^h out of their place.

18 The paths of their way are turned aside; they
go to nothing, and perish.

19 The troops of Tema looked,^f the companies
of Sheba waited for them.

20 They were confounded because they had hoped;
they came thither, and were ashamed.

21 For now ye are nothing;ⁱ ye see my casting
down, and are afraid.

22 Did I say, Bring unto me? or, Give a reward
of me of your substance?

23 Or, Deliver me from the enemy's hand? or,
Redeem me from the hand of the mighty?

24 Teach me, and I will hold my tongue: and
cause me to understand wherein I have erred.

25 How forcible are right words![‡] but what doth
your arguing reprove?

26 Do ye imagine to reprove words, and the
speeches of one that is desperate, which are as
wind?

27 Yea, ye overwhelm[†] the fatherless, and ye dig
a pit for your friend.

28 Now therefore be content, look upon me;
for it is evident unto you[‡] if I lie.

29 Return, I pray you, let it not be iniquity;
yea, return again, my righteousness is in it.[‡]

30 Is there iniquity in my tongue? cannot my
taste[‡] discern perverse things?

CHAPTER VII.

1 Job exaneth his desire of death. 12 He complaineth of his own rest-
lessness, 17 and God's watchfulness.

*I*S there not an appointed time* to man upon
earth?[‡] are not his days also like the days of
a hireling?

2 As a servant earnestly desireth[†] the shadow,
and as a hireling looketh for the reward of his work;

3 So am I made to possess months of vanity, and
wearisome nights are appointed to me.[‡]

* Psa. 88:15, 16. † Heb. at grass. ‡ Heb. my expectation. § 1 Kings
19:1. Jon. 1:3, 7. ¶ Psa. 10:9. † Psa. 57:15; Aves. 20:20, 27. † Heb. broken.
‡ Heb. melteth. § Heb. 13:3. ¶ Psa. 38:11. † Heb. are cut off. ‡ Heb. in
the heat thereof. § Heb. extinguished. ¶ Gen. 25:15. † Or, ye are like to

it, or them; Heb. not. ¶ Eccl. 12:11. † Heb. cause to fall upon. § Heb.
before your face. † That is, this matter. ‡ Heb. palate. * Or, a warfare.
‡ Job. 11:5, 11. † Heb. goeth after. † Psa. 6:6.

5. Laveth the ox over his fodder? the beast does not com-
plain without reason; nor, as Job contended, did he.

6. Unsavory be eaten without salt? or, unsavory for want
of salt be eaten? his calamities are to him as unsavory
food, causing bitter complaint.

8. The thing that I long for; immediate death.

10. Harden myself in sorrow; or, exult in sorrow; that
is, in the present connection, in the pangs of death. Not
spare; to cut short my life. Not concealed the words of the
Holy One; not denied his commands, but made them the
rule of my life.

11. Should hope; for returning health and prosperity.
What is mine end; what favorable issue to my present
calamities can I look for?

13. Is not my help in me—wisdom driven quite from me?
or, as we may render, "Is it not so that I have no help in
me, and counsel is driven quite from me?"

14. He forsaketh; he who does not show pity to the
afflicted, sins against the Almighty.

15. As a brook; a brook that abounds with water for a
time, and then dries away.

16. The ice; that melted from the mountains.

19. Tema—Sheba; countries of Arabia.

20. Hoped; to find water in the channel of the river in
the desert.

21. Ye are nothing; of no worth to me as comforters,
like the brooks that pass away.

22. Did I say, Bring unto me? did he request his friends
to help him? All that he had asked of them was comfort-
ing words. But these were denied him.

25. Right words; words of truth, which, as Job contend-
ed, the words of Eliphaz were not.

27. Overwhelm the fatherless; or, cast lots upon the fa-
therless; that is, upon his substance, after spoiling him.
He means to say, You exhibit towards me a similar cru-
elty; for I am in the condition of a fatherless child over-
whelmed with sorrow, and without helpers.

29. Return, I pray you; and address him in a different
manner, one that should not impute to him iniquity, but
should admit that he was upright and sincere.

30. Discern; between good and evil in himself.

INSTRUCTIONS.

3. Complaints under calamities, instead of lessening, gen-
erally increase them, and unfit the mind to bear them with
patience, or receive the benefit they might otherwise occa-
sion.

7. Trials from which we instinctively shrink in pros-
perity, sometimes become so wearisome in adversity, that
we wish for death.

14. The distresses of others should draw forth our com-
passion and kindness; and the manifestation of a contrary
spirit, is a sin not only against men, but against God.

21. Expectations of help from earthly friends are often
disappointed; but those which are placed on God will in
the end be more than realized.

CHAPTER VII.

1. An appointed time; or, as the margin, a warfare. He
means that his whole life is, as it were, a warfare. Like
the days of a hireling; occupied with hard labor, so that
he longs for their close, ver. 2.

2. The shadow; of evening.

3. Months of vanity—wearisome nights; so that, like the
hireling, I long to have the day of life close.

4 When I lie down, I say, When shall I arise, and the night be gone? and I am full of tossings to and fro unto the dawning of the day.^a

5 My flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome.

6 My days are swifter than a weaver's shuttle, and are spent without hope.

7 O remember that my life is wind: mine eye shall no more[†] see[‡] good.^b

8 The eye of him that hath seen me shall see me no more: thine eyes are upon me, and I am not.[§]

9 As the cloud is consumed and vanisheth away; so he that goeth down to the grave shall come up no more.

10 He shall return no more to his house, neither shall his place know him any more.^c

11 Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.

12 Am I a sea, or a whale, that thou settest a watch over me?

13 When I say, My bed shall comfort me, my couch shall ease my complaint;

14 Then thou scarest me with dreams, and terriest me through visions:

15 So that my soul chooseth strangling, and death rather than my life.^d

16 I loathe it; I would not live alway: let me alone; for my days are vanity.^e

17 What is man, that thou shouldst magnify him? and that thou shouldst set thy heart upon him?^f

18 And that thou shouldst visit him every morning, and try him every moment?

19 How long wilt thou not depart from me,^g nor let me alone till I swallow down my spittle?

20 I have sinned; what shall I do unto thee, O thou preserver of men?^h why hast thou set me as

a mark against thee,^h so that I am a burden to myself?

21 And why dost thou not pardon my transgression, and take away mine iniquity?ⁱ for now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be.^j

CHAPTER VIII.

1 Bildad sheweth God's justice in dealing with men according to their works. 8 He allegeth antiquity to prove the certain destruction of the hypocrite. 20 He applieth God's just dealing to Job.

THEN answered Bildad the Shuhite, and said, 2 How long wilt thou speak these things? and how long shall the words of thy mouth be like a strong wind?

3 Doth God pervert judgment?^k or doth the Almighty pervert justice?

4 If thy children have sinned against him, and he have cast them away for their^l transgression;

5 If thou wouldest seek unto God betimes, and make thy supplication to the Almighty;^m

6 If thou wert pure and upright; surely now he would awake for thee, and make the habitation of thy righteousness prosperous.

7 Though thy beginning was small, yet thy latter end should greatly increase.

8 For inquire, I pray thee, of the former age, and prepare thyself to the search of their fathers:

9 (For we are but of yesterday,ⁿ and know nothing, because our days upon earth are a shadow:^o)

10 Shall not they teach thee, and tell thee, and utter words out of their heart?

11 Can the rush grow up without mire? can the flag grow without water?

12 Whilst it is yet in his greenness, and not cut down, it withereth before any other herb.^p

13 So are the paths of all that forget God; and the hypocrite's hope shall perish:^q

^a Heb. evening be measured. ^b Deut. 28:57. ^c Heb. not return. ^d To see, that is, to enjoy. ^e Gen. 42:56. ^f That is, I can live no longer. ^g Psa. 49:12, 11. ^h Heb. bones. ⁱ ch. 10:1, 20. ^j Psa. 8:1. ^k Psa. 50:1. ^l Psa. 36:6. ^m Lam. 3:12. ⁿ Michah 7:18, 19. ^o John 1:9. ^p Psa. 103:15. ^q Deut.

6. Without hope; of recovery, or any relief except in death.

8. Are upon me—am not; or, shall be upon me, and I shall not be.^b Thou shalt seek me, but I shall no more be found in the land of the living, ver. 21.

12. Thou settest a watch over me; guardest me as if I needed strong restraint.

16. Let me alone; cease from troubling me during the brief day of life.

17. Magnify him; make so much account of him in the way of chastisement and discipline.

19. Till I swallow down my spittle; a proverbial expression, meaning, till I have a little respite.

20. Set me as a mark; for the arrows of the Almighty.

21. For now shall I sleep in the dust; he means, that if God does not soon pardon his transgression, and restore to him the light of his countenance, there will be no more opportunity to show him kindness, since he is passing down rapidly to the grave.

INSTRUCTIONS.

1. The length of human life is fixed by God; and all the days of our appointed time we should wait with patience, and labor with diligence, till our change come.

5. No perfection of human character will exempt men in this world from trials; and none but those who have experienced them, can realize the difficulty of exercising at all times a calm, quiet, peaceful submission under them.

13. Quiet and refreshing rest in sleep is the gift of God,

and a blessing the greatness of which no one who has not for a time been deprived of it will duly appreciate.

20. All men have sinned, and deserve all that they suffer; and the only sure way of deliverance is in acknowledging their transgressions, and looking up to Him who is exalted to give repentance, that he would freely and abundantly pardon.

CHAPTER VIII.

3. Doth God pervert judgment? Job had not asserted this, though Bildad speaks as if he had.

6. He would awake for thee; God would remove his calamities and make him prosperous; and because he did not do it, Bildad like Eliphaz erroneously concluded that Job was a wicked man. Their error was, in supposing that the outward condition of men in this world was according to their character.

8. Prepare thyself; meaning, Direct thy attention. The search of their fathers; the maxims concerning God's dealings with men which their fathers have searched out; those, namely, contained in verses 11-19.

9. We are but of yesterday; our life is too short to enable us to reach the wisdom of the fathers, who lived much longer than we, and had more time for observation.

10. They; the fathers.

11. Can the flag grow without water? as the flag withers as soon as the ground becomes dry, so is the prosperity of hypocrites short-lived.

A. M. 2484. 14 Whose hope shall be cut off, and whose trust shall be a spider's web.*

15 He shall lean upon his house, but it shall not stand:^a he shall hold it fast, but it shall not endure.

16 He is green before the sun, and his branch shooteth forth in his garden.

17 His roots are wrapped about the heap, and seeth the place of stones.

18 If he destroy him from his place, then it shall deny him, saying, I have not seen thee.^b

19 Behold, this is the joy of his way, and out of the earth shall others grow.^c

20 Behold, God will not cast away a perfect man,^d neither will he help the evil-doers:^e

21 Till he fill thy mouth with laughing, and thy lips with rejoicing.^f

22 They that hate thee shall be clothed with shame;^g and the dwelling-place of the wicked shall come to naught.^h

CHAPTER IX.

1 Job acknowledging God's justice, sheweth there is no contending with him. 22 Man's innocency is not to be condemned by afflictions.

WHEN Job answered and said,

2 I know it is so of a truth: but how should man be just withⁱ God?^l

* Heb. house; Isa. 59. 5, 6. a Matt. 7. 26. b Psal. 37. 35. c Matt. 3. 9. d Psal. 94. 11. e Heb. take the ungodly by the hand. f Heb. shouting for joy. g Psal. 132. 18. h Heb. not be. i Or, before. j Psal. 143. 2; Rom. 3. 20. k Jude 24, 25. l Heb. 12. 26. m Josh. 10. 12. n Psal. 104. 3, 5; Isa. 40. 22, 25.

15. *It shall not stand*; that on which he depends shall give way and disappoint him.

16. *He is green before the sun*; the hypocrite flourishes a while, like a luxuriant plant.

17. *Are wrapped about the heap*; about the heap of stones. This figure has been interpreted in different ways; but, from its connection, it seems to denote the vigorous growth of the plant. *Seeth the place of stones*; the place of stones is the same as the heap just mentioned. This he sees by reaching it with his roots.

18. *If he destroy him*; if one destroy him; or, if God destroy him; that is, the hypocrite under the figure of a plant. *From his place*; where he is growing so luxuriantly. It is a sudden destruction which Bildad means to set forth. Compare chap. 5: 3. *It shall deny him*; the place where he was lately growing shall deny all knowledge of him. The above all goes upon the erroneous supposition that men are always treated in this world according to their character.

19. *This is the joy of his way*; this is its sudden end. *Shall others grow*; other plants in his stead; that is, good men shall succeed to his prosperity.

INSTRUCTIONS.

3. It is common for men in controversy to impute sentiments to their opponents which they do not hold, and to charge them with consequences which they reject and abhor.

6. Many errors arise from confounding this state of trial with the future state of retribution. God will arise for the deliverance and salvation of his people, but it may not be in this world. Here they may have tribulation, but in heaven they will have rest. 1 Cor. 15: 19.

8. Much may be learned from the experience and observation of those who have gone before us; but their principles as well as our own should be tried by the unerring word of God, and if not in accordance with that should be rejected.

13. That on which hypocrites depend will, at death, if not before, utterly fail them.

20. Though God will not cast away the righteous, or

3 If he will contend with him, he cannot answer him one of a thousand.

4 He is wise in heart, and mighty in strength:^a who hath hardened himself against him, and hath prospered?

5 Which removeth the mountains, and they know not; which overturneth them in his anger;

6 Which shaketh the earth out of her place,^b and the pillars thereof tremble;

7 Which commandeth the sun, and it riseth not;^c and sealeth up the stars;

8 Which alone spreadeth out the heavens, and treadeth upon the waves^d of the sea;^e

9 Which maketh Arcturus, Orion, and Pleiades,^f and the chambers of the south;

10 Which doeth great things past finding out; yea, and wonders without number.

11 Lo, he goeth by me, and I see him not: he passeth on also, but I perceive him not.

12 Behold, he taketh away, who can hinder him?^g who will say unto him, What doest thou?^m

13 If God will not withdraw his anger, the proud helpers^h do stoop under him.

14 How much less shall I answer him, and choose out my words to reason with him?

15 Whom, though I were righteous, yet would I not answer, but I would make supplication to my judge.ⁿ

* Heb. Arights. k Matt. 14. 25. l Amos 6. 5. m Heb. Ash, Cred, and Cinnah. n Heb. turn him away? ch. 11. 10. o Dan. 4. 35. p Heb. helpers of pride, or strength. q ch. 34. 31.

help the wicked in the future world, yet in this, the wicked may be in great prosperity, and the righteous in great adversity. Psal. 73: 1, 15.

CHAPTER IX.

That we may understand the true attitude of Job in this painful controversy with his friends, the present chapter should be carefully studied, as furnishing the key to his discourses throughout. While he indignantly repels the charge of being an ungodly man and a hypocrite, he does not deny his general sinfulness before his Maker. Should God call him, or any other man, into judgment, he could not answer Him for one of a thousand, ver. 3. God is every way infinite. As none can withstand his almighty power, so none can call him to account for his dealings. If Job should attempt to contend with him, his divine majesty would utterly overwhelm him. All his arguments to maintain his innocency would be turned against him, ver. 20, 30, 31. He knows that God is righteous, yet he is conscious to himself of having lived an upright life. His calamity is to him an inexplicable mystery. All he can say of it is, that God "destroyeth the perfect and the wicked," ver. 22-24. The thought of God's repeated and terrible blows overwhelms him, and fills him with despair. It is his Maker's determination to hold him guilty; why should he waste time and strength in justifying himself? ver. 27-31. Yet if God would lay aside his chastising rod and his terrible majesty, and permit him to converse with him, as a man with a man, then he would plead his cause before him with confidence, being sustained by the consciousness of his uprightness, ver. 32-35.

2. *I know it is so*; that man in his best estate is a sinner, and that God in all his dealings is just.

3. *Answer him*; excuse or justify himself, in one of a thousand of his actions.

5. *They know not*; he does it suddenly, unexpectedly.

6. *Which shaketh the earth*; as an earthquake.

13. *The proud helpers*; who are banded together to support each other in a wicked cause.

15. *Though I were righteous*; not conscious of sin. I

16 If I had called, and he had answered me; yet would I not believe that he had hearkened unto my voice.

17 For he breaketh me with a tempest, and multiplieth my wounds without cause.

18 He will not suffer me to take my breath, and will fillet me with bitterness.

19 If I speak of strength, lo, he is strong: and if of judgment, who shall set me a time to plead?

20 If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse.

21 Though I were perfect, yet would I not know my soul: I would despise my life.

22 This is one thing, therefore I said it, He destroyeth the perfect and the wicked.^a

23 If the scourge slay suddenly, he will laugh at the trial of the innocent.

24 The earth is given into the hand of the wicked: he covereth the faces of the judges thereof; if not, where, and who is he?

25 Now my days are swifter than a post: they flee away, they see no good.

26 They are passed away as the swift ships: as the eagle that hasteth to the prey.

27 If I say, I will forget my complaint, I will leave off my heaviness, and comfort myself:

28 I am afraid of all my sorrows, I know that thou wilt not hold me innocent.

29 If I be wicked, why then labor I in vain?^{A. M. 2484. B. C. about 1520.}

30 If I wash myself with snow-water, and make my hands never so clean;

31 Yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me.[†]

32 For he is not a man, as I am, that I should answer him, and we should come together in judgment.

33 Neither is there any days-man[‡] betwixt us, that might lay his hand upon us both.

34 Let him take his rod away from me,[§] and let not his fear terrify me:

35 Then would I speak, and not fear him; but it is not so with me.[¶]

CHAPTER X.

1 Job, taking liberty of complaint, expostulateth with God about his afflictions. 15 He complaineth of life, and craveth a little ease before death.

MY soul is weary of my life; I will leave my complaint upon myself; I will speak in the bitterness of my soul.

2 I will say unto God, Do not condemn me; show me wherefore thou contendest with me.[†]

3 Is it good unto thee that thou shouldest op-

^a Ezek. 21:3. [†] Or, ships of Ereb; Heb. ships of desire. [‡] Jer. 2:22. [§] Heb. make me to be ashamed. [¶] Or, umpire; Heb. one that should argue.

[†] Or, cut off while I live. [‡] Psa. 143:2; Rom. 8:1. [§] Lam. 5:16, 17.

would make supplication; sensible that God might see sins where he did not.

16. *Had called*; had called God to argue my cause with him. *That he had hearkened*; that he would so listen to my words that they should be of any account with him.

17. *Multiplieth my wounds without cause*; the cause of which Job could not see.

18. *To take my breath*; his trials were constant as well as great.

21. *Though I were perfect*; in his own estimation; yet he did not know the state of his own soul, as God did. *I would despise my life*; submit to any trials that God might lay upon him.

22. *This is one thing*; God has one rule for the righteous and the wicked: he sends calamities on both. In this opinion Job differed entirely from his three friends.

24. *He covereth the faces of the judges thereof*; he makes its judges blind to truth and justice, so that the cause of the innocent does not prevail with them. *If not, where, and who is he?* if you say, It is not God who does this, then where and who is the ruler of the world?

25. *A post*; a runner sent, after the ancient custom, to carry a message.

28. *Afraid of all my sorrows*; terrified at the thought of the repeated calamities which God sends upon me. *I know that thou wilt not hold me innocent*; the most distressing part of Job's trial was the despairing view which he took of God's dealings with him. He felt that his Maker was determined to destroy him, and that there was no hope of any return of his former prosperity. In this the agency of Satan is clearly visible, and it must be taken into account if we would rightly interpret his vehement expressions of dismay and despondency.

29. *Why then labor I in vain?* why should he seek to show that he was innocent when God would show him to be wicked?

32. *Not a man, as I am*; one with whom I can argue my cause on equal terms. See introductory note. *Answer him*; contend with him in judgment, and try to show my innocence.

33. *Daysman*; arbiter to decide between us.

35. *But it is not so with me*; better, as the margin, "for I

am not so with myself;" that is, so conscious of being an ungodly man as to fear the result.

INSTRUCTIONS.

3. The justice of God in all his dispensations should be taken for granted; and whatever may be a man's views of himself, his only safety is in the mercy and grace of God.

10. As the greatness of God is past finding out, so the reason of many of his dealings is to creatures unknown, and can be revealed only by himself.

16. Unbelief shuts out God from the soul, and prevents it from rejoicing in or seeing the manifestations of his mercy.

20. All efforts at self-justification in the sight of God, are proofs of a want of submission to him, and only increase the difficulties they are intended to remove.

22. Since this world is one of trial, and not of strict retribution, we must not be surprised or discouraged if things happen outwardly in many respects alike to the righteous and the wicked; remembering that in the end God will cause all to see the difference between him that fears, and him that despises his Maker.

24. While God is never the author of sin, his hand is to be reverently acknowledged in all the evil that comes upon us through the agency of wicked men.

27. There is no help for man but in the grace of God, abounding through Jesus Christ our Lord.

28. It is above all things important that the afflicted and tempted believer should avoid despairing views of the end of God's dealings with him; for nothing can so cut the sinews of his spiritual strength, and give Satan such an advantage over him.

CHAPTER X.

1. *Leave my complaint*; or, let loose my complaint; pour it out upon myself without restraint.

2. *Show me wherefore thou contendest with me*; Job wished to know why it was that God so afflicted him.

3. *Shine upon the counsel of the wicked*; by prospering them, and so afflicting Job as to give the wicked occasion to say he was a hypocrite.

A. M. 2884. press, that thou shouldest despise the work* of thy hands, and shine upon the counsel of the wicked?¹

4 Hast thou eyes of flesh? or seest thou as man seeth?²

5 *Are* thy days as the days of man? *are* thy years as man's days,

6 That thou inquirest after mine iniquity, and searchest after my sin?^b

7 Thou knowest^c that I am not wicked;^c and *there is none* that can deliver out of thy hand.

8 Thy hands have made me^d and fashioned me together round about; yet thou dost destroy me.

9 Remember, I beseech thee, that thou hast made me as the clay;^d and wilt thou bring me into dust again?

10 Hast thou not poured me out as milk, and curdled me like cheese?

11 Thou hast clothed me with skin and flesh,^e and hast fenced^e me with bones and sinews.

12 Thou hast granted me life and favor, and thy visitation hath preserved my spirit.

13 And these *things* hast thou hid in thy heart: I know that this *is* with thee.

14 If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity.

15 If I be wicked, woe unto me;^f and *if* I be righteous, yet will I not lift up my head. *I am* full of confusion; therefore see thou mine affliction;

16 For it increaseth. Thou huntest me as a fierce lion:^g and again thou showest thyself marvellous upon me.

17 Thou renewest thy witnesses^h against me, and increasest thine indignation upon me; changes and war *are* against me.

* Heb. labor. † 1 Sam. 16:7. ‡ Psa. 10:15. † Heb. It is upon thy knowledge. † John 21:17. † Heb. took pains about me. † Jer. 1:6; Rom. 9:21. † Psa. 139:13. † Heb. hidged. † Isa. 6:5. † Lam. 3:10. Hos. 13:7, 8.

4, 5. *Eyes of flesh—days of man*; is God compelled, like man, to look on outward appearances? or is he, like man, short-lived and ignorant? These questions all have reference to verse 6.

6. *That thou inquirest—searchest*; rather, that thou shouldst inquire and search. Since thou art God, and not man, thou knowest me perfectly, without any necessity of long inquiry.

7. *I am not wicked*; not a hypocrite, as Satan and his agents contended. Here he prays for deliverance from his sufferings on the ground of God's perfect knowledge of him as one of his upright worshippers. *There is none that can deliver*; he asks for deliverance on the ground of God's absolute power and sovereignty, which enable Him to do all his pleasure.

8. *Thy hands have made me*; in this and the following verses he prays for deliverance on the ground that God is his maker, and has been hitherto his preserver.

13. *These things hast thou hid in thy heart*; the reasons of Job's sufferings, as well as God's purposes concerning him, were all known to God, but not to him, and he was greatly perplexed in view of them.

15. *If I be wicked*; hypocritical, as his enemies said. *Righteous*; upright, sincere, and pious, as he believed himself to be, notwithstanding all his troubles.

16. *Showest thyself marvellous upon me*; inflictest upon me marvellous calamities.

20. *Cease then*; cease to afflict me.

21. *The land of darkness*; a description of the world of departed spirits, respecting which we must suppose Job had not the clear light which we now enjoy.

18 Wherefore then hast thou brought me forth out of the womb? Oh that I had given up the ghost,^h and no eye had seen me!

19 I should have been as though I had not been; I should have been carried from the womb to the grave.

20 *Are* not my days few?ⁱ *cease then, and let me* alone, that I may take comfort a little,

21 Before I go *whence* I shall not return, *even* to the land of darkness^j and the shadow of death;^k

22 A land of darkness, as darkness *itself*; and of the shadow of death, without any order, and *where* the light is as darkness.

CHAPTER XI.

1 Zophar reproveth Job for justifying himself. 5 God's wisdom is unsearchable. 13 The assured blessing of repentance.

THEN answered Zophar the Naamathite, and said,

2 Should not the multitude of words be answered?^l and should a man full of talk^l be justified?

3 Should thy lies^m make men hold their peace? and when thou mockest, shall no man make thee ashamed?

4 For thou hast said, My doctrine *is* pure, and I am clean in thine eyes.^m

5 But oh that God would speak, and open his lips against thee;

6 And that *he* would show thee the secrets of wisdom, that *they are* double to that which is! Know therefore that God exacteth of thee *less* than thine iniquity *deserveth*.ⁿ

7 Canst thou by searching find out God?^o Canst thou find out the Almighty unto perfection?

8 *It is* as high as heaven;^o what canst thou do? deeper than hell; what canst thou know?

† That is, plagues. † ch. 3:11. † Psa. 50:5, 12. † Psa. 88:12. † Psa. 23:4. † Prov. 10:19. † Heb. of lips. † Or, devious. † ch. 6:30; 10:7. † Ezra 9:13. † Isa. 40:25; Rom. 11:33. † Heb. the heights of heaven.

INSTRUCTIONS.

1. Complaints under trials reflect on the wisdom and goodness of God, and unfit the soul to look unto him for help.

7. Conscious integrity is no sure safeguard against trials; nor will it, of itself, support the soul under them. What is needed is the presence of the Holy Spirit, inspiring it with that confidence in God which is the substance of things hoped for, and the evidence of things not seen.

17. Without constant, strong, and loving confidence in God, trials may become so great, that even good men may wish to die, or find fault with God for bringing them into being, and continuing them amidst their accumulated sufferings. But let them in patience wait upon God, and they will find that he is very pitiful and of tender mercy; that not a trial has been suffered that has not aided in working out for them an exceeding and eternal weight of glory.

CHAPTER XI.

3. *Lies*; false assertions concerning his innocence and God's dealings with him.

4. *My doctrine*; here in the general sense of discourse concerning God and his dealings with men. *In thine eyes*; in God's eyes. Compare chap. 10:7.

6. *That they are double to that which is*; the word here translated "that which is," is often elsewhere rendered wisdom, or "counsel," chap. 6:13; 12:16; 26:3; Prov. 2:7; 3:21; 8:14; Isa. 28:29. Retaining this meaning here, we may render the clause thus: "that there is double to counsel," meaning that God's counsel is double, or immensely

9 The measure thereof is longer than the earth, and broader than the sea.

10 If he cut off,^a and shut up,^a or gather together, then who can hinder him?^a

11 For he knoweth vain men:^b he seeth wickedness also; will he not then consider it?

12 For vain^c man would be wise, though man be born like a wild ass's colt.

13 If thou prepare thy heart,^c and stretch out thy hands toward him:

14 If iniquity be in thy hand, put it far away, and let not wickedness dwell in thy tabernacles.^d

15 For then shalt thou lift up thy face without spot; yea, thou shalt be steadfast, and shalt not fear:

16 Because thou shalt forget thy misery, and remember it as waters that pass away:

17 And thine age shall be clearer than the noon-day;^e thou shalt shine forth, thou shalt be as the morning.^e

18 And thou shalt be secure, because there is hope; yea, thou shalt dig about thee, and thou shalt take thy rest in safety.

19 Also thou shalt lie down, and none shall make thee afraid; yea, many shall make suit unto thee.

20 But the eyes of the wicked shall fail,^f and they shall not escape;^g and their hope shall be as the giving up of the ghost.^g

CHAPTER XII.

1 Job maintaineth himself against his friends that reprove him. 7 He acknowledgeth the general doctrine of God's omnipotency.

AND Job answered and said,
2 No doubt but ye are the people, and wisdom shall die with you.

^a Or, make a change. ^b Rev. 3:7. ^c Heb. turn him away? ^d Psa. 10:11; John 2:24, 25. ^e Heb. empty. ^f 1 Sam. 7:3. ^g Psa. 101:3. ^h Heb. arise above the noonday. ⁱ Prov. 1:18; Isa. 58:8, 10. ^j Heb. entreat thy face; Psa. 45:12. ^k Deut. 2:35. ^l Heb. flight shall perish from them. ^m Or,

great, far above and beyond what man can discover or understand. Isa. 40:2; 61:7.

10. Cut off; or, as the word is rendered in some other places, pass along, namely, for the purpose of apprehending or intercepting the sinner. Shut up; against the day of trial. Gather together; the people to witness the offender's trial.

11. He seeth wickedness; in men, often when they do not see it in themselves.

15. Spot; stain of sin or sorrow.

17. Thou shalt shine forth, thou shalt be as the morning; or, though thou be [now] in darkness, [then] thou shalt be as the morning.

18. Thou shalt dig; he might labor and rest in safety. But some prefer to render, Though thou be [now] ashamed, [then] thou shalt rest in safety.

INSTRUCTIONS.

3. Men in controversy often charge their opponents with that of which they are not guilty; which tends only to irritate, not to convince; and which leads to personal altercation, rather than to an amicable adjustment of their differences.

7. No one can fully understand the perfections of God, or the reasons of his ways; yet from revelation we can learn as much as it is needful for us to know, in order to be satisfied of his wisdom, justice, goodness, and truth.

11. The best human services are polluted in the sight of God; and the most perfect human characters need his pardoning mercy, through Jesus Christ.

17. Light is sown for the righteous and gladness for the upright in heart. They may be afflicted here, and contrary

3 But I have understanding¹ as well as you; I am not inferior to you:² yea, who knoweth not such things as these?³

4 I am as one mocked of his neighbor, who calleth upon God, and he answereth him: the just upright man is laughed to scorn.

5 He that is ready to slip with his feet is as a lamp despised in the thought of him that is at ease.

6 The tabernacles of robbers prosper,⁴ and they that provoke God are secure; into whose hand God bringeth abundantly.

7 But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee:

8 Or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee.

9 Who knoweth not in all these that the hand of the LORD hath wrought this?

10 In whose hand is the soul⁵ of every living thing, and the breath of all mankind.⁶

11 Doth not the ear try words? and the mouth⁷ taste his meat?

12 With the ancient is wisdom; and in length of days understanding.⁸

13 With him⁹ is wisdom and strength, he hath counsel and understanding.⁹

14 Behold, he breaketh down, and it cannot be built again: he shutteth up² a man, and there can be no opening.

15 Behold, he withholdeth the waters, and they dry up: also he sendeth them out, and they overturn the earth.

16 With him is strength and wisdom: the deceived and the deceiver are his.¹⁰

a puff of breath. ² Prov. 11:7. ³ Heb. a heart. ⁴ Heb. fall not lower than you. ⁵ Heb. with whom are not such as these? ⁶ Psa. 74:12, etc.; Jer. 12:1, etc. ⁷ Or, life. ⁸ Heb. flesh of man. ⁹ Heb. palate. ¹⁰ ch. 32:7. ¹¹ That is, God. ¹² Prov. 8:14. ¹³ Heb. upon. ¹⁴ Ezek. 11:9.

to the doctrine of Zophar and his friends, their afflictions may continue to the end of life; but glory, honor, and perfect bliss await them in the life to come.

CHAPTER XII.

2. Ye, Zophar and his friends; spoken in irony, meaning that they made vain pretensions.

4. Who calleth—he answereth; or, who called—he answered. I, who have been accustomed to call upon God, and receive answers from him, am now laughed to scorn.

5. Ready to slip; when a man falls into trouble, he is overlooked or treated with contempt by those who are in prosperity. A lamp despised; a torch that is burned out, and therefore thrown away, as no longer of any service to the bearer.

6. The tabernacles of robbers; very bad men are often prospered in this world, while very good men are afflicted.

9. In all these; in the proofs which all these classes of animals give of God's universal power and providence. Hath wrought this; the whole course of nature and providence, in which is included the prosperity of the tabernacles of robbers, &c. 6.

11. The ear try words?—the mouth taste his meat? there is here an implied comparison; as the mouth can distinguish between savory and unsavory food, so the ear of a wise man can discern between wise and foolish words.

12. With the ancient; with aged men, to whose wisdom I have access as well as you.

13. Him; God.

16. Are his; they are under his control, and all their circumstances directed by him.

A. M. 2454. 17 He leadeth counsellors away spoiled,
E. C. about 1520. and maketh the judges fools.^a

18 He looseth the bond of kings, and girdeth their loins with a girdle.

19 He leadeth princes away spoiled, and overthroweth the mighty.^b

20 He removeth away the speech of the trusty,^c and taketh away the understanding of the aged.^d

21 He poureth contempt upon princes,^e and weakeneth the strength of the mighty.^f

22 He discovereth deep things out of darkness,^g and bringeth out to light the shadow of death.^h

23 He increaseth the nations,ⁱ and destroyeth them; he enlargeth the nations, and straiteneth them^j again.

24 He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness *where there is no way.*^k

25 They grope in the dark without light,^l and he maketh them to stagger^m like a drunken man.

CHAPTER XIII.

1 Job reproveth his friends of partiality. 14 He professeth his confidence in God: 20 and entreateth to know his own sins, and God's purpose in afflicting him.

LO, mine eye hath seen all *this*, mine ear hath heard and understood it.

2 What ye know, the same do I know also: I am not inferior unto you.

3 Surely I would speak to the Almighty,ⁿ and I desire to reason with God.^o

4 But ye are forgers of lies, ye are all physicians of no value.^p

18. *Looseth the bond of kings*; that is, according to our version, their authority over their subjects. *Girdeth their loins with a girdle*; strengtheneth them for governing. But many prefer to render, "He bindeth a band upon their loins." The whole verse will then mean that he sets kings free from their bonds, and binds them at pleasure.

22. *He discovereth deep things out of darkness*; his infinite knowledge of all hidden things is here considered as enabling him to control the destinies of men.

24. *Taketh away the heart*; leaves them to be infatuated, and to act without wisdom or discretion.

INSTRUCTIONS.

5. Men who are greatly courted and whose influence is eagerly sought in prosperity, are often overlooked and despised in adversity, and treated as if they were of no worth.

6. Though God is acquainted with all the wickedness of the wicked, and they are entirely dependent on him, yet in this world he often suffers them to prosper, and pours upon them abundance of earthly blessings.

20. The most wise and trust-worthy of men, when left of God, wander in darkness; their wisdom is seen to be folly, and their plans come to naught.

CHAPTER XIII.

1. *All this*; God's dealings, in his providence, with both the righteous and the wicked.

3. *Reason with God*; and not men, about the cause of my calamities.

4. *Forgers of lies*; they gave a false view of the reasons of his afflictions. *Physicians of no value*; they did not ap-

5 Oh that ye would altogether hold your peace! and it should be your wisdom.^q

6 Hear now my reasoning, and hearken to the pleadings of my lips.

7 Will ye speak wickedly for God? and talk deceitfully for him?^r

8 Will ye accept his person?^s will ye contend for God?

9 Is it good that he should search you out? or as one man mocketh another, do ye *so* mock him?^t

10 He will surely reprove you, if ye do secretly accept persons.^u

11 Shall not his excellency make you afraid?^v and his dread fall upon you?

12 Your remembrances are like unto ashes, your bodies to bodies of clay.

13 Hold your peace,^w let me alone, that I may speak, and let come on me what *will*.

14 Wherefore do I take my flesh in my teeth, and put my life in my hand?

15 Though he slay me, yet will I trust in him:^x but I will maintain^y mine own ways before him.

16 He also shall be my salvation:^z for a hypocrite shall not come before him.^{aa}

17 Hear diligently my speech, and my declaration with your ears.

18 Behold now, I have ordered *my* cause; I know that I shall be justified.

19 Who is he that will plead with me?^{ab} for now, if I hold my tongue, I shall give up the ghost.

20 Only do not two things unto me; then will I not hide myself from thee.

21 Withdraw thy hand far from me:^{ac} and let not thy dread make me afraid.

ply the right remedy to his case, nor in the least assuage his anguish.

7. *Speak wickedly for God*; attempt to justify his ways by falsehood in respect to me.

8. *Will ye accept his person?* show partiality towards him at the expense of truth and righteousness; as if he and his government needed to be defended by such means.

9. *Is it good*; will it result in your good? *Search you out*; make manifest the unrighteousness of your proceedings under the pretence of honoring him. *Mock him*; they mock God who defend his dealings towards men by falsehood and unjust accusations of their brethren.

10. *Secretly accept persons*; see note to verse 8.

12. *Remembrances*; here probably in the sense of maxims of wisdom. *Your bodies to bodies of clay*; or, your bulwarks are bulwarks of clay; that is, your boasted arguments amount to nothing.

14. *Take my flesh in my teeth*; the same as, put my life in my hand; that is, expose myself to the loss of life by speaking boldly, ver. 13. The reason why he does this is, that he must speak, whatever shall be the result.

15. *Maintain mine own ways*; show his integrity, and that he was not a hypocrite.

18. *Shall be justified*; proved to be innocent of the charges which they made against him.

19. *Who is he that will plead with me?* a passionate expression of his desire to find one who understands his cause, and with whom he can argue it. That one can be no other than God.

20. *Do not two things*; continue not his distresses, nor overawe him with His majesty, ver. 21. See introductory note to chap. 9.

^a Isa. 19:13. ^b Isa. 45:1. ^c Heb. *lip of the faithful*. ^d Isa. 3:1-3. ^e Dan. 2:21, 22. ^f Or, *looseth the girdle of the strong*. ^g 1 Cor. 4:5. ^h ch. 34:22. ⁱ Psa. 107:38. ^j Heb. *leadeth in*. ^k Dan. 4:16, 33. ^l Dent. 29:29. ^m Heb. *wander*. ⁿ ch. 23:3; 31:35. ^o Isa. 1:19; Micah 6:2, etc. ^p Job. 16:2. ^q Prov.

17:29; Amos 5:13. ^r ch. 32:21, 22. ^s 2 Cor. 4:2. ^t Gal. 6:7. ^u Psa. 82:1, 2. ^v Jer. 5:22; 10:7, 10. ^w Heb. *Be silent from me*. ^x Psa. 33:4; Prov. 14:32. ^y Heb. *prone, or argue*. ^z Psa. 27:1. ^{aa} Isa. 33:11. ^{ab} Isa. 50:8; Rom. 2:33, 34. ^{ac} Psa. 39:10.

22 Then call thou, and I will answer:^a or let me speak, and answer thou me.

23 How many *are* mine iniquities and sins? make me to know my transgression and my sin.^b

24 Wherefore hidest thou thy face,^c and holdest me for thine enemy?^d

25 Wilt thou break a leaf driven to and fro?^e and wilt thou pursue the dry stubble?

26 For thou writest bitter things against me, and makest me to possess the iniquities of my youth.^f

27 Thou puttest my feet also in the stocks,^g and lookest^h narrowly unto all my paths; thou settest a print upon the heelsⁱ of my feet.

28 And he, as a rotten thing, consumeth, as a garment that is moth-eaten.

CHAPTER XIV.

1 Job entreatheth God for favor, by the shortness of life, and certainty of death. 7 Though life once lost be irrecoverable, yet he waiteth for his change. 16 By sin the creature is subject to corruption.

MAN that is born of a woman is of few¹ days, and full of trouble.²

2 He cometh forth like a flower, and is cut down:³ he fleeth also as a shadow, and continueth not.

3 And dost thou open thine eyes upon such a one,⁴ and bringest me into judgment with thee?⁵

4 Who can bring⁶ a clean thing out of an unclean?⁷ not one.

5 Seeing his days *are* determined, the number of his months *are* with thee, thou hast appointed his bounds that he cannot pass;⁸

^a Ch. 7:3. ^b ch. 31:32; John 16:8, 9. ^c Psa. 102:2. ^d Lam. 2:5. ^e Isa. 42:3. ^f Psa. 35:7. ^g ch. 33:11. ^h Heb. observest. ⁱ Heb. roots. 1 Heb. shoot of. ² Heb. 2:23. ³ Psa. 90:5-10. ⁴ Psa. 114:3. ⁵ Psa. 143:2. ⁶ Heb. will cure. ⁷ Psa. 51:2, 10; John 3:6. ⁸ ver. 14; Heb. 9:27. ⁹ Heb. cease.

23. *Mine iniquities*; for which he was so dreadfully afflicted.

26. *Possess the iniquities of my youth*; he punished for sins committed when young.

27. *Puttest my feet—in the stocks*; confined him by sickness as really as if put in the stocks.

28. *And he*; man. Here Job passes from the consideration of his own calamities to that of the common miseries of man. See the following chapter.

INSTRUCTIONS.

3. When the soul is conscious of integrity and duly feels its dependence on God, it will look to him, rather than to men for help, feeling that he alone can grant relief.

9. God does not need falsehood in his creatures to vindicate his dealings; and those who are guilty of it, whatever be their motives, will fall under his righteous displeasure.

15. Confidence in God is the grand safeguard in trouble, and a preparation for deliverance from it.

21. God can so afflict the soul and overawe it with his presence as entirely to unfit it to commune with him, or experience the benefit of calling upon him in spirit and in truth.

26. Sins committed in early life may be the means of great sufferings in age, which shall continue till those who committed them go down to the grave.

CHAPTER XIV.

In this chapter Job laments the brevity and misery of human life. The general course of thought is plain, and needs little illustration; yet the passage in verses 13-15 presents peculiar difficulties. The words in the preceding verse, "till the heavens be no more," may mean simply as long as the world stands. Compare Psa. 72:5, 17, "they shall fear thee as long as the sun and moon endure;"

6 Turn from him, that he may rest,¹ till ^{A. M. 2484, B. C. about 1523.} he shall accomplish, as a hireling, his day.

7 For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.

8 Though the root thereof wax old in the earth, and the stock thereof die in the ground;

9 Yet through the scent of water it will bud, and bring forth boughs like a plant.

10 But man dieth, and wasteth away:² yea, man giveth up the ghost, and where is he?

11 As the waters fail from the sea, and the flood decayeth and drieth up;

12 So man lieth down, and riseth not: till the heavens be no more,³ they shall not awake, nor be raised out of their sleep.

13 Oh that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!

14 If a man die, shall he live *again*?⁴ all the days of my appointed time will I wait, till my change come.⁵

15 Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thy hands.

16 For now thou numberest my steps:⁶ dost thou not watch over my sin?

17 My transgression is sealed up in a bag, and thou sewest up mine iniquity.

18 And surely the mountain falling cometh⁷ to naught, and the rock is removed out of his place.

19 The waters wear the stones: thou wastest⁸

¹ Heb. is weakened, or cut off. ² Psa. 102:26; Isa. 51:6. ³ 2 Pet. 3:10. ⁴ Rev. 20:14. ⁵ 1 Thes. 4:14-16. ⁶ 1 Cor. 15:51. ⁷ Prov. 5:21. ⁸ Heb. fadeth. ⁹ Heb. overflows.

"his name shall be continued as long as the sun." Accordingly, some interpreters understand verses 13-15 as expressing not so much Job's confident hope of what shall be, as his ardent wish what might be. See notes to these verses. Others think that in verses 14, 15, he expresses the assurance that, though he die under the weight of his present trouble, he shall yet, when the period of his trial is past, see God interposing in his behalf, and rejoice in his salvation. Thus understood, this passage has a remarkable agreement with chap. 19:25-27. See notes on that passage.

4. *Not one*; no one differs in natural moral character from his parents; but as are the parents, so are the children, naturally depraved and spiritually unclean.

6. *Rest*; be freed for a little time from distresses.

10. *Where is he?* he does not appear again in this world, his departure is final.

13. *In the grave*; literally, "in Sheol," the abode of departed spirits. *Wouldest appoint me a set time*; namely, to bring me out of Sheol, again to enjoy thy favor. Job was here led to pray for that very gift which God has in reserve for all who love him.

14. *Shall he live again?* that is, in this world. The question is to be answered in the negative. *Appointed time*; or, warfare, in the sense of exhausting sorrow, ver. 13. *Until I wait*; or, as we may also render, "would I wait." See in the next verse we may translate, either, as in our version, "thou shalt call," or, "thou shouldst call," and so in the following clauses. See introductory note to this chapter.

16. *For now thou numberest my steps*; that thou mayest notice and punish any false step.

17. *Sewest up mine iniquity*; keep it safe in thy record, till it shall be brought forth to judgment.

19. *The hope of man*; his hope of continuing in this world.

A. M. 2484.
B. C. about
1520.

away the things which grow out of the dust of the earth; and thou destroyest the hope of man.

20 Thou prevailest for ever against him, and he passeth: thou changest his countenance, and sendest him away.

21 His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them.

22 But his flesh upon him shall have pain, and his soul within him shall mourn.

CHAPTER XV.

1 Eliphaz reproveth Job of impiety in justifying himself. 17 He proveth by tradition the unquietness of wicked men.

THEN answered Eliphaz the Temanite, and said, 2 Should a wise man utter vain knowledge, and fill his belly with the east wind?

3 Should he reason with unprofitable talk? or with speeches wherewith he can do no good?

4 Yea, thou castest off[†] fear, and restrainest prayer[‡] before God.

5 For thy mouth uttereth[§] thine iniquity, and thou chooseth the tongue of the crafty.

6 Thine own mouth condemneth thee,[¶] and not I: yea, thine own lips testify against thee.

7 Art thou the first man that was born? or wast thou made before the hills?[‡]

8 Hast thou heard the secret of God?[¶] and dost thou restrain wisdom to thyself?

9 What knowest thou, that we know not?[‡] what understandest thou, which is not in us?

10 With us are both the grayheaded and very aged men,[¶] much elder than thy father.

11 Are the consolations of God small with thee? is there any secret thing with thee?

* Heb. knowledge of wind. † 1 Tim 6:4-5. ‡ Heb. makest void. † Or, speech. § Heb. teacheth. ¶ Luke 19:22. † Psa. 90:2; Prov. 2:25. ‡ Rom. 11:34; 1 Cor. 2:11. † ch. 13:2. ‡ ch. 32:6-9. § Mal. 3:13. ¶ Psa. 11:3; Prov. 20:9; Eph. 2:9; 1 John 1:8; 10: † ch. 25:5. † Psa. 53:3. † ch.

12 Why doth thy heart carry thee away? and what do thine eyes wink at,

13 That thou turnest thy spirit against God,[¶] and lettest such words go out of thy mouth?

14 What is man, that he should be clean? and he which is born of a woman, that he should be righteous?[¶]

15 Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight.[¶]

16 How much more abominable and filthy is man,[¶] which drinketh iniquity like water![¶]

17 I will show thee, hear me; and that which I have seen I will declare;

18 Which wise men have told from their fathers, and have not hid it:

19 Unto whom alone the earth was given,[¶] and no stranger passed among them.[¶]

20 The wicked man travaileth with pain all his days,[¶] and the number of years is hidden to the oppressor.[¶]

21 A dreadful sound[‡] is in his ears;[¶] in prosperity the destroyer shall come upon him.[¶]

22 He believeth not that he shall return out of darkness, and he is waited for of the sword.

23 He wandereth abroad for bread, saying, Where is it? he knoweth that the day of darkness is ready at his hand.

24 Trouble and anguish shall make him afraid; they shall prevail against him, as a king ready to the battle.

25 For he stretcheth out his hand against God,[¶] and strengtheneth himself against the Almighty.[¶]

26 He runneth upon him, even on his neck, upon the thick bosses of his bucklers:

27 Because he covereth his face with his fatness, and maketh collops of fat on his flanks.[¶]

28 And I dwelleth in desolate cities, and in

20:12; Prov. 19:28. † Deut. 32:8. † Joel 3:17. † Eccl. 9:3. † Psa. 90:12. † Heb. A sound of fears. † Lev. 21:36. † 1 Thess. 5:3. † Isa. 27:4. † ch. 9:4. † Psa. 73:7, etc.

INSTRUCTIONS.

2. The shortness and uncertainty of life should keep us from placing our affections on things below, and lead us to regard principally things unseen and eternal.

4. As children inherit the same depraved nature with their parents, they ought not to marvel at the change which Christ says they must experience, in order to see the kingdom of God. John 3:3.

10. Earthly joys are uncertain, and at longest must be of short continuance; but the joys which await the people of God, when the heavens shall pass away with a great noise and the elements melt with fervent heat, will be sure, satisfying, and eternal. 2 Pet. 3:10.

17. The transgressions of the wicked are never forgotten; and unless repented of and forgiven through the atonement of Jesus Christ, will be brought forth to their shame and condemnation.

21. All that is done for our own welfare or that of others, must be done in time. What our hands find to do, we should do with our might; that when our days on earth shall be finished, our work may be done, and our souls fitted, through grace, to enter on the rest which remains for the people of God.

CHAPTER XV.

2. Utter vain knowledge; this Eliphaz ascribes to Job.

4. Fear; the fear of God. This charge was unfounded.

5. The tongue of the crafty; by trying to cover his hypocrisy with the appearance of piety.

6. Thine own mouth condemneth thee; Eliphaz says that Job maintained doctrines which condemned himself, and showed that he was a hypocrite.

11. The consolations of God; those which Eliphaz and his friends offered as if they came from God.

12. Carry thee away; into such irreverent complaints against God. What do thine eyes wink at; or, why do thine eyes wink? Winking is here the gesture of anger and impatience. Compare chap. 5:2.

19. The earth; here in a restricted sense of the country where these ancients dwelt. No stranger passed among them; they were not visited or corrupted by foreigners.

20. Is hidden; he knows not what is before him, or how soon or suddenly he may be cut off.

26. He runneth upon—his bucklers; the whole verse may be thus rendered: "He [the wicked man] runneth upon him [God] with [round] neck, with the thick bosses of his bucklers." The wicked man is here compared to an armed warrior at the head of his band rushing upon God, his adversary. His bucklers are the bucklers of his followers whom he leads forth to this impious war.

27. Covereth his face with his fatness; by paupering his appetite. Collops; thick lumps.

28. He dwelleth; or shall dwell. This verse is interpreted in two different ways; either as describing the wicked man's violence, he dwelleth in cities made desolate by himself, etc.; or as describing his punishment, he shall, as an outcast from society, dwell in desolate cities, etc. The latter is the more probable meaning.

houses which no man inhabiteth, which are ready to become heaps.

29 He shall not be rich, neither shall his substance continue, neither shall he prolong the perfection thereof upon the earth.

30 He shall not depart out of darkness; the flame shall dry up his branches, and by the breath of his mouth shall he go away.

31 Let not him that is deceived trust in vanity: for vanity shall be his recompense.

32 It shall be accomplished before his time, and his branch shall not be green.

33 He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive.

34 For the congregation of hypocrites shall be desolate, and fire shall consume the tabernacles of bribery.

35 They conceive mischief, and bring forth vanity, and their belly prepareth deceit.

CHAPTER XVI.

1 Job reproveth his friends of unmercifulness. 7 He showeth the pitifulness of his case. 17 He maintaineth his innocency.

IMIEN Job answered and said,

2 I have heard many such things: miserable comforters are ye all.

3 Shall vain words have an end? or what emboldeneth thee that thou answerest?

4 I also could speak as ye do: if your soul were in my soul's stead, I could heap up words against you, and shake my head at you.

5 But I would strengthen you with my mouth, and the moving of my lips should assuage your grief.

6 Though I speak, my grief is not assuaged: and though I forbear, what am I eased?

^a Isa. 59:1. ^b Or, cut off. ^c Psa. 55:23. ^d ch. 27:8; Isa. 33:11. ^e Amos 5:11, 12. ^f Hos. 10:13; Gal. 6:7, 8. ^g Or, iniquity. ^h Or, troublesome. ⁱ ch. 13:1. ^j Heb. words of wind; ch. 13:2. ^k Psa. 22:7. ^l Prov. 27:9. ^m Heb. goeth from me. ⁿ Eph. 5:27. ^o ch. 10:16, 17. ^p ch. 13:21. ^q Lam.

29. *Not be rich*; not continue to be rich. His blessings shall be short-lived.

30. *By the breath of his mouth*; by the angry breath of God.

31. *In vanity*; vanity here describes the wicked man's plans as empty, because destitute of righteousness and faith in God. *For vanity*; here the word describes the wicked man's reward as empty; that is, disappointing his hope. He reaps what he sowed.

32. *It shall be accomplished*; his recompense, which consists in his destruction. *Before his time*; he shall be cut off by an untimely end.

35. *They conceive mischief—prepareth deceit*; the same as, they trust in vanity; and vanity is their recompense, ver. 31. All their plans and works are ruinous to others, and they end in the ruin of themselves.

INSTRUCTIONS.

4. Those doctrines which lead men to cast off the fear of God and restrain prayer, must be false.

6. The sentiments which many profess and propagate condemn themselves, and show them to be wicked men, as really as if they were guilty of open immorality.

13. Good men are sometimes liable to think that what is opposed to them, is opposed also to God; and thus unjustly charge others with opposition to him.

20. The general and sweeping declarations of earnest disputants, while they express some important truth, may also express much hurtful error; and the true must be separated from the false, before their statements can safely be received.

7 But now he hath made me weary; thou hast made desolate all my company.

8 And thou hast filled me with wrinkles, which is a witness against me: and my leanness rising up in me beareth witness to my face.

9 He teareth me in his wrath, who hateth me: he gnasheth upon me with his teeth; mine enemy sharpeneth his eyes upon me.^a

10 They have gaped upon me with their mouth; they have smitten me upon the cheek reproachfully; they have gathered themselves together against me.^b

11 God hath delivered me to the ungodly, and turned me over into the hands of the wicked.^c

12 I was at ease, but he hath broken me asunder: he hath also taken me by my neck, and shaken me to pieces, and set me up for his mark.^d

13 His archers compass me round about, he cleaveth my reins asunder, and doth not spare; he poureth out my gall upon the ground.

14 He breaketh me with breach upon breach; he runneth upon me like a giant.

15 I have sewed sackcloth upon my skin, and defiled my horn in the dust.^e

16 My face is foul with weeping, and on my eyelids is the shadow of death;

17 Not for any injustice in my hands: also my prayer is pure.^f

18 O earth, cover not thou my blood, and let my cry have no place.

19 Also now, behold, my witness is in heaven, and my record is on high.^g

20 My friends scorn me: but mine eye poureth out tears unto God.

21 Oh that one might plead for a man with God, as a man pleadeth for his neighbor!^h

^a Psa. 35:15. ^b Heb. shut me up. ^c ch. 1:15, 17. ^d ch. 7:20. ^e Psa. 42:7. ^f ch. 30:19. ^g Psa. 41:17-21. ^h Psa. 66:18, 19. ⁱ Heb. in the high places; Eph. 1:3. ^j Heb. are my scorers. ^k Rom. 8:29. ^l Or, friend.

29. Though the wicked may be greatly prospered for a time, and in some instances their outward blessings be continued to the end of life, yet, if they continue in their wickedness, they are destined to poverty, shame, and everlasting contempt.

CHAPTER XVI.

7. *He*; God.

10. *They*; Job's pretended friends. *Smitten me*; they had opposed and reproached him.

12. *Was at ease*; before his afflictions came.

13. *He poureth out my gall*; an expression denoting the most intense anguish.

15. *Defiled my horn*; the horn was an emblem of power, authority, and influence; and the meaning is, he was shorn of his power, his authority was gone.

17. *Pure*; free from hypocrisy. Of this Satan had accused him before God, and his friends had insinuated against him the same charge.

18. *Cover not thou my blood*; he speaks of himself as an innocent man appointed to die, and asks the earth to leave his blood uncovered that it may cry aloud for redress. *Let my cry have no place*; that is, the cry of my blood; let it have no place where it shall be hid in silence. According to others the meaning is, that if he had been guilty of heaven-daring crimes, as his enemies charged, he did not ask that his crime should be hid; nor could he expect that God would hear his cry for deliverance from punishment.

19. *My witness is in heaven*; God knows that I am sincere though here I am charged with hypocrisy.

A. M. 2844. B. C. about 1520. 22 When a few years* are come, then I shall go the way[†] whence I shall not return.[‡]

CHAPTER XVII.

1 Job appealeth from men to God. 6 The unmerciful dealing of men with the afflicted may astonish, but not discourage the righteous. 11 His hope is not in life, but in death.

MY breath is corrupt,[†] my days are extinct, the graves are ready for me.^b

2 Are there not mockers with me? and doth not mine eye continue[†] in their provocation?

3 Lay down now, put me in a surety with thee; who is he that will strike hands with me?^c

4 For thou hast hid their heart from understanding; therefore shalt thou not exalt them.

5 He that speaketh flattery to his friends,^d even the eyes of his children shall fail.

6 He hath made me also a byword of the people; and aforetime^e I was as a tabret.

7 Mine eye also is dim by reason of sorrow, and all my members^f are as a shadow.

8 Upright men shall be astonished at this, and the innocent shall stir up himself against the hypocrite.

22. When a few years are come; if he is to have any deliverance in this life, it must come speedily, for death is near.

INSTRUCTIONS.

5. Those who have themselves suffered great afflictions, are most disposed and best prepared to sympathize with the afflictions and assuage the grief of others.

9. In the depths of distress, even good men, if left to themselves, will have hard thoughts, and complain not only of men but of God, and speak as if he not only were the author of their afflictions, but had become their enemy.

11. Whoever may be the instruments of affliction to the people of God, they should not overlook his all-controlling hand, or feel that without his permission others could have any power over them.

20. When the soul pours out its complaints to God, and looks to him for help, though he may not at once seem to hear, in due time he will answer and grant a glorious deliverance.

CHAPTER XVII.

2. Mine eye continue; to be intently fixed on their provocations.

3. Lay down now; that is, a pledge, as was the custom with men when about to contend in law before the judge. Put me in a surety with thee; be my surety that justice shall be done me. Will strike hands with me; as was done in becoming surety for another. These expressions are borrowed from the usages of legal tribunals in Job's day. From his friends, whom God has deprived of understanding, ver. 4, he passionately appeals to God. The reader will notice that in this proposed trial of his cause God is both his adversary, and his patron and judge.

5. Speaketh flattery to his friends; others render, betrays his friends to plunder, a figurative expression for unfaithfulness to them in the time of their calamity. The eyes of his children shall fail; they shall suffer great calamities.

8. At this; the afflictions of Job; and that his friends should so far take part with Satan, as to contend that they were sent on account of his peculiar wickedness; whereas the fact was, they were sent, or permitted, to show the reality and genuineness of his religion, and that those who accused him of hypocrisy were in the wrong. Stir up him-

9 The righteous also shall hold on his way,^g and he that hath clean hands shall be stronger and stronger.^h

10 But as for you all, do ye return, and come now: for I cannot find one wise man among you.

11 My days are past, my purposes are broken off,ⁱ even the thoughts^j of my heart.

12 They change the night into day: the light is short^k because of darkness.

13 If I wait, the grave is my house: I have made my bed in the darkness.

14 I have said^l to corruption, Thou art my father; to the worm, Thou art my mother, and my sister.

15 And where is now my hope? as for my hope, who shall see it?

16 They shall go down to the bars of the pit,^m when our rest together is in the dust.ⁿ

CHAPTER XVIII.

1 Bildad reproveh Job of presumption and impatience. 5 The calamities of the wicked.

THEN answered Bildad the Shuhite, and said,

2 How long will it be ere ye make an end of words? mark, and afterwards we will speak.

self; be excited to greater fidelity in avoiding hypocrisy, and be guarded against considering peculiar trials as proofs of peculiar wickedness.

9. Shall hold on; instead of being induced to give up his religion on account of his trials, or because others consider them as proofs of his hypocrisy, he who has true religion will persevere in it to the end; and whatever his condition here, will grow stronger and stronger in faith, patience, experience, hope, and all the graces of the Spirit.

10. Return; return to the argument, and say something that is to the purpose and that is worth hearing.

13. The grave is my house; the place which I shall occupy, and where I shall remain till these heavens and earth pass away. 2 Pet. 3:13, 14.

16. They shall go down; all my hopes.

INSTRUCTIONS.

1. We should not conclude that our work in this world is done, so long as we are continued in it; or forget that we may be useful by patient suffering, as well as by active benevolent labors.

4. When God leaves men to the wickedness and folly of sin, it is evidence that they are on the way to destruction, and that unless they change their course and turn their feet into the path of life, they will sink into unavailing sorrow.

8. The dealings of Providence with the righteous will render them more and more watchful, and lead them more carefully to distinguish between good and evil, and more diligently and perseveringly to pursue the one and avoid the other.

13. As the grave is the house appointed for all the living, and the one which they will shortly occupy, it should be the great object of each one so to live, labor and if need be suffer, that when the body shall sleep in the grave the soul shall be with God till the morning of the resurrection; and that when the body shall be redeemed from the power of the grave, it may dwell in the new Jerusalem for ever.

CHAPTER XVIII.

2. Ye make an end; the words are addressed to Job, and seem to mean, thou and others that think and speak like thee. So verse 3, "in your sight."

CHAPTER XIX.

A. M. 2164.
B. C. about 1520.

3 Wherefore are we counted as beasts, and reputed vile in your sight?

4 He tearth himself* in his anger:^a shall the earth be forsaken for thee? and shall the rock be removed out of his place?

5 Yea, the light of the wicked shall be put out,^b and the spark of his fire shall not shine.

6 The light shall be dark in his tabernacle, and his candle^c shall be put out with him.

7 The steps of his strength shall be straitened, and his own counsel shall cast him down.^d

8 For he is cast into a net by his own feet, and he walketh upon a snare.^e

9 The gin shall take him by the heel, and the robber shall prevail against him.

10 The snare is laid^f for him in the ground, and a trap for him in the way.

11 Terrors shall make him afraid on every side,^g and shall drive^h him to his feet.

12 His strength shall be hunger-bitten, and destruction shall be ready at his side.

13 It shall devour the strengthⁱ of his skin: even the first-born of death shall devour his strength.

14 His confidence shall be rooted out of his tabernacle,^j and it shall bring him to the king of terrors.

15 It shall dwell in his tabernacle, because it is none of his: brimstone shall be scattered upon his habitation.

16 His roots shall be dried up beneath,^k and above shall his branch be cut off.

17 His remembrance shall perish from the earth,^l and he shall have no name in the street.

18 He shall be driven^m from light into darkness, and chased out of the world.

19 He shall neither have son nor nephew among his people,ⁿ nor any remaining in his dwellings.

20 They that come after him shall be astonished at his day;^o as they that went before^p were affrighted.^q

21 Surely such are the dwellings of the wicked, and this is the place of him that knoweth not God.^r

* Heb. his soul. ^a ch. 13:11. ^b Prov. 21:20. ^c Or, lamp. ^d Prov. 1:30-33. ^e Prov. 5:22; 29:6. ^f Heb. hidden. ^g Jer. 20:3; 4. ^h Heb. scatter. ⁱ Heb. bars. ^j Prov. 10:28. ^k Isa. 5:21. ^l Psal. 31:16. ^m Heb. They shall drive him. ⁿ Isa. 14:22. ^o Psal. 37:14. ^p Or, lived with him. ^q Heb. laid

3. We; Bildad and his two friends.

4. He tearth himself; spoken of Job.

5. Shall be put out; his prosperity shall cease.

7. Be straitened; he shall become feeble.

9. Gin; a snare, or trap. Ver. 10. The robber shall prevail against him; or, as some render, the snare shall seize upon him.

12. Be hunger-bitten; fail through hunger.

13. The strength of his skin; or the members of his skin; that is, his body. The first-born of death; death in the most terrible form.

14. It shall bring him to the king of terrors; the calamity sent upon him from God shall bring him down.

15. It is none of his; it is no longer his secure resting-place, being taken from him and desolated by God's judgments. Brimstone shall be scattered; possibly with allusion to the overthrow of Sodom and Gomorrah. Gen. 19:24.

17. No name in the street; there shall be none to speak of him, or keep him in remembrance after he is dead.

19. Neither have son nor nephew; he shall leave no posterity.

20. They that come after him; men of a later day, who hear of his terrible overthrow. His day; the day of his destruction. They that went before; that lived with him;

1 Job complaining of his friends' cruelty, sheweth there is misery enough in him to feed their cruelty. 21, 28 He craveth pity. 23 He beweeveth the resurrection.

WHEN Job answered and said,
2 How long will ye vex my soul, and break me in pieces with words?

3 These ten times have ye reproached me:¹ ye are not ashamed that ye make yourselves strange to me;²

4 And be it indeed that I have erred, mine error remaineth with myself.

5 If indeed ye will magnify yourselves against me,³ and plead against me my reproach;

6 Know now that God hath overthrown me, and hath compassed me with his net.

7 Behold, I cry out of wrong,⁴ but I am not heard: I cry aloud, but there is no judgment.

8 He hath fenced up my way that I cannot pass, and he hath set darkness in my paths.

9 He hath stripped me of my glory, and taken the crown from my head.

10 He hath destroyed me on every side, and I am gone:⁵ and my hope hath he removed like a tree.

11 He hath also kindled his wrath against me, and he counteth me unto him as one of his enemies.

12 His troops come together, and raise up their way against me, and encamp round about my tabernacle.

13 He hath put my brethren far from me, and mine acquaintance are verily estranged from me.

14 My kinsfolk have failed, and my familiar friends have forgotten me.⁶

15 They that dwell in my house, and my maids, count me for a stranger: I am an alien in their sight.

16 I called my servant, and he gave me no answer; I entreated him with my mouth.

17 My breath is strange to my wife, though I entreated for the children's sake of mine own body.

18 Yea, young children⁷ despised me; I arose, and they spake against me.

hold on horror. ^k 2 These 1-5. ¹ Gen. 31:7. ² Or, harden yours: against me. ³ Psal. 38:16. ⁴ Or, violence. ⁵ Lam. 2:9, 6. ⁶ Psal. 38:11. ⁷ Heb. my telly. ⁸ Or, the wicked.

his contemporaries. Were affrighted; at the greatness of his calamities.

INSTRUCTIONS.

3. Those who abuse or say hard things of others, are the persons who are most likely to be irritated and complain when others abuse or say hard things of them.

5. Though evils greater than can be described are before the wicked, they may not come upon them in this life; and the idea of Bildad and his friends, that a man's character can be determined by his present outward condition, is false. Their conclusion, therefore, concerning Job, that he must be a very wicked man, was utterly wrong.

12. The righteous and the wicked may both in this world be visited by trials; and a just discrimination between them may never fully appear till they enter the world of spirits.

17. The memory of the wicked shall rot, but the righteous shall be had in everlasting remembrance.

CHAPTER XIX.

3. Ten times; many times, very often.

4. Remaineth with myself; I must bear the consequences.

14. Have forgotten me; they neglected him, as if he were not remembered.

A. M. 2854.
B. C. about
1520.

19 All my inward friends* abhorred me; and they whom I loved are turned against me.

20 My bone cleaveth to my skin and to my flesh,^a and I am escaped with the skin of my teeth.

21 Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me.

22 Why do ye persecute me as God,^b and are not satisfied with my flesh?

23 O that my words were now written! O that they were printed in a book!

24 That they were graven with an iron pen and lead in the rock for ever!

25 For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth:

26 And though after my skin worms destroy this body, yet in my flesh shall I see God;^c

27 Whom I shall see for myself, and mine eyes shall behold, and not another;^d though my reins be consumed within me.^e

28 But ye should say, Why persecute we him, seeing the root of the matter is found in me?^f

29 Be ye afraid of the sword; for wrath bringeth the punishments of the sword, that ye may know there is a judgment.^g

CHAPTER XX.

Zophar sheweth the state and portion of the wicked.

THEN answered Zophar the Naamathite, and said,

* Heb. the men of my secret. † Psa. 102:5. ‡ Psa. 60:26. § Heb. Who will see. ¶ Or, After I shall awake, though this body be destroyed, yet out of my flesh shall I see God. † 1 Cor. 15:53; 1 John 3:2. ‡ Heb. a stranger. § Or, my reins which we are consumed with earnest desire for that day. ¶ Heb. in my bosom. * Or, and what root of matter is found in me? † Psa.

20. With the skin of my teeth; but just escaped from death, or utter ruin.

22. Are not satisfied with my flesh? he compares them to beasts of prey.

23. My words; those that follow, ver. 25-27. Printed; that is, inscribed, as the original word signifies.

24. With an iron pen; a sharp-pointed instrument of steel, such as was used to cut letters into metallic plates, or, as here, into stones. And lead; after the letters had been cut deep into the stone, it was customary to fill them with lead. The language of verses 23, 24, implies that what he is now about to utter is no common maxim, but a momentous truth, worthy to be perpetuated to the end of time. By placing his words in the volume of inspiration, God has made them more permanent, and infinitely better known, than if they had been graven with a pen of iron and lead on the rocks of Arabia.

26. After my skin; after my skin shall have been destroyed by the force of my disease. Chap. 7:5. Worms destroy this body; the words "worms" and "body" are not in the original, as the italic letters indicate. The literal rendering is, "they destroy this," or, this is destroyed, meaning this body. In my flesh; the literal rendering is, "from my flesh," or, "out of my flesh," as in the margin. This is taken by some to mean, looking forth upon God from my body of flesh, that is, after its resurrection, which is the idea given by our version, "Yet in my flesh shall I see God." Others understand the words to mean, seeing God when out of my flesh, or separated from my flesh, that is, in a disembodied state.

27. Though my reins be consumed within me; the marginal rendering, "My reins within me are consumed with earnest desire for that day," is to be preferred.

29. The sword; of divine justice, for your unjust treatment of me. Wrath; such unrighteous wrath as yours

2 Therefore do my thoughts cause me to answer, and for this I make haste.¹

3 I have heard the check of my reproach, and the spirit of my understanding causeth me to answer.

4 Knowest thou not this of old, since man was placed upon earth,

5 That the triumphing of the wicked is short,² and the joy of the hypocrite but for a moment?^{2c}

6 Though his excellency mount up to the heavens,³ and his head reach unto the clouds;³

7 Yet he shall perish for ever like his own dung;⁴ they which have seen him shall say, Where is he?⁴

8 He shall fly away as a dream, and shall not be found;⁵ yea, he shall be chased away as a vision of the night.

9 The eye also which saw him shall see him no more; neither shall his place any more behold him.

10 His children shall seek to please the poor,⁶ and his hands shall restore their goods.⁶

11 His bones are full of the sin of his youth,⁷ which shall lie down with him in the dust.

12 Though wickedness be sweet in his mouth, though he hide it under his tongue;⁸

13 Though he spare it, and forsake it not, but keep it still within his mouth;⁹

14 Yet his meat in his bowels is turned, it is the gall of asps within him.

15 He hath swallowed down riches, and he shall

5-10, 11. † Heb. my haste is in me. ‡ Heb. from near. § Mat. 7:9. ¶ Psa. 14, 13, 14. † Heb. cloud. ‡ 1 Kings 14:10. § Psa. 73:20. ¶ Or, The poor shall oppress his children. † ver. 18. ‡ ch. 13:25. § ch. 15:16. ¶ Heb. in the midst of his palate.

towards me. A judgment; when God will reward all according to their works.

INSTRUCTIONS.

3. The afflictions with which God visits us are greatly lessened, or increased, by the conduct of our friends. If they are kind, and ready to assist us, they help us bear our burdens; but if unkind, negligent, and reproachful, they greatly increase our sorrows.

11. No permanent or safe dependence can be placed upon the most intimate and endeared earthly friends. For the continuance of their affection and care, we are dependent upon God; and if they are forsaken of him, they may forsake us.

25. Strong confidence in an almighty, ever-living Redeemer, and the expectation of meeting him as a friend and portion, support the soul in the deepest affliction, and cause it to rejoice in hope of the glory of God.

CHAPTER XX.

2. Therefore; because of thy impiety in justifying thyself against God.

3. The check of my reproach; the reproachful rebuke administered to me and my friends by thee. To answer; to reply to what Job had said in opposition to his doctrine and that of his friends.

5. The triumphing—is short; short compared with his whole existence, though it may sometimes continue through life, and life be continued till old age.

10. Please the poor; on whom they shall be dependent, or to whom they shall apply for help. Restore their goods; those which they had wrongfully taken away.

11. The sin of his youth; he shall carry the effects of it to the grave.

14. The gall of asps; his pleasures are all turned to bitterness.

vomit them up again: God shall cast them out of his belly.

16 He shall suck the poison of asps:^a the viper's tongue shall slay him.

17 He shall not see the rivers, the floods,* the brooks of honey and butter.

18 That which he labored for shall he restore, and shall not swallow it down: according to his substance shall the restitution be,[†] and he shall not rejoice therein.

19 Because he hath oppressed[‡] and hath forsaken the poor: because he hath violently taken away a house which he builded not;

20 Surely he shall not feel[§] quietness in his belly, he shall not save of that which he desired.

21 There shall none of his meat be left;^{||} therefore shall no man look for his goods.

22 In the fulness of his sufficiency he shall be in straits: every hand of the wicked[¶] shall come upon him.

23 When he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall rain it upon him while he is eating.[‡]

24 He shall flee from the iron weapon, and the bow of steel shall strike him through.

25 It is drawn, and cometh out of the body; yea, the glittering sword cometh out of his gall: terrors are upon him.^d

26 All darkness shall be hid in his secret places: a fire not blown shall consume him;^e it shall go ill with him that is left in his tabernacle.

27 The heaven shall reveal his iniquity; and the earth shall rise up against him.

28 The increase of his house shall depart, and his goods shall flow away in the day of his wrath.

29 This is the portion of a wicked man from God, and the heritage appointed unto him by^g God.

CHAPTER XXI.

A. M. 2384.
B. C. about 1320.

1 Job sheweth that even in the judgment of man he hath reason to be grieved. 7 Sometimes the wicked do so prosper, as they despise God. 16 Sometimes their destruction is manifest. 22 The happy and unhappy are alike in death. 27 The judgment of the wicked is in another world.

BUT Job answered and said,

2 Hear diligently my speech, and let this be your consolations.

3 Suffer me that I may speak; and after that I have spoken, mock on.

4 As for me, is my complaint to man? and if it were so, why should not my spirit be troubled?[†]

5 Mark[‡] me, and be astonished, and lay your hand upon your mouth.[§]

6 Even when I remember I am afraid, and trembling taketh hold on my flesh.

7 Wherefore do the wicked live, become old, yea, are mighty in power?^{||}

8 Their seed is established in their sight with them, and their offspring before their eyes.

9 Their houses are safe from[¶] fear, neither is the rod of God upon them.

10 Their bull gendereth, and faileth not; their cow calveth, and casteth not her calf.

11 They send forth their little ones like a flock, and their children dance.

12 They take the timbrel and harp, and rejoice at the sound of the organ.

13 They spend their days in wealth,[‡] and in a moment go down to the grave.

14 Therefore they say unto God, Depart from us;^d for we desire not the knowledge of thy ways.

15 What is the Almighty, that we should serve him?^e and what profit should we have, if we pray unto him?^{||}

16 Lo, their good is not in their hand: the counsel of the wicked is far from me.[¶]

17 How oft is the candle[‡] of the wicked put out!

^a Rom. 3:13. [†] Or, streaming brooks. [‡] Heb. the substance of his ex-
change. [§] Heb. earnest. ^{||} Heb. know. [¶] Or, be none left for his meat.
^g Eze. 5:13, 14. [†] Or, troublesome. [‡] Psa. 78:30, 31. [§] Psa. 73:19. ^{||} Psa.

21:9; Matt. 3:12. [†] Heb. of his desire from. [‡] Heb. shortened. [§] Heb.
Look unto. ^{||} Jer. 10:4. [¶] Jer. 12:1, 2. [‡] Heb. peace from. [†] Or, worth.
^g Eze. 22:17. [†] Exod. 5:2. [‡] Mal. 3:14. [§] Psa. 1:1. ^{||} Or, lamp.

17. The brooks of honey and butter; emblems of worldly abundance.

18. According to his substance; his substance wrongfully gotten by oppressing the poor.

21. Therefore shall no man look for his goods; because they are perished, and looking for them will be in vain. But we may better render, "Therefore shall his prosperity not abide."

26. All darkness shall be hid in his secret places; or, all darkness shall be hid up for his treasures. All darkness means calamities of all kinds. Not blown; not kindled or kept alive by man, but by God.

29. The portion of a wicked man; what, as Zophar and his friends contended, always came upon the wicked in this life. In the next chapter, Job shows by facts that their doctrine was false.

INSTRUCTIONS.

2. Those are often most in haste to speak, who are least able to speak to the purpose, or with any good effect. Jas. 1:19.

11. Sins committed in youth may produce consequences which shall be felt in old age, and which shall follow transgressors to the grave and onward to eternity.

18. Whatever may be the pleasures of sin for a season, in the end they shall be turned to bitterness and death. Prov. 23:32.

29. The evils consequent upon sin are the appointment of God; and no one can continue in it, and escape them.

They may not, in all cases, be seen or felt in this world; but they will overwhelm all continued transgressors, in the world to come.

CHAPTER XXI.

2. Let this be your consolations; if you will candidly listen to me, I will accept this in place of the consolations I might have so reasonably expected of you.

4. Is my complaint to man? merely, or principally. And if it were so, why should not my spirit be troubled? better, omitting the italics, which are not in the original, to read, "And why should not my spirit be troubled?" that is, in view of the mighty afflictions laid upon me by God's hand.

5. Mark me; behold my affliction. Lay your hand upon your mouth; be silent.

7. The wicked live, become old, yea, are mighty; this, in opposition to the doctrine of Job's friends, is often the case. Psa. 73:3-17.

13. In a moment; without long, lingering illness.

14. Therefore; Eccl. 8:11.

16. Not in their hand; not in their own power. It comes from God, and they are wholly dependent on him.

17. How oft; many understand this question as extending to the following verses 18-20, which may then be read interrogatively thus: How oft doth God distribute? how oft are they as stubble? etc.; and as meaning to affirm that such a thing seldom happens, or rather, does not

and how oft cometh their destruction upon them! God distributeth sorrows in his anger.

18 They are as stubble before the wind, and as chaff that the storm carrieth away.*

19 God layeth up his iniquity[†] for his children:^a he rewardeth him, and he shall know it.

20 His eyes shall see his destruction, and he shall drink of the wrath of the Almighty.

21 For what pleasure hath he in his house after him, when the number of his months is cut off in the midst?

22 Shall any teach God knowledge?^b seeing he judgeth those that are high.

23 One dieth in his full strength,[‡] being wholly at ease and quiet.

24 His breasts[§] are full of milk, and his bones are moistened with marrow.

25 And another dieth in the bitterness of his soul, and never eateth with pleasure.

26 They shall lie down alike in the dust, and the worms shall cover them.

27 Behold, I know your thoughts, and the devices which ye wrongfully imagine against me.

28 For ye say, Where is the house of the prince? and where are the dwelling-places[¶] of the wicked?

29 Have ye not asked them that go by the way? and do ye not know their tokens,

30 That the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath.[‡]

31 Who shall declare his way to his face? and who shall repay him what he hath done?

32 Yet shall he be brought to the grave,[¶] and shall remain in the tomb.[¶]

33 The clods of the valley shall be sweet unto

him, and every man shall draw after him,[¶] as there are innumerable before him.

34 How then comfort ye me in vain,^d seeing in your answers there remaineth falsehood?[‡]

CHAPTER XXII.

1 Eliphaz sheweth that man's goodness profiteth not God. 5 He accuseth Job of divers sins. 21 He exhorteth him to repentance, with promises of mercy.

THEN Eliphaz the Temanite answered and said,

2 Can a man be profitable unto God,^e as he that is wise may be profitable unto himself?[¶]

3 Is it any pleasure to the Almighty, that thou art righteous? or is it gain to him, that thou maketh thy ways perfect?

4 Will he reprove thee for fear of thee? will he enter with thee into judgment?

5 Is not thy wickedness great? and thine iniquities infinite?

6 For thou hast taken a pledge from thy brother for naught, and stripped the naked of their clothing.[¶]

7 Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry.

8 But as for the mighty man,[¶] he had the earth; and the honorable[¶] man dwelt in it.

9 Thou hast sent widows away empty, and the arms of the fatherless have been broken.

10 Therefore snares are round about thee,[¶] and sudden fear troubleth thee;

11 Or darkness, that thou canst not see; and abundance of waters cover thee.

12 Is not God in the height of heaven? and behold the height[¶] of the stars, how high they are!

* Heb. *stealth away*. † That is, the punishment of his iniquity. ‡ Exod. 20:5. Ezek. 13:14. § Rom. 11:34. ¶ Heb. *very perfection, or, in the strength of his perfection*. ¶ Or, *milk-pails*. † Heb. *tent of the tabernacles*. ‡ Heb. *verities*. § Heb. *graves*. ¶ Heb. *watch in the heap*. ¶ Heb. 9:27. ¶ d ch.

happen to the wicked more than to the righteous. But see note to chap. 27:13.

21. *What pleasure hath he in his house after him*; when the wicked man's days are ended, he can have no more interest in the lot of his children. If they be cut off, that does not affect him.

26. *They shall lie down alike*; God does not deal with them here according to their character, but treats them in many respects alike.

28. *Where is the house of the prince?* meaning, of me, Job, who once lived as a prince.

29. *Them that go by the way?* travellers, who have had the opportunity of extended observation. *Their tokens*; the indications which they give of the course of God's providence.

30. *Is reserved to the day of destruction*; now he is suffered to prosper, being reserved for destruction hereafter.

31. *Who shall repay him*; no one in this world; but God shall reward him in the world to come.

32. *And shall remain in the tomb*; literally, and shall watch over the mound, meaning the sepulchral mound. Some render this clause impersonally: "and one shall watch over the mound;" that is, the sepulchral mound of this powerful and prosperous sinner shall be carefully guarded. Others understand it as a poetical description, by which he is represented as watching, through his monumental inscription, over his grave.

33. *Every man*; shall in like manner go to the grave.

INSTRUCTIONS.

4. In our trials and distresses we should look not so

10:2. † Heb. *transgression*. ‡ Psa. 16:2. § Or, *if he may be profitable, doth his good surpass 3-fold thereon?* ¶ Heb. *clothes of the naked*. † Heb. *man of arm*. ‡ Heb. *eminent, or accepted for countenance*. ¶ ch. 18:10; Psa. 11:6. † Heb. *head*.

much to men for help, as to God; and feel that whoever or whatever may be the instrument, he is the only source of relief.

7. The wicked are sometimes prospered in this world, and receive more outward blessings than their pious neighbors. They may live longer, and die in less distress. The reason of this is to men not known, and it sometimes occasions them great perplexity. Psa. 73:2-17.

17. However prosperous may be the condition of the wicked in this world, or however adverse that of the righteous, in the future world it will be reversed; the righteous will be comforted, and the wicked tormented. Luke 16:24, 25.

30. The fact that men are not treated according to their character in this world, is evidence of a coming judgment, when a just discrimination will be made, and each one receive according to his works. Mal. 3:16-18.

CHAPTER XXII.

3. *Any pleasure—that thou art righteous?* that is, any pleasure in view of the profit he shall derive from thy righteousness.

4. *For fear of thee?* lest thy sin should bring damage to him. The meaning of Eliphaz is, that God has no private interests to be promoted by our righteousness, or damaged by our wickedness. He is therefore infinitely above all those influences which among men produce partial and unjust conduct.

8. *He had the earth*; Eliphaz here falsely charges Job with favoring the mighty and honorable, and oppressing the poor and needy.

CHAPTER XXIII. A. M. 2454.
B. C. about 1520.

1 Job longeth to appear before God, 6 in confidence of his mercy. 8 God, who is invisible, observeth our ways. 11 Job's innocence. 13 God's decree is immutable.

THEN Job answered and said,
1 2 Even to-day is my complaint bitter;^k my stroke^l is heavier than my groaning.

3 Oh that I knew where I might find him!^l that I might come *even* to his seat!

4 I would order *my* cause before him,^m and fill my mouth with arguments.

5 I would know the words *which* he would answer me, and understand what he would say unto me.

6 Will he plead against me with his great power?ⁿ No; but he would put *strength* in me.

7 There the righteous might dispute with him; so should I be delivered for ever from my judge.

8 Behold, I go forward, but he is not *there*; and backward, but I cannot perceive him:

9 On the left hand, where he doth work, but I cannot behold *him*: he hideth himself on the right hand, that I cannot see *him*:

10 But he knoweth the way that I take:^o *when* he hath tried me, I shall come forth as gold.^o

11 My foot hath held his steps, his way have I kept, and not declined:

12 Neither have I gone back from the commandment of his lips; I have esteemed^l the words of his mouth more than my necessary *food*.^p

13 But he is in one *mind*, and who can turn him? and *what* his soul desireth, even that he doeth.

14 For he performeth *the thing that is* appointed for me:^q and many such *things are* with him.

15 Therefore am I troubled at his presence: when I consider, I am afraid of him.^r

16 For God maketh my heart soft, and the Almighty troubleth me:

17 Because I was not cut off before the darkness, *neither* hath he covered the darkness from my face.

13 And thou sayest, How doth God know?^a can he judge through the dark cloud?

14 Thick clouds are a covering to him, that he seeth not; and he walketh in the circuit of heaven.

15 Hast thou marked the old way which wicked men have trodden?

16 Which were cut down out of time, whose foundation was overflowed with a flood:^b

17 Which said unto God, Depart from us:^b and what can the Almighty do for^c them?

18 Yet he filled their houses with good *things*:^c but the counsel of the wicked is far from me.

19 The righteous see *it*, and are glad; and the innocent laugh them to scorn.

20 Whereas our substance^d is not cut down, but the remnant of them^d the fire consumeth.

21 Acquaint now thyself with him,^e and be at peace:^d thereby good shall come unto thee.

22 Receive, I pray thee, the law from his mouth, and lay up his words in thy heart.^e

23 If thou return to the Almighty,^f thou shalt be built up, thou shalt put away iniquity far from thy tabernacles.^e

24 Then shalt thou lay up gold as dust,^g and the gold of Ophir as the stones of the brooks.

25 Yea, the Almighty shall be thy defence,^g and thou shalt have plenty of silver.^g

26 For thou shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God.

27 Thou shalt make thy prayer unto him,^h and he shall hear thee, and thou shalt pay thy vows.

28 Thou shalt also decree a thing,ⁱ and it shall be established unto thee: and the light shall shine upon thy ways.

29 When men are cast down, then thou shalt say, *There is lifting up*; and he shall save the humble person.^h

30 He shall deliver the island of the innocent:ⁱ and it is delivered by the pureness of thy hands.

^a Or, What ^a Psa. 10:11; 73:11. ^b Or, a flood was poured upon their foundation; Gen. 7:10, etc.; 2 Pet. 2:5. ^c Job. 21:11. ^d Or, to. ^e Acts 1:15, 17. ^f Or, estate. ^g Or, their excellency. ^h That is, God. ⁱ 4:13. 27:5; Ps. 1:7. ^j Psa. 119:11. ^k Hos. 11:1, 2. ^l 2 Tim. 2:19. ^m Or, on the dust. ⁿ Or, gold. ^o Job. silver of strength. ^p Psa. 68:17-20. ^q Matt. 21:22.

¹ Heb. him that hath low eyes. ² 1 Pet. 5:5. ³ Or, The innocent shall deliver the island; Gen. 1:26. ⁴ Psa. 77:2-9. ⁵ Heb. hand. ⁶ 1 Sa. 26:8; 55:6. ⁷ M. Isa. 43:26. ⁸ Isa. 57:16. ⁹ Heb. is with me. ¹⁰ 1 Pet. 1:7. ¹¹ Heb. hid, or laid up. ¹² Or, appointed portion. ¹³ Psa. 19:9, 10; Jer. 1:3-6. ¹⁴ Thess. 3:9. ¹⁵ 1 Pa. 119:129.

16. *Out of time*; before their time; in the prime of life, when they had not lived out the ordinary period of human life. *Psalm 55:23. With a flood*; the reference seems to be to the deluge of Noah.

20. *Whereas—fire consumeth*; this verse may be thus rendered: "Has not our adversary been cut off? and their excellency [that of the ungodly] the fire has consumed." It is then the language of "the righteous" and "the innocent," mentioned in the preceding verse.

21. *Acquaint now thyself with him*; Eliphaz speaks as if Job were unacquainted with God, and at enmity with him.

24. *Lay up gold*; a man's piety, in the estimation of Job's friends, might be measured by the amount of his worldly prosperity, and his gift by his calamities.

29. *When men are cast down*; when wicked men are cast down for their impiety. *There is lifting up*; that is, of the righteous.

30. *The innocent*; the innocent shall deliver or save the island or country for which they intercede.

INSTRUCTIONS.

15. The history of past generations, both of the righteous and the wicked, is full of instruction to the children of men.

24. All men who have the Bible may become acquainted with God, and by cordial reconciliation to him may have

that peace which passeth all understanding, which the world can neither give nor take away.

26. Delight in the character of God and in the keeping of his commands will secure all needful good to those who exercise it, and make them great blessings both to themselves and their fellow-men.

CHAPTER XXIII.

3. *Him*; God.

6. *Put strength in me*; or, as some render, attend to me; that is, graciously listen to my words.

7. *From my judge*; from God, who would not condemn me.

10. *Come forth as gold*; be justified as righteous, and accepted.

15. *Troubled at his presence*; because instead of allowing me to plead with him, as a man with his friend, he comes with terrible majesty, and overwhelms me with continually new calamities. These, as Job maintains, come from his unsearchable and unalterable decree, the grounds of which no man can understand or explain. See chap. 9:34, 35, and introductory note to chap. 9.

17. *Because I was not cut off before the darkness*; because I was not taken away by death before these calamities came upon me.

A. M. 2861.
B. C. about 1520. CHAPTER XXIV.

1 Wickedness goeth often unpunished. 17 There is a secret judgment for the wicked.

WHY, seeing times are not hidden from the Almighty, do they that know him not see his days?

2 Some remove the landmarks; they violently take away flocks, and feed *thereof*.*

3 They drive away the ass of the fatherless, they take the widow's ox for a pledge.^a

4 They turn the needy out of the way: the poor of the earth hide themselves together.

5 Behold, *as* wild asses in the desert, go they forth to their work; rising betimes for a prey: the wilderness *yieldeth* food for them *and* for their children.

6 They reap *every one* his corn^b in the field: and they gather the vintage of the wicked.^c

7 They cause the naked to lodge without clothing, that *they have* no covering in the cold.

8 They are wet with the showers of the mountains, and embrace the rock for want of a shelter.^d

9 They pluck the fatherless from the breast, and take a pledge of the poor.

10 They cause *him* to go naked without clothing, and they take away the sheaf *from* the hungry;

11 *Which* make oil within their walls, and tread *their* wine-presses, and suffer thirst.

12 Men groan from out of the city, and the soul of the wounded crieth out: yet God layeth not folly to them.

13 They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof.

14 The murderer rising with the light killeth the poor and needy, and in the night is as a thief.^e

15 The eye also of the adulterer waiteth for the twilight,^f saying, No eye shall see me: and disguiseth *his* face.^g

16 In the dark they dig through houses, *which* they had marked for themselves in the daytime: they know not the light.^h

17 For the morning is to them even as the shadow of death: if *one* know *them*, *they are* in the terrors of the shadow of death.ⁱ

18 He is swift as the waters; their portion is cursed in the earth: he beholdeth not the way of the vineyards.

19 Drought and heat consume^j the snow-waters: so doth the grave *those which* have sinned.

20 The womb shall forget him; the worm shall feed sweetly on him; he shall be no more remembered;^k and wickedness shall be broken as a tree.

21 He evil entreateth the barren *that* beareth not, and doeth not good to the widow.

22 He draweth also the mighty with his power: he riseth up, and no man is sure of life.^l

23 *Though* it be given him to be in safety, whereon he resteth; yet his eyes are upon their ways.^m

24 They are exalted for a little while,ⁿ but are gone^o and brought low; they are taken^p out of the way as all *others*, and cut off as the tops of the ears of corn.

25 And if it be not so now, who will make me a liar, and make my speech nothing worth?

* Or, them. ^a Deut. 24-6, 17. ^b Heb. mingled corn, or dredge. ^c Heb. the wicked gather the vintage. ^d Lam. 4-3. ^e Ps. 106-8-11. ^f Prov. 7-5. ^g Heb. setteth his face in secret. ^h John 3-20. ⁱ Ps. 73-18, 19. ^j Heb.

viciously take. ^k Prov. 10-7; Isa. 26-14. ^l Or, he trusteth not his own life. ^m Prov. 3-21-23. ⁿ Ps. 37-35, 36. ^o Heb. not. ^p Heb. closed up.

INSTRUCTIONS.

3. In our distress, we should look away from man and seek that help which cometh from God only. If we cannot at once find him, we should still wait upon him in humble, believing, affectionate prayer, till he arise and have mercy upon us.

10. Though God may not at once give relief to his distressed people, he is never unmindful of their sorrows; nor will he continue them a moment longer than his glory, their good, and the good of his kingdom require.

15. Even the children of God sometimes exercise that fear of him which hath torment; and which nothing but the manifestation of his grace and an increase of faith and love can cast out.

CHAPTER XXIV.

1. See his days; of righteous retribution on the just and unjust.

6. The wicked; gather the vintage of the poor.

8. They; those whom they have robbed.

9. They; the freebooters or robbers. Pluck the fatherless; seize little children to use them as slaves.

11. Which make oil; the oppressed and hungry, spoken of in the preceding verse, make oil and wine for their rich oppressors. Within their walls; within the inclosure of their houses. And suffer thirst; they compel the poor to tread their wine-presses without compensation, or suffering them to drink of the wine.

12. Layeth not folly; doth not punish them.

13. Rebel against the light; the light they have; they shun the light of day, and perform their deeds in darkness. John 3:20.

16. Which they had marked for themselves in the daytime; or, as some render, "They shut themselves up in the day-

time," being afraid of the light. Know not the light; care-fully avoid it.

18. He is swift as the waters; literally, "he is swift upon the face of the waters." The whole verse is variously interpreted. Some understand it as a description of the wicked man's life. He glides away with his booty, as a swift boat on the surface of a stream, or as a floating body is carried off by the current; his portion is cursed, because gotten by rapine and wickedness. He beholdeth not the way of the vineyards; that is, hath nothing to do with the way of industry and diligence in lawful business. Others understand the verse as describing the wicked man's end. After he has enjoyed his day of prosperity, he passes away suddenly from his ill-gotten portion on which God's curse rests, to see his former possessions no more. See chap. 21:13, and note to the following verse.

19. So doth the grave; those notoriously wicked persons die and are buried and forgotten like others; there are no judgments here in the course of providence to distinguish them from the rest of mankind.

23. His eyes; the eyes of God. He sees all their iniquities, if he does not now punish them.

24. As all; men in this life, whatever be their character, are in many respects treated alike; and you cannot from their present condition determine their character. This was the doctrine which Job contended was taught by facts.

25. Who will make me a liar; disprove the facts, and the truth which I have maintained.

INSTRUCTIONS.

2. Though God sometimes bears long with atrocious offenders, and continues to pour blessings upon them to the end of life, yet he marks all their transgressions, and will in due time treat them according to their works.

CHAPTER XXV.

Bildad sheweth that man cannot be justified before God.

THEN answered Bildad the Shuhite, and said,
2 Dominion and fear are with him;^a he maketh peace in his high places.

3 Is there any number of his armies? and upon whom doth not his light arise?^b

4 How then can man be justified with God?^c or how can he be clean *that is born of a woman?*^d

5 Behold even to the moon, and it shineth not: yea, the stars are not pure in his sight.

6 How much less man, *that is a worm?* and the son of man, *which is a worm?*

CHAPTER XXVI.

1 Job, reproving the uncharitable spirit of Bildad, 5 acknowledged the power of God to be infinite and unsearchable.

BUT Job answered and said,
2 How hast thou helped *him that is without power?*^e how savest thou the arm *that hath no strength?*

3 How hast thou counselled *him that hath no wisdom?* and how hast thou plentifully declared the thing as it is?

4 To whom hast thou uttered words? and whose spirit came from thee?^f

5 Dead things are formed from under the waters, and the inhabitants thereof.

6 Hell is naked before him, and destruction hath no covering.^g

7 He stretcheth out the north over the empty place, and hangeth the earth upon nothing.^h

13. The wicked rebel against the light of their own minds, as well as the light of day and the light of divine truth; they seek darkness as a covering for their evil deeds, and hasten on to the time when they will sink self-condemned into the blackness of darkness for ever.

24. Though the difference between the righteous and the wicked may not be seen in their condition in this life, the time is at hand when all will discern between them; and the difference of condition between him that served God and him that served him not, will then be as great as that between heaven and hell.

CHAPTER XXV.

2. *In his high places;* among the heavenly hosts, the "armies" mentioned in the following verses.

INSTRUCTIONS.

4. None who have just views of the holiness of God and the sinfulness of men, will attempt to justify themselves in his sight, or expect acceptance and salvation except through his rich grace in Jesus Christ.

CHAPTER XXVI.

2. *Helped him that is without power?* spoken ironically, implying that what Bildad had said was not to the point, and of no avail.

5. *Dead things—the inhabitants thereof;* rather, the dead tremble; the waters underneath and their inhabitants. The dead are, as the original word implies, the spirits of the dead in Sheol, or the world of spirits. These, as well as the inhabitants of the deep, feel God's almighty power and tremble before it. The world of spirits and the deep abysses of the sea are named as the places farthest removed from human vision.

8 He bindeth up the waters in his thick clouds;ⁱ and the cloud is not rent under them.

9 He holdeth back the face of his throne, and spreadeth his cloud upon it.^j

10 He hath compassed the waters with bounds,^k until the day and night come to an end.^l

11 The pillars of heaven tremble, and are astonished at his reproof.^m

12 He divideth the sea with his power,ⁿ and by his understanding he smiteth through the proud.^o

13 By his Spirit he hath garnished the heavens;^p his hand hath formed the crooked serpent.

14 Lo, these are parts of his ways;^q but how little a portion is heard of him? but the thunder of his power who can understand?

CHAPTER XXVII.

1 Job protesteth his sincerity. 8 The hypocrite is without hope. 11 The blessings which the wicked have are turned into curses.

MOREOVER Job continued^r his parable, and said,

2 As God liveth, *who hath taken away my judgment;* and the Almighty, *who hath vexed my soul;*^s

3 All the while my breath is in me, and the spirit of God^t is in my nostrils;

4 My lips shall not speak wickedness, nor my tongue utter deceit.

5 God forbid that I should justify you: till I die I will not remove mine integrity from me.^u

6 My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live.^v

14:21; Job. 51:15. ⁱ Heb. *pride*. ^o Dan. 4:37. ^p Psa. 23:6, 7. ^q 1 Cor. 13:9, 12. ^r Heb. *added to take up*. ^s Heb. *made my soul bitter*; Ruth 1:20. ^t That is, the breath which God gave him; Gen. 2:7. ^u ch. 2:3, 9. ^v Heb. *from my days*. ^w Acts 21:16; 1 John 3:19-21.

8. *Bindeth up the waters;* the clouds convey vast masses of waters through the heavens, as if treasured up in bottles, chap. 38:37, without being rent by their weight.

9. *Holdeth back;* covereth, or rendereth invisible.

13. *Garnished the heavens;* with sun, moon, and stars. *The crooked serpent;* generally understood of the northern constellation, which has been known from remote antiquity by the name of the serpent or dragon. The book of Job contains other references to the heavenly constellations, chap. 9:9; 38:31, 32.

11. *Parts of his ways;* the ways of God; only a small part of which are known by men.

INSTRUCTIONS.

6. All things are naked and open to the all-seeing eye of God; and the kingdoms of nature, providence, and grace are entirely under his control.

14. What we know or can know of the ways of God is but little, very little, compared with what remains to be known, and which will be unfolded with greater and greater clearness and glory for ever.

CHAPTER XXVII.

1. *Parable;* a representation from which moral instruction may be drawn.

2. *Taken away my judgment;* refused to justify him, or appear to do so, by removing his calamities.

4. *Not speak wickedness;* by condemning himself as a hypocrite, or approving the doctrine of his friends.

5. *Will not remove mine integrity;* the same as, I will hold fast my righteousness, ver. 6. Job means that, as he is conscious of having led an upright life, and of being still determined to do so, he will never acknowledge the justice of the accusations which his friends bring against him.

A. M. 2484. B. C. about 1520. 7 Let mine enemy be as the wicked, and he that riseth up against me as the unrighteous.

8 For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul?^a

9 Will God hear his cry when trouble cometh upon him?^b

10 Will he delight himself in the Almighty? will he always call upon God?^c

11 I will teach you by^d the hand of God; that which is with the Almighty will I not conceal.

12 Behold, all ye yourselves have seen it: why then are ye thus altogether vain?

13 This is the portion of a wicked man with God, and the heritage of oppressors, which they shall receive of the Almighty.

14 If his children be multiplied,^e it is for the sword; and his offspring shall not be satisfied with bread.

15 Those that remain of him shall be buried in death: and his widows shall not weep.^f

16 Though he heap up silver as the dust, and prepare raiment as the clay;

17 He may prepare it, but the just shall put it on, and the innocent shall divide the silver.^g

18 He buildeth his house as a moth, and as a booth that the keeper maketh.

19 The rich man shall lie down, but he shall not be gathered:^h he openeth his eyes, and he is not.

20 Terrors take hold on him as waters, a tempest stealth him away in the night.

^a Matt. 16:26. ^b Prov. 1:28. ^c Matt. 13:21. ^d Or, being in. ^e Deut. 25:41. ^f 2 Kings 10:7, 8; Hos. 9:13. ^g Psa. 75:64. ^h Eccl. 2:26. ⁱ Luke

7. As the wicked—as the unrighteous; Job by no means approved of the wicked; though he contended, in opposition to his friends, that they were sometimes prosperous in this world.

8. Though he hath gained; the reputation of being pious, or ever so much worldly good. But some render, “when he shall be cut off,” which agrees with the following clause.

11. I will teach you; teach you the true doctrine concerning the wicked. By the hand of God; or, concerning the hand of God.

12. Seen it; seen illustrations of the truth in the facts of divine Providence.

13. This is the portion of a wicked man; at first sight, the description of Job, ver. 13–22, seems to agree altogether with that of the three friends. Hence many interpreters have understood it as spoken in their name, thus: “Why then are ye thus altogether vain, [saying,] ‘This is the portion of a wicked man,’” etc. But Job undertakes, ver. 11, to teach his friends concerning God’s providence, and these verses appear to contain his doctrine. It differs from that of his friends in this important respect, that according to them, calamity always speedily overtakes the wicked, and is sent only as a punishment for wickedness; but Job’s position is, that good and bad men are both alike subject to calamities; and yet the final end of the ungodly must be destruction, while the good man, after he is tried, shall come forth as gold, chap. 23:10. If at times he speaks as if he were sinking down under his sorrows, without the hope of ever again seeing good, we must remember that this is the language of impatience and unbelief, to which all believers are liable in the hour of severe trial.

19. Shall lie down; in death. Be gathered; by an honorable funeral. It is of a man who has gained his riches by wickedness that he speaks. Openeth his eyes, and he is not; perishes in the twinkling of an eye. This seems to be a proverbial expression.

22. God shall cast upon him, and not spare; visit him with

21 The east wind carrieth him away, and he departeth: and as a storm hurleth him out of his place.^b

22 For God shall cast upon him, and not spare: he would fain flee^c out of his hand.

23 Men shall clap their hands at him, and shall hiss him out of his place.

CHAPTER XXVIII.

1 There is a knowledge of natural things. 12 But wisdom is an excellent gift of God.

SURELY there is a vein^d for the silver, and a place for gold where they fine it.

2 Iron is taken out of the earth,^e and brass is molten out of the stone.

3 He setteth an end to darkness, and searcheth out all perfection: the stones of darkness, and the shadow of death.

4 The flood breaketh out from the inhabitant; even the waters forgotten of the foot: they are dried up, they are gone away from men.

5 As for the earth, out of it cometh bread: and under it is turned up as it were fire.

6 The stones of it are the place of sapphires: and it hath dust of gold.^f

7 There is a path which no fowl knoweth, and which the vulture’s eye hath not seen:^g

8 The lion’s whelps have not trodden it, nor the fierce lion passed by it.

16:22, 23. ^b Psa. 58:9. ^c Heb. in fleeing he would flee. ^d Or, mine. ^e Or, dust. ^f Or, gold ore. ^g Job. 11:6.

calamities. This is often the case in this world, and always in the world to come.

INSTRUCTIONS.

5. Conscious integrity will give confidence in God, and support the soul under the sorest trials; but the want of it will deprive one of rest and peace. 1 John 3:20, 21.

10. Delight in the Almighty will be manifested by habitual communion with him; while neglect of communion with God, is evidence of want of love to him and to his ways.

CHAPTER XXVIII.

The train of thought in this chapter is the following: Man can penetrate the dark recesses of the earth, as the miner does, and bring out to light its hidden treasures. But wisdom, that wisdom which consists in the knowledge of God’s secret counsels and the reasons of his providential dealings with men, is hid from the eyes of all living. God alone understands such wisdom. The wisdom which he proposes to men lies not in their searching into the mysteries of his dealings with them, but in their fearing and obeying him.

3. Setteth an end to darkness; the miner with his lamp enlightens the dark places underground.

4. The flood breaketh out—gone away from men; this obscure and difficult verse has been variously interpreted. The following rendering gives its probable meaning: “He [the miner] breaketh a channel [down] from the inhabitant [of the surface]; they [the miners] who are forgotten of the foot [above,] dwindle [from view,] they wander [far] from man.” They are said to be forgotten of the foot, because they who walk over the earth’s surface above them perceive nothing of them.

5. Bread; grain, of which bread is made. Fire; sparkling stones resembling fire.

7. A path; that which is made by miners deep under ground.

9 He putteth forth his hand upon the rock; he overturneth the mountains by the roots.

10 He cutteth out rivers among the rocks; and his eye seeth every precious thing.

11 He bindeth the floods from overflowing; and the thing that is hid bringeth he forth to light.

12 But where shall wisdom be found? and where is the place of understanding?

13 Man knoweth not the price thereof; neither is it found in the land of the living.

14 The depth saith, It is not in me; and the sea saith, It is not with me.

15 It cannot be gotten for gold; neither shall silver be weighed for the price thereof.

16 It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.

17 The gold and the crystal cannot equal it: and the exchange of it shall not be for jewels of fine gold.

18 No mention shall be made of coral, or of pearls: for the price of wisdom is above rubies.

19 The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.

20 Whence then cometh wisdom? and where is the place of understanding?

21 Seeing it is hid from the eyes of all living, and kept close from the fowls of the air.

22 Destruction and death say, We have heard the fame thereof with our ears.

23 God understandeth the way thereof, and he knoweth the place thereof.

24 For he looketh to the ends of the earth, and seeth under the whole heaven;

25 To make the weight for the winds; and he weigheth the waters by measure.

9. *The rock*; he cuts it through, undermines, breaks, and removes it, in search of gold and precious stones.

11. *From overflowing*; weeping or dripping down, so as to annoy him in working his mine. *The thing that is hid*; the precious treasure.

12. *Wisdom*; the reasons of God's dispensations; or the wisdom which he exercises in the government of the world.

13. *The price*; value, or way to obtain it.

16. *Gold of Ophir*; the most valuable kind. *Onyx*; a precious gem.

18. *Coral—rubies*; precious stones.

19. *Topaz of Ethiopia*; a most precious gem.

25, 26. *To make the weight for the winds—weigheth the waters—a decree for the rain—a way for the lightning*; the argument is, that He who made the world, and established all its laws, must know how to administer its affairs.

27. *See it*; that high wisdom by which he governs the world.

28. *That is wisdom*; wisdom for man, in distinction from the divine wisdom which belongs to God alone.

INSTRUCTIONS.

1. The goodness of God in storing the earth with all needful treasures, which may be obtained by human skill, industry, and perseverance, should be devoutly acknowledged by all, and lead them gratefully to adore and serve him.

9. Should men seek for heavenly wisdom as sincerely, earnestly, and perseveringly as miners do for silver, and search for it as they do for hidden treasures, they might

26 When he made a decree for the rain, and a way for the lightning of the thunder;

27 Then did he see it, and declare it; he prepared it, yea, and searched it out.

28 And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.

CHAPTER XXIX.

Job bemoaneth himself of his former prosperity and honor.

MOOREOVER Job continued his parable, and said,

2 Oh that I were as in months past, as in the days when God preserved me;

3 When his candle shined upon my head, and when by his light I walked through darkness;

4 As I was in the days of my youth, when the secret of God was upon my tabernacle;

5 When the Almighty was yet with me, when my children were about me;

6 When I washed my steps with butter, and the rock poured me out rivers of oil;

7 When I went out to the gate through the city, when I prepared my seat in the street!

8 The young men saw me, and hid themselves: and the aged arose, and stood up.

9 The princes refrained talking, and laid their hand on their mouth.

10 The nobles held their peace, and their tongue cleaved to the roof of their mouth.

11 When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me:

12 Because I delivered the poor that cried, and the fatherless, and him that had none to help him.

all possess that fear of the Lord which is true wisdom, and that knowledge of God and of his ways which is life to the soul.

13. True wisdom is to be found neither in searching the recesses of the earth and ransacking the bowels of nature, nor in vain endeavors to penetrate the mysteries of God's being and providence. It consists rather in humbly receiving the revelation of his will which he has been pleased to make known to us, and conforming our lives to it.

23. God, who understands all wisdom, will communicate to the humble and teachable, who look to him by hearty prayer in connection with the diligent study of his word, the wisdom which they need to make them blessed here, and to prepare them for everlasting blessedness in his presence hereafter.

28. Heavenly wisdom if it prevails will lead a person, so far as he understands what is right, to make it his great object heartily to do it as unto the Lord; and so far as he understands what is wrong, to avoid it, and thus strive habitually to perfect holiness in the fear of God.

CHAPTER XXIX.

2. *In months past*; in the time of his prosperity.

6. *Butter, and—oil*; evidences of great prosperity and abundance.

7. *I prepared my seat*; as a magistrate or judge.

8. *Stood up*; as a token of respect.

10. *And their tongue cleaved to the roof of their mouth*; they were overawed and held their peace.

11. *Gave witness to me*; to his integrity and usefulness.

A. M. 2884. B. C. about 1520. 13 The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy.

14 I put on righteousness, and it clothed me: ^a my judgment was as a robe and a diadem.

15 I was eyes to the blind, ^b and feet was I to the lame.

16 I was a father to the poor: and the cause which I knew not I searched out. ^c

17 And I brake the jaws ^d of the wicked, and plucked ^e the spoil out of his teeth.

18 Then I said, I shall die in my nest, and I shall multiply ^f my days as the sand. ^d

19 My root was spread ^g out by the waters, and the dew lay all night upon my branch.

20 My glory was fresh ^h in me, and my bow was renewed ⁱ in my hand. ^e

21 Unto me *men* gave ear, and waited, and kept silence at my counsel.

22 After my words they spake not again; and my speech dropped upon them.

23 And they waited for me as for the rain; and they opened their mouth wide as for the latter rain.

24 If I laughed on them, they believed it not; and the light of my countenance they cast not down.

25 I chose out their way, and sat chief, and dwelt as a king in the army, as one that comforteth the mourners.

CHAPTER XXX.

1 Job's honor is turned into extreme contempt. 15 His prosperity into calamity.

BUT now *they that are younger* ^f than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.

2 Yea, whereto *might* the strength of their hands profit me, in whom old age was perished?

3 For want and famine *they were* solitary; ^{*} fleeing into the wilderness in former time [†] desolate and waste:

4 Who cut up mallows by the bushes, and juniper-roots for their meat.

5 They were driven forth from among *men*, [†] they cried after them as *after* a thief.)

6 To dwell in the clefts of the valleys, *in* caves [†] of the earth, and *in* the rocks.

7 Among the bushes they brayed; under the nettles they were gathered together.

8 *They were* children of fools, yea, children of base men: ^{††} they were viler than the earth.

9 And now am I their song, [‡] yea, I am their by-word. ^h

10 They abhor me, they flee far from me, and spare not to spit in [†] my face. [†]

11 Because he hath loosed my cord, and afflicted me, they have also let loose the bridle before me.

12 Upon *my right hand* rise the youth; they push away my feet, and they raise up against me the ways of their destruction.

13 They mar my path, they set forward my calamity, they have no helper.

14 They came upon me as a wide breaking in of waters: in the desolation they rolled themselves upon me.

15 Terrors are turned upon me: they pursue my soul [†] as the wind: and my welfare passeth away as a cloud.

16 And now my soul is poured out upon me; [†] the days of affliction have taken hold upon me.

17 My bones are pierced in me in the night season: and my sinews take no rest.

^a Isa. 61: 10; Eph. 6: 14. ^b Num. 10: 31. ^c Prov. 29: 7. ^d Heb. *jam teeth*. ^e Heb. *open*. ^f Heb. *new*. ^g Heb. *changed*. ^h Gen. 49: 24. ⁱ Heb. *of fewer days*. [†] Or. *dark as the night*.

[†] Heb. *yesternight*. ^{††} Heb. *holes*. [‡] Heb. *men of no name*. ^{†††} Psa. 40: 10-13. ^{††††} Psa. 69: 12; Lam. 3: 14, 63. ^{†††††} Job. 17: 6. ^{††††††} Heb. *withhold not spittle from*. ^{†††††††} Isa. 50: 6; Matt. 26: 67; 27: 30. ^{††††††††} Heb. *principal one*. ^{†††††††††} Psa. 12: 4.

14. *It clothed me*; uprightness was that by which he was known. It was his covering and ornament.

16. *I searched out*; he inquired into and examined with impartiality the cause of the stranger, as well as that of his acquaintance.

17. *Brake the jaws*; overcame the oppressors, and delivered the oppressed.

18. *Die in my nest*; do not meet with reverses, but live long, and go to the grave in peace.

19. *My root was spread out*; he flourished like a tree by a fountain of water.

20. *My bow was renewed*; the bow is an emblem of strength, and a means of defence. The meaning is, he was kept constantly strong.

22. *They spake not again*; men were satisfied with his decisions.

23. *They waited for me*; to speak and settle their difficulties.

24. *Laughed*; smiled kindly. *Believed it not*; for joy. Psa. 126: 1.

INSTRUCTIONS.

2. Prosperity is the gift of God. He grants as much of it to his people, and continues it as long, as he sees best; but no one should feel that it will certainly be continued to the end of life, or forget that it may soon and suddenly be taken away.

18. Confidence in the continuance of peace and prosperity is dangerous, and often followed by disappointment and sorrow. If the Lord will, we shall live; and we shall be in this condition or that, in prosperity or adversity, as seemeth good in his sight.

CHAPTER XXX.

2. *Old age was perished*; they were prematurely old and feeble on account of their poverty.

3. *Fleeing into the wilderness*; they were vagabonds, shunning the society of their fellow-men.

4. *Mallows*; a plant like spinach, the leaves of which are used by the poor, both cooked and raw, as a relish for their bread. *Juniper-roots*; the Hebrew word denotes a species of broom, the roots of which are very bitter, and are used for making charcoal. Compare Psa. 120: 4. *For their meat*; that is, for their living or sustenance. The roots were probably not eaten, but either used for cooking their food, or sold to obtain food.

5. *They were driven forth*; on account of their crimes.

7. *Brayed*; uttered their cries.

8. *Viler than the earth*; or driven out from the earth; that is, from the habitable earth into the desert.

11. *He*; God. *Loosed my cord*; taken away my former authority, by which they were overawed and restrained. *Let loose the bridle*; cast off all restraint in afflicting me.

12. *Raise up against me*; this is a figure taken from military operations. They cast up their mounds against me as a besieging army against a fortress. *The ways of their destruction*; ways, that is, embankments, that have for their object to destroy me.

13. *They have no helper*; they need no one either to incite them, or help them complete their work of destruction.

17. *My bones are pierced*; expressive of the keenest and most aggravated pain.

18 By the great force of my disease is my garment changed: it bindeth me about as the collar of my coat.

19 He hath cast me into the mire, and I am become like dust and ashes.^a

20 I cry unto thee, and thou dost not hear me: I stand up, and thou regardest me not.

21 Thou art become^c cruel to me: with thy strong hand^d thou opposeth thyself against me.

22 Thou liftest me up to the wind; thou causest me to ride upon it, and dissolvest my substance.^e

23 For I know that thou wilt bring me to death, and to the house appointed for all living.^b

24 Howbeit he will not stretch out his hand to the grave,^f though they cry in his destruction.

25 Did not I weep for him that was in trouble?^g was not my soul grieved for the poor?

26 When I looked for good, then evil came unto me.^h and when I waited for light, there came darkness.

27 My bowels boiled, and rested not: the days of affliction prevented me.

28 I went mourning without the sun: I stood up, and I cried in the congregation.

29 I am a brother to dragons, and a companion to owls.ⁱ

30 My skin is black upon me, and my bones are burned with heat.^d

31 My harp also is turned to mourning, and my organ into the voice of them that weep.

CHAPTER XXXI. B. C. A. M. 2484. about 1130.

Job maketh a solemn protestation of his integrity in several duties.

I MADE a covenant with mine eyes;^e why then should I think upon a maid?^f

2 For what portion of God is there from above? and what inheritance of the Almighty from on high?

3 Is not destruction to the wicked? and a strange punishment to the workers of iniquity?

4 Doth not he see my ways, and count all my steps?^g

5 If I have walked with vanity, or if my foot hath hastened to deceit;^h

6 Let me be weighed in an even balance,* that God may know mine integrity.

7 If my step hath turned out of the way, and my heart walked after mine eyes,ⁱ and if any blot hath cleaved to my hands;

8 Then let me sow, and let another eat: yea, let my offspring be rooted out.

9 If my heart have been deceived by a woman, or if I have laid wait at my neighbor's door;

10 Then let my wife grind unto another, and let others bow down upon her.

11 For this is a heinous crime: yea, it is an iniquity to be punished by the judges.^j

12 For it is a fire that consumeth to destruction,^k and would root out all mine increase.

13 If I did despise the cause of my man-servant or of my maid-servant, when they contended with me;

14 What then shall I do when God riseth up? and when he visiteth, what shall I answer him?

^a Ch. 9:31. ^b Heb. turned to her. ^c Heb. the strength of thy hand. ^d Or, wisdom. ^e Gen. 3:19. ^f Heb. heap. ^g Heb. heart of day. ^h Job. 8:13. ⁱ Or, ostriches. ^j Lam. 4:8, 5:10. ^k Matt. 3:2. ^l Prov. 6:23. ^m Jer.

32:19; John 1:48. ⁿ Psa. 41:24, 21. ^o Heb. him weigh me in balances of justice. ^p Ezek. 14:3-7. ^q Lev. 20:10. ^r Mat. 3:5, Heb. 13:1

18. My garment changed; defiled and made stiff from my running sores. But some understand the word garment to refer to his skin, which is disfigured and made stiff by his sores.

20. Thee; God. Dost not hear; doest not remove my distress.

24. Howbeit—in his destruction; the meaning of this verse is uncertain. Some propose to render it thus: Surely there can be no prayer [prayer can avail nothing] when he [God] stretcheth out his hand: in his calamity [when God sends calamity upon a man] shall there then be a cry? [can a cry to God avail any thing?]

25. Did not I weep; at the calamities of others, when he was in prosperity.

26. I looked for good; in connection with his charitable deeds.

27. Prevented; went before, came upon me.

29. Dragons; the original word means beasts of the desert, like jackals, that are noted for their mournful cry. Owls; or ostriches, also well known as raising a loud cry, which much resembles the roar of the lion.

INSTRUCTIONS.

1. Great prosperity may speedily be followed by great afflictions. None, therefore, should be unduly lifted up by the one, or cast down by the other. Both are under the control of God; and in both, the great object of all should be to know him.

9. To be the song of the drunkard and the jest of the vilest of mankind has often been the lot of the virtuous; especially of those who have been active in bringing punishment upon the vicious.

17. Bodily diseases are often more distressing, and the pains which they occasion are harder to bear, than any can realize, except those who endure them; and when such are neglected and reviled by those who ought to pity

and relieve them, the evil is greatly increased. Ch. 16:1-5; 19:20, 21.

20. When good men in distress cry unto God, though he hears and will eventually answer, and do exceeding abundantly above all that they ask, yet he may not, and often does not, at once relieve them; but calls them to let patience have its perfect work, that thus they may be perfect and entire, wanting nothing.

23. The nearness and certainty of death should lead all to be habitually prepared for it; and though deeds of mercy for Christ's sake will not secure uninterrupted prosperity in this world, not even the giving of a cup of cold water to his disciples will fail of an abundant reward in the life to come.

CHAPTER XXXI.

1. Made a covenant with mine eyes; that they should look upon nothing that could excite impure desire.

2. What portion of God; what portion to one who transgresses his law.

4. He; God.

5. Hastened to deceit; to execute a deceitful or fraudulent purpose.

6. Let me be weighed in an even balance; he righteously judged.

7. If any blot hath cleaved to my hands; if he had committed any crime.

9. Laid wait; to commit adultery with his neighbor's wife.

11. Punished by the judges; it is an offence not only against individuals but against society, and as such to be punished by the magistrates.

13. If I did despise the cause of my man-servant or—maid-servant; if he had not been strictly impartial and just towards them, as well as towards his equals.

14. Riseth up; to judgment.

A. M. 2844.
B. C. about
1520.

15 Did not he that made me in the womb
make him?^a and did not one fashion us in
the womb?^b

16 If I have withheld the poor from *their* desire,
or have caused the eyes of the widow to fail;

17 Or have eaten my morsel myself alone, and
the fatherless hath not eaten thereof;

18 (For from my youth he was brought up with
me, as with a father, and I have guided her^c from
my mother's womb;)

19 If I have seen any perish for want of cloth-
ing, or any poor without covering;

20 If his loins have not blessed me,^d and if he
were not warmed with the fleece of my sheep;

21 If I have lifted up my hand against the father-
less, when I saw my help in the gate:

22 Then let mine arm fall from my shoulder-
blade, and mine arm be broken from the bone.^e

23 For destruction from God was a terror to
me,^f and by reason of his highness I could not
endure.^g

24 If I have made gold my hope, or have said to
the fine gold, *Thou art* my confidence;^h

25 If I rejoiced because my wealth was great,
and because my hand had gottenⁱ much;

26 If I beheld the sun^j when it shined, or the
moon walking in brightness;^k

27 And my heart hath been secretly enticed, or
my mouth hath kissed my hand:^l

28 This also have I done an iniquity to be punished by

the judge;^f for I should have denied the God *that*
is above.

29 If I rejoiced at the destruction of him that
hated me, or lifted up myself when evil found
him;

30 Neither have I suffered my mouth^t to sin by
wishing a curse to his soul.^u

31 If the men of my tabernacle said not, Oh that
we had of his flesh! we cannot be satisfied.

32 The stranger did not lodge in the street:^v
but I opened my doors to the traveller.^w

33 If I covered my transgressions as Adam,^x by
hiding mine iniquity in my bosom;

34 Did I fear a great multitude^y or did the con-
tempt of families terrify me, that I kept silence,
and went not out of the door?

35 Oh that one would hear me! behold, my de-
sire is, *that* the Almighty would answer me,^z and
that mine adversary had written a book.

36 Surely I would take it upon my shoulder, and
bind it as a crown to me.

37 I would declare unto him the number of my
steps; as a prince would I go near unto him.

38 If my land cry against me, or that the furrows
likewise thereof complain;^{aa}

39 If I have eaten the fruits^{ab} thereof without
money, or have caused the owners thereof to lose
their life:^{ac}

40 Let thistles grow instead of wheat, and cockle^{ad}
instead of barley. The words of Job are ended.

^a Prov. 22:2. ^b Or, did he not fashion us in our womb? ^c That is, the
widow. ^d Deut. 24:13. ^e Or, the charnel bone. ^f Psa. 119:130. ^g Psa.
70:7. ^h 1 Tim. 6:17. ⁱ Heb. found. ^j Heb. light. ^k Heb. bright. ^l Heb.
my hand hath kissed my mouth. ^m Deut. 17:2-7. ⁿ Heb. palate. ^o Eccl.

5:6. ^p Isa. 58:7. ^q Heb. 13:2. ^r Or, pray. ^s Or, after the manner of man.
^t Gen. 3:7, 12. ^u Exod. 23:2. ^v Or, my sign is that the Almighty will an-
swer me. ^w Heb. see p. ^x Heb. strength. ^y Or, the soul of the owners there-
of to expire, or breathe out. ^z 1 Kings 21:13. ^{aa} Or, noisome weeds.

15. *Make him*; we had one common Creator, have one
common nature, and are brethren.

16. *Their desire*; what they ought to desire and might
reasonably expect.

18. *Her*; the widow. *From my mother's womb*; from his
earliest years.

21. *Saw my help in the gate*; saw those ready to aid and
abet me before the magistrate in any course I might take.
The gate is mentioned as the place where courts were held.

23. *Could not endure*; to oppress the fatherless; he was
kept from it by the fear of God.

27. *Secretly enticed*; to worship any of the heavenly
bodies. *Kissed my hand*; a form of idolatrous worship.

29. *Lifted up myself*; been elated, and rejoiced when
evil came upon his enemy.

31. *Oh that we had of his flesh!*—cannot be satisfied; or, as some
render, "Where is one who was not satisfied from his flesh?"

33. *Hiding mine iniquity*; from men, and trying to hide
it from God.

34. *That I kept silence*; when he should have spoken.
Went not out; from fear of the contempt of his neighbors.
Some have supposed the meaning of this verse to be, Let
me be confounded before the multitude, let the contempt
of families follow me, let me be silent and not go abroad,
if I have covered my transgressions, or committed any of
the crimes above-mentioned.

35. *Written a book*; written out the charges against him,
that he might understand and answer them; have a fair
trial, and be acquitted.

36. *Take it upon my shoulder*; sustain his innocence, and
in such a manner that all might see it. He would even
wear the disproved accusation as an ornament.

37. *As a prince would I go*; with confidence to be acquit-
ted and approved; not as a criminal to be condemned.

38. *If my land cry against me*; for having wrongfully
obtained it, or not justly rewarding those who have cul-
tivated it.

39. *Without money*; without fully paying for it, or for
the labor bestowed upon it. *Caused—to lose their life*; by
taking away their means of support.

40. *Thistles—and cockle*; noisome weeds. *The words of*
Job are ended; his discussion with his friends. He speaks
afterwards only in two short prayers and confessions to
God.

INSTRUCTIONS.

2. True religion leads those who have it to feel that the
eye of God is upon them, and strive to regulate their ap-
petites and passions, and all their thoughts and feelings,
as well as their outward conduct, according to his will.

5. Piety towards God will lead to justice, impartiality,
and kindness towards men; to honesty, chastity, diligence,
sobriety, and all those virtues which promote the welfare
of individuals and of the community.

11. Infidelity to the marriage covenant is a great crime,
and those who are guilty of it are among the basest and
most mischievous of men.

13. Servants and masters have the same heavenly Par-
ent, and are brethren; and they are bound to treat each
other as such, doing, each to the other, as they ought to
wish that the other should do to them.

16. True religion is compassionate, and leads those who
have it to assist the widow and the fatherless, the poor,
the sick, and the destitute, and in various ways, as they have
opportunity and ability, to help the needy.

21. Piety in magistrates will lead to fidelity in the dis-
charge of official duties; will secure the weak and help-
less against the encroachments of the strong and overbear-
ing; and will afford protection to the just rights of all.

24. The increase of riches increases the danger of set-
ting the heart on them; and men are often secretly idola-
ters, without publicly bowing down to idols. They deny
to God the homage of their hearts, and live without loving
or obeying him.

32. It is exceedingly difficult for a man to recount his

CHAPTER XXXII.

1 Elihu is angry with Job and his three friends. 6 Because wisdom cometh not from age, he exhorteth the boldness of his youth. 11 He reproveh them for not satisfying of Job. 16 His zeal to speak.

SO these three men ceased to answer^a Job, because he *was* righteous in his own eyes.

2 Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified himself^b rather than God.

3 Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job.

4 Now Elihu had waited till Job had spoken,^c because they *were* elder^d than he.

5 When Elihu saw that *there was* no answer in the mouth of *these* three men, then his wrath was kindled.

6 And Elihu the son of Barachel the Buzite answered and said, *I am* young,^e and ye are very old;^f wherefore I was afraid, and durst not^g show you mine opinion.

7 I said, Days should speak, and multitude of years should teach wisdom.

8 But *there is* a spirit in man;^h and the inspiration of the Almighty giveth them understanding.ⁱ

9 Great men are not *always* wise;^j neither do the aged understand judgment.

10 Therefore I said, Harken to me; I also will show mine opinion.

11 Behold, I waited for your words; I gave ear to your reasons,^k whilst ye searched out what to say.^l

12 Yea, I attended unto you, and behold, *there was* none of you that convinced Job, or that answered his words:

^a Heb. from answering. ^b Heb. his soul. ^c Heb. expected Job in words. ^d Heb. elder for days. ^e Heb. few of days. ^f Job. 12:10. ^g Heb. feared. ^h Prov. 20:27. ⁱ Prov. 2:6; Dan. 2:21. ^j Matt. 11:23; 1 Cor. 13:27. ^k Heb. understandings. ^l Heb. words. ^m Jer. 9:23. ⁿ Or, ordered. ^o Heb. removed

virtues and not be elated, and it is ordinarily not best to attempt it; yet sometimes it is proper, and if done with a right spirit, may be useful; but much grace is needful to prevent being so lifted up with pride as to fall into the condemnation of the devil.

39. To withhold a just reward from the laborer, or eat the fruit of his toil without compensation, is a heinous sin; and though it may be hidden from men, it will be brought to light by God, and be visited with his sore displeasure.

CHAPTER XXXIII.

1. *Was* righteous in his own eyes; maintained that he was no hypocrite, but a pious and benevolent man.

8. *A spirit* in man; that is, not in old men alone, but in all men. They are enlightened by God to discern between what is right and what is wrong. Elihu uses this as an argument why he, a young man, should speak.

13. *Lest ye should say*; they had not been permitted to convince Job or settle the controversy, lest they should attribute it to their own wisdom and be lifted up with pride. God, and not man, must convince Job of his errors.

14. *With your speeches*; in the manner which they attempted.

15. *They*; Job's three friends.

19. *Is as wine which hath no vent*; he was so full of the subject that he could not refrain from speaking. *New bottles*; leathern bottles filled with new wine in a state of fermentation. Compare Matt. 9:17.

21. *Accept any man's person*; use any partiality.

13. *Lest ye should say, We have found out wisdom*; God thrusteth him down, not man. A. M. 2484.
B. C. about
1520

14. *Now he hath not directed his words against me*; neither will I answer him with your speeches.

15. They were amazed, they answered no more: they left off speaking.⁵

16. When I had waited, (for they spake not, but stood still, and answered no more.)

17. *I said, I will answer also my part*; I also will show mine opinion.

18. For I am full of matter;¹ the spirit within me² constraineth me.

19. Behold, my belly *is* as wine *which* hath no vent;³ it is ready to burst like new bottles.

20. I will speak, that I may be refreshed;⁴ I will open my lips and answer.

21. Let me not, I pray you, accept any man's person; neither let me give flattering titles unto man.

22. For I know not to give flattering titles;⁶ in so doing my Maker would soon take me away.⁷

CHAPTER XXXIII.

1 Elihu offereth himself instead of God, with sincerity and meekness, to reason with Job. 8 He exhorteth God from giving man an account of his ways, by his greatness. 11 God calleth man to repentance by visions, 19 by afflictions, 23 and by his ministry. 31 He inviteth Job to attention.

WHEREFORE, Job, I pray thee, hear my speeches, and hearken to all my words.

2 Behold, now I have opened my mouth, my tongue hath spoken in my mouth.¹

3 My words *shall be* of the uprightness of my heart;² and my lips shall utter knowledge clearly.³

4 The Spirit of God hath made me, and the breath of the Almighty hath given me life.

5 If thou canst answer me, set *thy words* in order before me, stand up.

speeches from themselves. ¹ Heb. words. ² Heb. of my belly. ³ Heb. is not opened. ⁴ Heb. breathe. ⁵ Gal. 1:10. ⁶ Psa. 12:2, 3. ⁷ Heb. isolate. ⁸ Prov. 24:6. ⁹ Tit. 2:7, 8.

22. *I know not*; it was not his character, or habit.

INSTRUCTIONS.

2. In earnest controversies, an impartial bystander may often see much to disapprove and condemn in both parties; and when they have finished their arguments, he may to advantage, in a plain, kind, and friendly manner, point out their mistakes. But it is generally not best to attempt this, till the heat of the controversy is over, and they are prepared to receive his suggestions with attention and candor.

8. All true wisdom is from above, and comes down from the Father of lights; and he sometimes imparts more of it to the young than to the aged, and makes those of age are taught wiser than their teachers.

13. Sometimes the errors of men are such that none but God can convince them, or lead them to embrace the truth; and in our attempts to do it we should look up to him without whose influence all human efforts will fail.

21. Impartiality in the treatment of disputants is essential to mutual conviction; and a deep sense of accountability to God, before whom all must shortly appear, should ever pervade our minds when we undertake to point out the errors and correct the mistakes of our fellow-men.

CHAPTER XXXIII.

3. *Clearly*; purely, with sincerity, as the original word implies.

1. *Hath made—given me life*; hath made me a man endowed with reason. See note to chap. 32:8.

A. M. 2484
B. C. about
1520. 6 Behold, I am according to thy wish^a in God's stead:^a I also am formed^t out of the clay.

7 Behold, my terror shall not make thee afraid,^b neither shall my hand be heavy upon thee.

8 Surely thou hast spoken in my hearing,^c and I have heard the voice of thy words,^c saying,

9 I am clean without transgression, I am innocent; neither is there iniquity in me.

10 Behold, he findeth occasions against me, he counteth me for his enemy;^d

11 He putteth my feet in the stocks, he marketh all my paths.^e

12 Behold, in this thou art not just: I will answer thee, that God is greater than man.

13 Why dost thou strive against him?^f for he giveth not account^g of any of his matters.^g

14 For God speaketh once, yea, twice,^h yet man perceiveth it not.

15 In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed;

16 Then he openethⁱ the ears of men, and seal-eth their instruction,

17 That he may withdraw man from his purpose,^j and hide pride from man.^j

18 He keepeth back his soul from the pit, and his life from perishing by^k the sword.

19 He is chastened also with pain upon his bed, and the multitude of his bones with strong pain;^k

20 So that his life abhorreth bread, and his soul dainty meat.^l

21 His flesh is consumed away, that it cannot be seen; and his bones that were not seen stick out.

22 Yea, his soul draweth near unto the grave, and his life to the destroyers.

23 If there be a messenger with him, an interpreter, one among a thousand, to show unto man his uprightness;

24 Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom.^m

25 His flesh shall be fresher than a child's:ⁿ he shall return to the days of his youth:

26 He shall pray unto God, and he will be favorable unto him: and he shall see his face with joy; for he will render unto man his righteousness.

27 He looketh upon men, and if any say, I have sinned,^o and perverted that which was right,^o and it profited me not;

28 He will deliver his soul from going into the pit, and his life^p shall see the light.

29 Lo, all these things worketh God oftentimes^q with man,

30 To bring back his soul from the pit,^m to be enlightened with the light of the living.ⁿ

31 Mark well, O Job, hearken unto me: hold thy peace, and I will speak.

32 If thou hast any thing to say, answer me: speak, for I desire to justify thee.

33 If not, hearken unto me: hold thy peace, and I shall teach thee wisdom.

^a Heb. mouth. ^b ch. 9:32, 33. ^c Heb. cut. ^d ch. 9:34. ^e Heb. ears. ^f ch. 10:7, 16:17, 23:11, 12, 27:5, 6; 29:14. ^g ch. 19:11. ^h ch. 17:27. ⁱ Isa. 45:9. ^j Heb. answereth not. ^k Dan. 4:35. ^l Psa. 62:11. ^m Heb. revealeth, or uncovereth. ⁿ Heb. work. ^o ch. 17:11. ^p Isa. 23:9. ^q Heb. passing by.

^k Psa. 107:17. ^l Heb. meat of desire. ^m Or, anointment. ⁿ Heb. childhood. ^o Or, He shall look upon men, and say, I have sinned. ^p 1 John 1:9. ^q Or, He hath delivered my soul, etc., and my life. ^r Heb. twice and three. ^s Psa. 40:1, 2; Isa. 58:17. ^t Psa. 59:13; Acts 26:1.

6. In God's stead; he would speak for God, and attempt to justify him in his dealings with Job.

7. My terror—my hand; he refers to Job's words, chap. 9:32-35; 13:20-22.

8. I am innocent; Job meant, that he was innocent of the crimes with which his friends charged him; but Elihu interpreted what he had said, to mean that he was free from all sin.

9. He; God.

11. He putteth my feet in the stocks; shuts me up to great calamities.

12. Thou art not just; in thus speaking of God as if he were unjust and cruel.

14. For God speaketh; though God will not allow himself to be arraigned for his dealings at any human tribunal, yet he graciously reveals his will to the humble and teachable, by night visions, ver. 15-18; and by fatherly chastisement, ver. 19-22. They who will attend to these admonitions shall be restored to God's favor and their former prosperity, ver. 23-30. Such is the course of Elihu's argument.

16. Seal-eth their instruction; impresses instruction upon their minds and hearts, as to the consequences of virtue and vice.

17. His purpose; his purpose of committing iniquity. Hide pride from man; make him humble.

18. He keepeth back; or, that he may keep back; for this verse expresses the end for which God instructs men in visions of the night.

19. He is chastened; Elihu here names the second way in which God impresses instruction upon man, namely, by visiting him with sickness, and in various ways afflicting him, not for his destruction, but for his profit.

22. To the destroyers; the ministers of death, whether in the form of diseases or of destroying angels.

23. A messenger—an interpreter; a messenger sent to the

man in his affliction to interpret to him its meaning, and show him his duty in regard to it. Some understand here a heavenly messenger, that is, an angel; others, an earthly messenger. The last interpretation is favored by the words, "one among a thousand," which imply that among men such a wise expounder of God's will is rarely to be found. To show unto man his uprightness; to show him the uprightness or righteousness of God in his afflictions, that they are designed to lead him to repentance, and thus prepare him for a renewal and increase of blessings.

24. Then he is gracious; then, when he repents and acknowledges God's uprightness, God will be gracious to the penitent, and deliver him from death through the ransom or atonement he has provided.

25. His flesh shall be fresher than a child's; he shall be restored to perfect health, and put on again the freshness and vigor of youth.

27, 28. He looketh upon men—shall see the light; of this passage there are two readings, one given by our translators in the text, the other in the margin, thus: "He [the restored penitent] shall look upon men, and say, I have sinned, and perverted right, and it profited me not. He hath delivered my soul from going into the pit, and my life sees the light." If any say, I have sinned; repent of and forsake his sins. See the light; be visited with prosperity.

30. To bring back his soul from the pit; the general doctrine of Elihu was, that the Lord sends afflictions to bring men to repentance, and thus to save them from death and fit them for the blessings of his grace.

INSTRUCTIONS.

5. If we cannot justify ourselves before frail sinful men like ourselves, much less can we before the omniscient, heart-searching, rein-trying God; and we should not attempt it, but confess and forsake our sins and turn heartily to him, that we may find mercy.

CHAPTER XXXIV.

1 Elishu accuseth Job for charging God with injustice. 10 God omnipotent cannot be unjust. 31 Man must humble himself unto God. 34 Elishu reprovet Job.

FURTHERMORE Elishu answered and said,
2 Hear my words, O ye wise men; and give ear unto me, ye that have knowledge.

3 For the ear trieth words, as the mouth^a tasteth meat.

4 Let us choose to us judgment: let us know among ourselves what is good.

5 For Job hath said, I am righteous; and God hath taken away my judgment.^a

6 Should I lie against my right? my wound[†] is incurable without transgression.

7 What man is like Job, who drinketh up scornings like water;

8 Which goeth in company with the workers of iniquity, and walketh with wicked men?

9 For he hath said, It profiteth a man nothing that he should delight himself with God.^b

10 Therefore hearken unto me, ye men of understanding: far be it from God, that he should do wickedness; and from the Almighty, that he should commit iniquity.

11 For the work of a man shall he render unto him, and cause every man to find according to his ways.^c

12 Yea, surely God will not do wickedly, neither will the Almighty pervert judgment.

13 Who hath given him a charge over the earth? or who hath disposed the whole world?^d

14 If he set his heart upon man,[†] if he gather unto himself his spirit and his breath;

15 All flesh shall perish together, and man shall turn again unto dust.

16 If now thou hast understanding, hear this: hearken to the voice of my words.

17 Shall even he that hateth right govern?^e and wilt thou condemn him that is most just?

^a Heb. palate. ^b ch. 27:2. ^c Heb. arrow, ch. 6:1. ^d ch. 9:22, 23. ^e Heb. heart. ^f Rev. 22:12. ^g Heb. all of it. ^h Heb. him. ⁱ Heb. bind. ^j 2 Sam. 24:3. ^k Exod. 22:28. ^l Heb. 12:28. ^m 1 Pet. 1:17. ⁿ Heb. they shall take away the mighty. ^o 2 Chr. 16:9. ^p Ps. 139:2, 3. ^q Amos 9:2, 3. ^r Heb. 4:13. ^s Rev. 9:15, 16. ^t Isa. 42:3; 1 Cor. 10:13. ^u Heb. go. ^v Heb.

10. Great care should be taken, that in our distresses we do not seem to reflect upon the righteousness, wisdom, or goodness of God; or attribute to him, even in thought or feeling, any thing derogatory to his holy and perfect character.

17. God addresses men in a great variety of ways, sometimes in mercies and sometimes in trials; but his object is to humble them for their sins, lead them to repentance, and thus prepare them for his everlasting love.

23. The great and effectual teacher as to the righteousness of God in all his dispensations, and the sinfulness of men, is the Holy Spirit; and if a man receives his teaching and obeys it, God will be gracious to him, overrule his trials for his good, and through the ransom which He has provided, save him with an everlasting salvation.

26. The humble and penitent soul has access to God by prayer and supplication; and he receives gracious answers of peace, and is ripening, under all the dispensations of Providence, for complete deliverance from sin, and an entrance into that rest which remaineth for the people of God.

CHAPTER XXXIV.

1. Judgment; that which is right.

5. Taken away my judgment; afflicts me without cause.

18 Is it fit to say to a king, Thou art wicked? and to princes, Ye are ungodly?^a A. M. 2484. B. C. about 1520.

19 How much less to him that accepteth not the persons of princes,^f nor regardeth the rich more than the poor?^g for they all are the work of his hands.

20 In a moment shall they die, and the people shall be troubled at midnight, and pass away: and the mighty shall be taken away[†] without hand.

21 For his eyes are upon the ways of man,^h and he seeth all his goings.[†]

22 There is no darkness,[†] nor shadow of death, where the workers of iniquity may hide themselves.^k

23 For he will not lay upon man more than right;[†] that he should enter[†] into judgment with God.

24 He shall break in pieces mighty men without number,[†] and set others in their stead.

25 Therefore he knoweth their works, and he overturneth them in the night, so that they are destroyed.^g

26 He striketh them as wicked men in the open sight of others:^{†m}

27 Because they turned back from[†] him, and would not consider any of his ways:^{†n}

28 So that they cause the cry of the poor to come unto him, and he heareth the cry of the afflicted.^o

29 When he giveth quietness, who then can make trouble?^{†p} and when he hideth his face,[†] who then can behold him? whether it be done against a nation, or against a man only:

30 That the hypocrite reign not, lest the people be ensnared.[†]

31 Surely it is meet to be said unto God, I have borne chastisement, I will not offend you more:^{†q}

32 That which I see not teach thou me:[†] if I have done iniquity, I will do no more.[†]

33 Should it be according to thy mind?[†] he will recompense it, whether thou refuse, or whether

searching out. ^h Heb. crushed. ⁱ Heb. place of behaviors. ^m 1 Tim. 5:21. ⁿ Heb. from after. ^o Prov. 1:29, 30. ^p Exod. 22:27. ^q Rom. 8:31-34. ^r Ps. 143:7. ^s 1 Kings 12:28. ^t Dan. 9:7-14. ^u Ps. 32:7. ^v Eph. 4:22. ^w Heb. from with thee?

8. Walketh with wicked men; pursues the same course of argument as they do in reasoning about the government of God.

13. Who hath given him a charge; He is independent and reigns of right over all. Here, again, the argument is, that He who made the world has a right to govern it according to the counsel of his own will.

14. If he set his heart upon man; if God direct his thoughts towards man in anger, for his destruction. Gather unto himself his spirit; recall the breath of life which he has given him. Gen. 2:7. The argument is, that man is absolutely dependent on God for life and breath and all things, and should not presume to call in question the rectitude of his ways.

16. Thou; Job.
17. Shall even he that hateth right govern? that God is the absolute and independent governor of the world, all must admit. Can it then be reasonable to charge him with hatred of right? The argument is the same as that used by Abraham: "Shall not the Judge of all the earth do right?" Gen. 18:25. Him that is most just? or, "the just mighty One."

20. Shall they die; rich men and princes, if God so wills it.

33. Should it be according to thy mind? God will not change his plans to meet the views of men. He will recom-

A. M. 2484. thou choose; and not I: therefore speak
B. C. about what thou knowest.

34 Let men of understanding* tell me, and let a wise man hearken unto me.

35 Job hath spoken without knowledge,^a and his words were without wisdom.

36 My desire is that Job may be tried[†] unto the end, because of his answers for wicked men.

37 For he addeth rebellion unto his sin, he clappeth his hands among us, and multiplieth his words against God.

CHAPTER XXXV.

1 Comparison is not to be made with God, because our good or evil cannot extend unto him. 2 Many cry in their afflictions, but are not heard for want of faith.

ELIHU spake moreover, and said,
2 Thinkest thou this to be right, that thou saidst, My righteousness is more than God's?^b

3 For thou saidst, What advantage will it be unto thee?^c and, What profit shall I have, if I be cleansed from my sin?[†]

4 I will answer thee,^d and thy companions with thee.

5 Look unto the heavens, and see; and behold the clouds which are higher than thou.

6 If thou sinnest, what doest thou against him? or if thy transgressions be multiplied, what doest thou unto him?^d

7 If thou be righteous, what givest thou him? or what receiveth he of thy hand?^e

^f Heb. heart. ^a ch. 3:2. [†] Or, My father, let Job be tried. ^b ch. 9:17, 34; 16:12-17; 27:2-6. ^c ch. 31:2, etc. [†] Or, by it more than by my sin. ^d Heb. return to these words. ^e Jer. 7:19. ^f Psa. 10:2; Prov. 9:12. [†] Isa.

penge; treat every man in the end according to his character. Whether thou refuse, or—choose; to submit to, and obey him.

36. His answers for wicked men; because he had seemed to justify them.

37. Multiplieth his words against God; in seeming to speak of him as if he were unjust.

INSTRUCTIONS.

2. It is wise to address respectfully, and attempt to conciliate those whom we would convince of their errors and lead to embrace the truth.

7. Men in controversy are apt to put the worst construction upon the language of their opponents, and to charge them with what they do not admit, and with consequences which they deny.

13. God is independent, and will govern the world according to his pleasure. All men are dependent on him for life and its enjoyments, and when he sees fit they instantly die.

20. The great and the mighty are equally dependent on God with the small and the feeble, and all their interests are equally at his disposal.

27. Want of consideration is a fruitful reason why men often turn from the ways of the Lord, and by oppression and cruelty draw down his judgments upon themselves and their fellow-men.

CHAPTER XXXV.

3. Thou saidst; Job had said that from which Elihu drew the conclusion which he here states.

6. What doest thou against him? for the meaning of this and the two following verses, see note to ch. 22:3, 4.

9. They; the oppressors.

10. But none saith; none of those who cry out by reason of oppressions. They do not look to God for deliverance from their troubles, and therefore these are not removed.

8 Thy wickedness may hurt a man as thou art; and thy righteousness may profit the son of man.

9 By reason of the multitude of oppressions they make the oppressed to cry: they cry out by reason of the arm of the mighty.

10 But none saith, Where is God my maker, who giveth songs in the night;

11 Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?

12 There they cry, but none giveth answer, because of the pride of evil men.

13 Surely God will not hear vanity,^f neither will the Almighty regard it.

14 Although thou sayest thou shalt not see him, yet judgment is before him;^g therefore trust thou in him.

15 But now, because it is not so, he^h hath visited in his anger; yet heⁱ knoweth it not in great extremity:^h

16 Therefore doth Job open his mouth in vain; he multiplieth words without knowledge.

CHAPTER XXXVI.

1 Elihu sheweth how God is just in his ways. 16 How Job's sins hinder God's blessings. 21 God's works are to be magnified.

ELIHU also proceeded, and said,
2 Suffer me a little, and I will show thee that I have yet to speak on God's behalf.[†]

3 I will fetch my knowledge from afar, and will ascribe righteousness to my Maker.

1:15. ^g Psa. 77:5-10. [†] That is, God. [†] That is, Job. ^b Hos. 11:8, 9. ^{*} Heb. there are yet words for God.

It is a prominent thought with Elihu that trouble is sent upon men as a discipline to bring them to repentance, and that when they repent and call upon God, he saves them. Giveth songs in the night; giveth deliverance, and thus songs of praise in the night of sorrow.

12. They cry; the oppressed cry out in their calamity, but not in a proper manner, and therefore they are not heard. Because of the pride of evil men; these words are probably to be connected with the first clause, "There they cry." Compare ver. 9.

13. Not hear vanity; not heed vain, empty, formal, hypocritical prayers.

14. Judgment is before him; he will do only what is right.

15. Because it is not so; Elihu says, that because Job did not so trust in God, his afflictions were continued. He knoweth it not; he says, Job did not know the cause of his calamities, nor did he take the right way to remove them.

INSTRUCTIONS.

3. Men in great trials should be careful not only that they do not say what is not true, but also that they do not so express themselves as shall be misunderstood and do mischief to their fellow-men.

6. The conduct of men may injure or benefit themselves, but cannot add to or diminish the essential glory of God.

10. Many continue in affliction because they do not in a proper manner, and with a right spirit, cry unto God for relief.

14. Though God is invisible, yet he is perfectly acquainted with the wants of all the children of men, and gives them the most abundant reason at all times to trust in him.

CHAPTER XXXVI.

3. From afar; from without and beyond the range of common thought.

4 For truly my words shall not be false: he that is perfect in knowledge is with thee.

5 Behold, God is mighty, and despiseth not any: he is mighty in strength and wisdom.^a

6 He preserveth not the life of the wicked: but giveth right to the poor.¹

7 He withdraweth not his eyes from the righteous:^b but with kings are they on the throne; yea, he doth establish them for ever, and they are exalted.

8 And if they be bound in fetters, and be holden in cords of affliction;^c

9 Then he showeth them their work, and their transgressions that they have exceeded.

10 He openeth also their ear to discipline, and commandeth that they return from iniquity.

11 If they obey and serve him, they shall spend their days in prosperity, and their years in pleasures.

12 But if they obey not, they shall perish^d by the sword, and they shall die without knowledge.

13 But the hypocrites in heart heap up wrath:^e they cry not when he bindeth them.

14 They die^f in youth,² and their life is among the unclean.³

15 He delivereth the poor⁴ in his affliction, and openeth their ears in oppression.

16 Even so would he have removed thee out of the strait into a broad place,⁵ where there is no straitness; and that which should be set on thy table⁶ should be full of fatness.⁷

17 But thou hast fulfilled the judgment of the wicked: judgment and justice take hold on thee.⁸

18 Because there is wrath, beware lest he take thee

away with his stroke: then a great ransom A. N. 2884. cannot deliver thee.⁹ B. 1. about .509.

19 Will he esteem thy riches?¹⁰ no, not gold, nor all the forces of strength.

20 Desire not the night, when people are out off in their place.

21 Take heed, regard not iniquity: for this hast thou chosen rather than affliction.

22 Behold, God exalteth by his power:¹¹ who teacheth like him?¹²

23 Who hath enjoined him his way? or who can say, Thou hast wrought iniquity?

24 Remember that thou magnify his work, which men behold.¹³

25 Every man may see it; man may behold it afar off.

26 Behold, God is great, and we know him not, neither can the number of his years be searched out.¹⁴

27 For he maketh small the drops of water: they pour down rain according to the vapor thereof;¹⁵

28 Which the clouds do drop and distil upon man abundantly.

29 Also can any understand the spreadings of the clouds, or the noise of his tabernacle?

30 Behold, he spreadeth his light upon it,¹⁶ and covereth the bottom¹⁷ of the sea.

31 For by them judgeth he the people:¹⁸ he giveth meat in abundance.¹⁹

32 With clouds he covereth the light; and commandeth it not to shine by the cloud that cometh betwixt.

33 The noise thereof showeth concerning it,²⁰ the cattle also concerning the vapor.²¹

^a Heb. heart. ^b Jer. 32:19. ^c Or, afflicted. ^d Heb. 13:5. ^e Psa. 107:10. ^f Heb. pass away. ^g Rom. 2:5. ^h Heb. Their soul death. ⁱ Psa. 55:23. ^j Or, sodomites; Deut. 23:17. ^k Or, afflicted. ^l Psa. 31:8. ^m Heb. the rest of thy table. ⁿ Psa. 23:5. ^o Or, should uphold thee. ^p Heb. turn thee aside.

^q Prov. 11:4. ^r Dan. 4:25, 32. ^s Psa. 91:12. ^t Psa. 111:2-8. ^u Psa. 102:21. ^v Psa. 147:8, 9. ^w Luke 17:24. ^x Heb. roofs. ^y Deut. 8:2, 15. ^z Psa. 130:25; Acts 11:17. ^{aa} 1 Kings 17:41, 43. ^{ab} Heb. that which goeth up.

4. Perfect in knowledge; this Elihu applies to himself. He uses the word perfect in the sense of upright or sincere, meaning that he is one who will utter what he knows in sincerity, avoiding all sophistry and false reasoning.

9. He showeth them their work; their evil work; this Elihu states as the object of their affliction. Exceeded; that their transgressions have been great.

12. Without knowledge; that is, from want of knowledge. Because they did not understand and make a right use of God's discipline.

13. They cry not; they do not call upon God in affliction.

14. Their life is among the unclean; their life perishes by a premature and base death, like that of the unclean. The word rendered "unclean" means Sodomites.

15. Openeth their ears; to the instructions which his dealings are suited to impart. In oppression; in a time of affliction and by means of it.

17. Fulfilled the judgment of the wicked; had acted as they do, and been afflicted accordingly. Elihu does not mean to charge Job with having been a hypocrite addicted to gross sins, as his three friends had done, but rather with behaving like the wicked under his afflictions, and therefore failing to receive deliverance.

20. The night; the night of death. Chap. 3:20-23. When people are cut off in their place; when the successive generations of men vanish each from their place.

21. Regard not iniquity; imbringe not thyself in it. It is the iniquity of impatience and rebellion against God's dealings with him, that Elihu charges upon Job. This; iniquity. Rather than affliction; thou preferrest to spend thy time in murmuring against God, rather than in patient submission to his rod.

23. Who hath enjoined him; pointed out to God what he should do.

24. Which men behold; or, which men celebrate; namely, all righteous men.

27. Maketh small; or draweth up, that is, in vapor, that he may pour them down again in rain. Vapor; this word here signifies the mass of clouds out of which the rain falls.

29. The spreadings of the clouds; the way in which God spreads forth his clouds in the firmament above. The noise of his tabernacle; the thunder that comes from his tabernacle in the clouds.

30. His light; lightning. Upon it; the cloud. The bottom of the sea; he covereth with water.

31. By them; the things mentioned above, the clouds, rain, thunder, and lightning.

32. With clouds—cometh betwixt; this verse may be thus rendered: He covereth his hands with light, [lightning;] and gives it a charge upon its mark, [the object it shall strike;] or, as some prefer, gives it a charge against the opposer; that is, the man that is rebellious against God.

33. The noise thereof sheweth concerning it; or, his noise [thunder] shows concerning him; that is, announces his approach in a tempest. The cattle also; the cattle also, by their actions, give signs. The vapor; the mass of rising clouds.

INSTRUCTIONS.

9. In speaking for God, men should be careful to declare only his truth, and in such a manner as shall honor him and be useful to their fellow-men.

10. The design of God in afflictions, is to lead men to forsake their sins and obey him. If they do this, he will in due time remove their trials and bestow upon them the

A. M. 2854
B. C. about 1550. CHAPTER XXXVII.

1 God is to be feared because of his great works. 15 His wisdom is unsearchable in them.

AT this also my heart trembleth, and is moved out of his place.^a

2 Hear attentively* the noise of his voice, and the sound that goeth out of his mouth.

3 He directeth it under the whole heaven, and his lightning[†] unto the ends[‡] of the earth.

4 After it a voice roareth:^b he thundereth with the voice of his excellency; and he will not stay them when his voice is heard.

5 God thundereth marvelously with his voice; great things doeth he, which we cannot comprehend.^c

6 For he saith to the snow, Be thou on the earth; likewise to the small rain, and to the great rain of his strength.^d

7 He scaleth up the hand of every man; that all men may know his work.^e

8 Then the beasts go into dens,^f and remain in their places.

9 Out of the south¹ cometh the whirlwind; and cold out of the north.²

10 By the breath of God frost is given:³ and the breadth of the waters is straitened.

11 Also by watering he wearieth the thick cloud: he scattereth his bright cloud:⁴

12 And it is turned round about by his counsels:

^a Dan. 10:7, 8; Matt. 28:2-4; Acts 16:26-29. ^b Heb. *How in hearing.*
[†] Heb. *light.* [‡] Heb. *swings.* ^c Psa. 68:33. ^d Psa. 29:3. ^e Eccl. 3:11; Rom. 11:33. ^f Heb. *and to the shower of rain, and to the showers of rain of his strength.* ¹ Psa. 109:27. ² Psa. 101:22. ³ Heb. *chamber.* ⁴ Heb. *scattering winds.* ⁵ Psa. 137:17, 18. ⁶ Psa. *the cloud of his light.* ⁷ Psa. 11:25; 1 Cor. 1:30.

riches of his mercy; if they do not, they will treasure up wrath and perish without hope.

18. When men have once passed the boundaries of probation, they are unalterably fixed in their final unchanging state.

26. The character and ways of God are in many respects unsearchable, past finding out. It is our wisdom and duty to bow submissively before him, feeling that though clouds and darkness are round about him, justice and judgment, righteousness and truth are the habitation of his throne.

CHAPTER XXXVII.

1. *At this;* the tempest mentioned in the preceding and following verses.

2. *The noise of his voice;* the thunder.

4. *After it;* after the lightning. *He will not stay them;* he will not hold back his lightnings; or, as others prefer, his treasures of rain, hail, and wind.

7. *He scaleth up the hand;* by the approach of the storm he stops the laborer in his work.

9. *The north;* the original word seems to mean scattering winds; that is, winds coming from the north, scattering the clouds, and bringing cold weather.

10. *The breadth of the waters is straitened;* by being frozen up.

11. *He wearieth the thick cloud;* exhausts it, by causing it to pour out its contents of rain upon the earth. Some prefer to render, Also he ladeth his thick cloud with moisture.

13. *It;* the rain, or storm.

15. *Disposed them;* the clouds, rain, thunder, etc.

16. *The balancings of the clouds;* see note to chap. 36:29.

17. *Quieteth the earth by the south wind;* by the sultry arocco, which overpowers every thing by its heat, and produces universal languor.

19. *Him;* God, when we think to arraign him for his doings.

20. *Swallowed up;* overwhelmed with the greatness, majesty, and glory of God.

that they may do whatsoever he commandeth them upon the face of the world in the earth.^h

13 He causeth it to come, whether for correction,ⁱ or for his land,^j or for mercy.^k

14 Hearken unto this, O Job: stand still, and consider the wondrous works of God.

15 Dost thou know when God disposed them, and caused the light of his cloud to shine?

16 Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?

17 How thy garments are warm, when he quieteth the earth by the south wind?

18 Hast thou with him spread out the sky,^l which is strong, and as a molten looking-glass?

19 Teach us what we shall say unto him; for we cannot order our speech by reason of darkness.

20 Shall it be told him that I speak? if a man speak, surely he shall be swallowed up.

21 And now men see not the bright light which is in the clouds: but the wind passeth, and cleanseth them.

22 Fair[†] weather cometh out of the north: with God is terrible majesty.

23 Touching the Almighty, we cannot find him out:^m he is excellent in power,ⁿ and in judgment,^o and in plenty of justice:^p he will not afflict.^q

24 Men do therefore fear him:^r he respecteth not any that are wise of heart.^s

14:8-8. [†] Heb. *a rod.* ¹ 1 Sam. 12:18; Ezra 10:9. ² 1 Kings 18:45. ³ Jerl. 2:23. ⁴ Isa. 40:22; 44:24. ⁵ Heb. *Gold* ⁶ 1 Tim. 6:16. ⁷ Psa. 62:11; 66:3. ⁸ Psa. 99:4. ⁹ Isa. 45:21. ¹⁰ Lam. 3:33. ¹¹ Matt. 10:28. ¹² Matt. 11:25; 1 Cor. 1:30.

21. *And now—cleanseth them;* the meaning, according to our version, is that the bright light of the sun is hid from men's view by the clouds, till the wind cleanses them away. Some propose to render thus: "And now men cannot look upon the bright light which is in the clouds, when the wind passeth and cleanseth them;" that is, it is too dazzling to behold.

23. *He will not afflict;* improperly, or without good reasons.

24. *Wise of heart;* He receives no assistance from the most intelligent; but forms and preserves his own plans, without asking counsel or receiving aid from any of his creatures.

From the twenty-seventh verse of the preceding chapter to the close of the present, Elihu is occupied with the description of God's majesty and power as manifested in "fire and hail, snow and vapor; stormy wind, fulfilling his word." Psa. 148:8. Many suppose that the tempest out of which God soon spoke, ch. 38:1, was seen approaching, and that this gave to Elihu's words their peculiar turn.

INSTRUCTIONS.

5. All the operations of nature are under the control of God. He orders the seasons and all things with regard to them as seemeth good in his sight; as is best suited to promote his glory and the good of those who trust in him.

13. Storms are sometimes sent, and property to a great amount swept away or destroyed, for the correction of those who have sought it as their chief good: to show them the uncertainty of earthly things, and lead them to seek durable riches and righteousness, a treasure in heaven which will never be taken away.

16. As men by doing their duty may enjoy all the benefits of the seasons without being able to explain the reasons of them, so the believer in revelation may have a full share of its benefits without being able to explain its mysteries, or understand the reasons of divine dispensations.

20. Suitable views of God will always inspire reverence and awe, humility and holy fear, as well as affection, confidence, and joy.

CHAPTER XXXVIII.

1 God challengeth Job to answer. 4 God, by his mighty works, convinceth Job of ignorance, 31 and of imbecility.

THEN the LORD answered Job out of the whirlwind, and said,

2 Who is this that darkeneth counsel by words without knowledge?^a

3 Gird up now thy loins like a man; for I will demand of thee, and answer thou me.^b

4 Where wast thou when I laid the foundations of the earth?^c declare, if thou hast understanding.^d

5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

6 Whereupon are the foundations^e thereof fastened?^f or who laid the corner-stone thereof;

7 When the morning-stars sang together,^g and all the sons of God shouted for joy?

8 Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb?

9 When I made the cloud the garment thereof, and thick darkness a swaddling band for it,

10 And brake up for it my decreed place,^h and set bars and doors,

11 And said, Hitherto shalt thou come, but no further; and here shall thy proud wavesⁱ be stayed?^j

12 Hast thou commanded the morning since thy days; and caused the day-spring to know his place;

13 That it might take hold of the ends^k of the earth, that the wicked might be shaken out of it?

14 It is turned as clay to the seal; and they stand as a garment.

15 And from the wicked their light is withholden, and the high arm shall be broken.^l

16 Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth?

17 Have the gates of death been opened unto thee?^m or hast thou seen the doors of the shadow of death?

^a Ch. 34:35; 35:16. ^b Heb. make me know. ^c Prov. 8:22-30. ^d Heb. knowest. ^e Heb. seats. ^f Heb. made to sink. ^g Rev. 2:28. ^h Heb. established in order upon it. ⁱ Heb. the pride of thy waves. ^j Ps. 89:9. ^k Heb. wings. ^l Ps. 10:15. ^m Ps. 9:13. ⁿ Or, at. ^o Exod. 9:18, 24; Josh.

CHAPTER XXXVIII.

3. Gird up now thy loins; summon up all thy courage, resolution, and wisdom.

5. Stretched the line upon it? as a carpenter in building a house.

7. Sons of God; the angelic hosts.

8. Shut up the sea; set bounds to it, that it cannot pass over.

13. Take hold of the ends of the earth; shine upon every part of it. Might be shaken out of it; driven away by the light from their deeds of darkness.

14. It is turned; the whole earth assumes a fresh, new form; like the wax under the seal. And they stand as a garment; all things on the earth's surface stand forth like a new and beauteous robe.

15. From the wicked their light is withholden; because the darkness of night is their light; that is, it furnishes their opportunity to do evil deeds: the coming of the morning is to them the shadow of death. Chap. 24:17. The high arm shall be broken; their power to do mischief is prevented by the approaching light of day.

17. The gates of death; the passage to the invisible world, the world of spirits.

19. Light—and—darkness; could Job explain their origin, nature, and effects?—things which existed and operated long before he was born.

18 Hast thou perceived the breadth of the earth? declare if thou knowest it all. A. M. 2684. B. C. about 1520.

19 Where is the way where light dwelleth? and as for darkness, where is the place thereof,

20 That thou shouldst take it to' the bound thereof, and that thou shouldst know the paths to the house thereof?

21 Knowest thou it, because thou wast then born? or because the number of thy days is great?

22 Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail,

23 Which I have reserved against the time of trouble, against the day of battle and war?ⁿ

24 By what way is the light parted, which scattereth the east wind upon the earth?

25 Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder;

26 To cause it to rain on the earth,^o where no man is; on the wilderness, wherein there is no man;

27 To satisfy the desolate and waste ground:^p and to cause the bud of the tender herb to spring forth?

28 Hath the rain a father? or who hath begotten the drops of dew?

29 Out of whose womb came the ice? and the hoary frost of heaven, who hath generated it?

30 The waters are hid as with a stone, and the face of the deep is frozen.^q

31 Canst thou bind the sweet influences of Pleiades,^r or loose the bands of Orion?^s

32 Canst thou bring forth Mazzaroth^t in his season? or canst thou guide^u Arcturus with his sons?

33 Knowest thou the ordinances of heaven?^v canst thou set the dominion thereof in the earth?

34 Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?

35 Canst thou send lightnings, that they may go, and say unto thee, Here we are?^w

10:11; Isa. 30:30; Rev. 16:21. ⁿ Ps. 137:8; Jer. 41:22. ^o Ps. 107:35; Job. 37:10. ^p Heb. taken. ^q Or, the seven stars; Heb. Cimab. ^r Heb. Crux. ^s Ch. 9:9; Amos 5:8. ^t Or, the twelve signs. ^u Heb. guide them. ^v Jer. 31:35, 36. ^w Heb. Behold us.

23. Against the time of trouble—battle and war? against the day when I come forth as a warrior to fight against my enemies with great bail-stones. Exod. 9:22-25; Josh. 10:11; Isa. 30:30, etc.

24. Which scattereth the east wind; or, by what way is the east wind scattered?

25. Divided a watercourse for the overflowing of waters; distributed the overflowing waters of the clouds into their proper channels. This is a figurative description of the distribution of rain, borrowed from the manner in which the eastern husbandman irrigates his land by distributing the water through it in proper channels.

30. Are hid; beneath their icy covering.

31. The sweet influences of Pleiades; the sweet influences of Spring which accompany the rising of Pleiades. Pleiades is the seven stars which rise in the spring of the year. Some render this clause, "Canst thou bind the hands of Pleiades?" Loosing and binding the constellations means making their movements and influences subject to our will. Orion; a constellation of stars on the equinoctial.

32. Mazzaroth; the twelve signs of the zodiac. Arcturus with his sons; a constellation of stars now called the Great Bear, and revolving around the North star.

33. The ordinances of heaven; the laws which govern the heavenly bodies. The dominion; the influence they have upon the earth.

A. M. 2884. B. C. about 1520. 36 Who hath put wisdom in the inward parts?^a or who hath given understanding to the heart?

37 Who can number the clouds in wisdom? or who can stay^{*} the bottles of heaven,

38 When the dust groweth into hardness,[†] and the clods cleave fast together?

39 Wilt thou hunt the prey for the lion?^b or fill the appetite[‡] of the young lions,

40 When they couch in their dens, and abide in the covert to lie in wait?

41 Who provideth for the raven his food?^c when his young ones cry unto God, they wander for lack of meat.

CHAPTER XXXIX.

1 Of the wild goats and hinds. 5 Of the wild ass. 9 The unicorn. 13 The peacock, stork, and ostrich. 19 The horse. 26 The hawk. 27 The eagle.

KNOWEST thou the time when the wild goats of the rock bring forth? or canst thou mark when the hinds do calve?^d

2 Canst thou number the months that they fulfil? or knowest thou the time when they bring forth?

3 They bow themselves, they bring forth their young ones, they cast out their sorrows.

4 Their young ones are in good liking, they grow up with corn; they go forth, and return not unto them.

5 Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass?^e

^a Psa. 51:6. ^b Heb. *cause to lie down*. ^c Or, *is turned into mire*; Heb. *is poured*. ^d Psa. 104:21. ^e Heb. *liber*. ^f Psa. 147:9; Matt. 6:28. ^g Psa. 29:9. ^h Jer. 2:24; Hos. 8:9. ⁱ ch. 24:5. ^j Heb. *salt places*. ^k Heb. *exactor*.

37. *Stay the bottles of heaven*; or, as the margin, cause to lie down as a bottle, in emptying it; that is, pour forth rain from the clouds.

38. *When the dust—cleave fast together*; as in a time of drought. But the margin gives another rendering: "When the dust is melted into mire, and the clods cleave fast together;" that is, are reduced by rain to a mass of cohering clay. This is then to be regarded as the effect of emptying the bottles of heaven.

INSTRUCTIONS.

2. When men undertake to sit in judgment on the works and ways of God, or to explain the reasons of all his dealings, they generally darken their own minds and the minds of others by words without knowledge.

6. The works and ways of God in creating and governing the world, though ordered in infinite wisdom and goodness, are far above and beyond the most enlarged and exalted conceptions of men, and call for adoring gratitude, admiration, and praise.

12. The regularity of day and night, and the benefits they impart to the human family, are constant evidences of the goodness of God; and lay men under ever new obligations to acknowledge, trust in, and obey him.

16. The greatness, wisdom, power, and goodness of God, are seen in the sea, in the inexhaustible treasures it contains, and in the facilities it affords for the intercourse, health, prosperity, and happiness of man.

22. The snow and the hail, the storm and the tempest, the lightning, thunder, rain, dew, and sunshine—all governed by exact and immutable laws, which no man can control or evade—proclaim the omnipotence, and show forth the presence of an all-surrounding God.

31. The nature, number, courses, and influences of the stars, though perfectly known to Him who calleth them

6 Whose house I have made the wilderness; and the barren land^h his dwellings.

7 He scorneth the multitude of the city, neither regardeth he the crying of the driver.ⁱ

8 The range of the mountains is his pasture, and he searcheth after every green thing.

9 Will the unicorn be willing to serve thee, or abide by thy crib?^j

10 Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?

11 Wilt thou trust him, because his strength is great? or wilt thou leave thy labor to him?

12 Wilt thou believe him, that he will bring home thy seed, and gather it into thy barn?

13 *Gavest thou* the goodly wings unto the peacocks? or wings and feathers unto the ostrich?^k

14 Which leaveth her eggs in the earth, and warmeth them in the dust,

15 And forgetteth that the foot may crush them, or that the wild beast may break them.

16 She is hardened against her young ones,^l as though *they were* not hers: her labor is in vain without fear;

17 Because God hath deprived her of wisdom, neither hath he imparted to her understanding.^m

18 What time she lifteth up herself on high, she scorneth the horse and his rider.

19 Hast thou given the horse strength? hast thou clothed his neck with thunder?

20 Canst thou make him afraid as a grasshopper? the glory of his nostrils is terrible.ⁿ

ch. 3:19. ^o Deut. 33:17; Psa. 92:10. ^p Or, *the feathers of the stork and ostrich*. ^q Lam. 4:3. ^r ch. 33:11. ^s Heb. *errors*.

all by their names and employs them to accomplish his purposes, can be but very imperfectly comprehended by the most intelligent and wisest of the children of men.

36. All the knowledge and wisdom which men possess, above the beasts of the field, or the fowls of the air, come from God. Let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches; but let him that glorieth, glory in the Lord.

CHAPTER XXXIX.

1. *Wild goats of the rock—hinds*; those that live in the mountains, far away from the abodes of men.

3. *They bring forth their young*; dependent only on the care of God.

4. *With corn*; or, in the open field; that is, far away from all human care.

7. *Neither regardeth*; literally, heareth not. He is far removed from the driver.

9. *Unicorn*; according to some, the eastern buffalo; according to others, the rhinoceros, an immensely strong animal with one horn a little above its nose, or some other wild animal of great strength. See note to Num. 23:22.

13. *Gavest thou—the ostrich*? the exact rendering of this verse is difficult. Some propose to translate as follows: "The wing of the ostriches exulteth: are its plumage and feathers those of the stork?" meaning, does the ostrich have the tender disposition of a stork towards its young?

16. *She is hardened against her young*; treats her young as if she had no natural affection.

18. *She lifteth up herself*; to escape her pursuers, running by the help of her wings with great swiftness.

20. *Canst thou make him afraid*? or, cause him to leap. Is it from thee that he receives the agility of a locust in leaping?

21 He paweth* in the valley, and rejoiceth in his strength: he goeth on to meet the armed men.^a

22 He mocketh at fear, and is not affrighted; neither turneth he back from the sword.

23 The quiver rattleth against him, the glittering spear and the shield.

24 He swalloweth the ground with fierceness and rage: neither believeth he that it is the sound of the trumpet.

25 He saith among the trumpets, Ha, ha! and he smelleth the battle afar off, the thunder of the captains, and the shouting.

26 Doth the hawk fly by thy wisdom, and stretch her wings toward the south?

27 Doth the eagle mount up at thy command, and make her nest on high?^b

28 She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place.

29 From thence she seeketh the prey, and her eyes behold afar off.

30 Her young ones also suck up blood: and where the slain are, there is she.^c

CHAPTER XL.

1 Job^d humbleth himself to God. 6 God stretch him up to show his righteousness, power, and wisdom. 15 Of the behemoth.

MOREOVER the LORD answered Job, and said, 2 Shall he that contendeth with the Almighty instruct him?^d he that reproveth God, let him answer it.

3 ^e Then Job answered the LORD, and said,

4 Behold, I am vile;^e what shall I answer thee? I will lay my hand upon my mouth.^f

5 Once have I spoken; but I will not answer: yea, twice; but I will proceed no further.

6 ^g Then answered the LORD unto Job out of the whirlwind,^g and said,

* Or, His feet stir. † Heb. armor. ‡ Jer. 7:6. † Heb. by thy mouth. b Jer. 49:16; Obad. 4. † Matt. 24:28; Luke 17:37. † ch. 33:13; Isa. 27:4. † Ezem. 9:6; ch. 42:6; Psa. 51:1; Isa. 6:5; 64:6; Dan. 9:5, 7; Luke 18:13. † ch. 29:9; Mic. 7:16; Zech. 2:13; Rom. 3:19. † ch. 3:1, etc. † Psa.

24. Neither believeth he; that is, for joy. But many prefer to render, "neither will he stand still when there is the sound of the trumpet."

INSTRUCTIONS.

3. Creatures that are dependent only on the providence of God, are by him provided for, as really as those whose wants are supplied by human instrumentality; while in both he equally shows his wisdom, power, and love.

9. It is not enough for usefulness to have great strength, or superior natural qualities; there must also be the ability and the disposition rightly to use them.

16. To all classes of creatures God gives just the kind and degree of wisdom which they need to accomplish the ends for which he made them; what would only be a useless annoyance to them, he has wisely and mercifully withheld.

19. The courage, agility, and strength of the horse, his affection and docility, his readiness to labor, his patience even under hardship and abuse, and his subserviency to the various wants of men, are all evidences of the goodness of God, in which his hand should be gratefully recognized.

30. The most rapacious and savage of the feathered tribes, who teach their young to revel in blood, do not take the life of their own species; this is the sin of the abused understandings and depraved hearts and bloody hands of men.

7 Gird up thy loins now like a man: I will demand of thee, and declare thou unto me.

8 Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?

9 Hast thou an arm like God? or canst thou thunder with a voice like him?^h

10 Deck thyself now with majesty and excellency; and array thyself with glory and beauty.ⁱ

11 Cast abroad the rage of thy wrath: and behold every one that is proud, and abase him.

12 Look on every one that is proud, and bring him low;^j and tread down the wicked in their place.

13 Hide them in the dust together; and bind their faces in secret.

14 Then will I also confess unto thee that thine own right hand can save thee.

15 Behold now behemoth,^k which I made with thee; he eateth grass as an ox.

16 Lo now, his strength is in his loins, and his force is in the navel of his belly.

17 He moveth^l his tail like a cedar: the sinews of his stones are wrapped together.

18 His bones are as strong pieces of brass; his bones are like bars of iron.

19 He is the chief of the ways of God: he that made him can make his sword to approach unto him.

20 Surely the mountains bring him forth food,^k where all the beasts of the field play.

21 He lieth under the shady trees, in the covert of the reed, and fens.

22 The shady trees cover him with their shadow; the willows of the brook compass him about.

23 Behold, he drinketh up^m a river, and hasteth not: he trusteth that he can draw up Jordan into his mouth.

24 He taketh it with his eyes: his nose pierceth through snares.ⁿ

29, 3, 4. † Psa. 93:1; 104:1. † Exod. 18:11; Prov. 15:25; La. 2:12; Dan. 4:37. † Or, the elephant, as some think. † Or, setteth up. † Psa. 104:14. † Heb. oppresseth. * Or, Will any take him in his sight, or bore his nose with a gin? ch. 41:1, 2.

CHAPTER XL.

4. Lay my hand upon my mouth; he silent.

8. Disannul; make void, or reverse.

13. Bind their faces in secret; thrust them bound into dungeons, where they shall no more be seen nor heard of.

15. Behemoth; supposed by some to be the elephant; by others, the hippopotamus.

19. The chief; one of the most wonderful beasts that God has made.

24. He taketh it with his eyes; or, Can one take him in his sight, or pierce his nose with a hook or ring?

INSTRUCTIONS.

2. Complaining of the ways of God is finding fault with him, as if we were wiser than he, and could instruct him as to the best way of governing the world; and all must one day answer to him for all the hard speeches which they have uttered against him.

4. Right views of God will silence objections to his providence, and lead us humbly to submit to all his dispensations; saying, It is the Lord; let him do as seemeth good in his sight.

9. The character, works, and ways of God, show that he alone is fitted to govern the world; and that all creatures are, and for ever must be, at his disposal.

15. The greatest and most formidable of creatures on the land or in the water, are dependent on God; and he

A. M. 2484.
B. C. about 1520. CHAPTER XLII.

Of God's great power in the leviathan.

CANST thou draw out leviathan* with a hook?^a or his tongue with a cord which thou lettest down?[†]

2 Canst thou put a hook into his nose?^b or bore his jaw through with a thorn?

3 Will he make many supplications unto thee? will he speak soft words unto thee?

4 Will he make a covenant with thee? wilt thou take him for a servant for ever?

5 Will thou play with him as with a bird? or wilt thou bind him for thy maidens?

6 Shall the companions make a banquet of him? shall they part him among the merchandises?

7 Canst thou fill his skin with barbed irons? or his head with fish-spears?

8 Lay thy hand upon him, remember the battle, do no more.

9 Behold, the hope of him is in vain: shall not one be cast down even at the sight of him?

10 None is so fierce that dare stir him up; who then is able to stand before me?

11 Who hath prevented me, that I should repay him?^c whatsoever is under the whole heaven is mine.^d

12 I will not conceal his parts, nor his power, nor his comely proportion.

13 Who can discover the face of his garment? or who can come to him with^e his double bridle?

14 Who can open the doors of his face? his teeth are terrible round about.

15 His scales^f are his pride, shut up together as with a close seal.

16 One is so near to another, that no air can come between them.

* That is, a whale, or a whirlpool. ^a Psa. 104:26; Isa. 27:1. [†] Heb. drawest. ^b Isa. 37:29. ^c Rom. 11:35. ^d Exod. 19:5; Deut. 10:14; Psa. 24:1; 50:12; 1 Cor. 10:26, 28. ^e Or, within. ^f Heb. strong pieces of shields.

can control them with as much ease as he does the smallest and weakest, and dispose of them at his pleasure.

CHAPTER XLII.

1. *Leviathan*; supposed by some to be the whale, by others, the crocodile, with which latter animal the description best agrees.

6. *The companions*; the companies of fishermen.

7. *Canst thou fill his skin with barbed irons?—with fish-spears?* the bony armor or scales of the crocodile's skin make it impenetrable to spears, or even musket-balls, except in particular parts.

8. *Remember the battle*; think of the conflict that would ensue should you attempt to take him, and refrain from it.

9. *The hope of him*; the hope of taking him; or, the hope of him who would take him.

11. *Prevented me*; gone before me in the bestowment of favors, and laid me under obligation to repay them.

13. *Discover the face of his garment?* strip off his skin. *Come to him with his double bridle?* or, as the margin, Come within his double bridle, a figurative expression for his two rows of teeth.

14. *The doors of his face?* his jaws.

18. *Neesings*; sneezing, or violent breathing, as when he comes to the surface after being some time under the water. *A light doth shine*; the reference here, and in the following verses, seems to be to the white spray glittering in the sun, which he throws with violence from his mouth and nostrils.

17 They are joined one to another, they stick together, that they cannot be sundered.

18 By his needings a light doth shine, and his eyes are like the eyelids of the morning.

19 Out of his mouth go burning lamps, and sparks of fire leap out.

20 Out of his nostrils goeth smoke, as out of a seething pot or caldron.

21 His breath kindleth coals, and a flame goeth out of his mouth.

22 In his neck remaineth strength, and sorrow is turned into joy before him.

23 The flakes^g of his flesh are joined together: they are firm in themselves; they cannot be moved.

24 His heart is as firm as a stone; yea, as hard as a piece of the nether millstone.

25 When he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves.

26 The sword of him that layeth at him cannot hold: the spear, the dart, nor the habergeon.^h

27 He esteemeth iron as straw, and brass as rotten wood.

28 The arrow cannot make him flee: sling-stones are turned with him into stubble.

29 Darts are counted as stubble: he laugheth at the shaking of a spear.

30 Sharp stonesⁱ are under him: he spreadeth sharp-pointed things upon the mire.

31 He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment.

32 He maketh a path to shine after him: one would think the deep to be hoary.

33 Upon earth there is not his like, who is made without fear.^j

34 He beholdeth all high things: he is a king over all the children of pride.

^g Heb. rejoiceth. ^h Heb. fallings. ⁱ Or, breastplate. [†] Heb. pieces of putsherd. ^k Or, behave themselves without fear.

22. *Sorrow is turned into joy*; this some have translated, terror danceth before him.

25. *By reason of breakings they purify themselves*; or, they lose themselves with terror.

26. *Cannot hold*; see note to verse 7. *Habergeon*; coat of mail.

30. *Sharp stones*; rather, as the margin, sharp pieces of potsherd. These, and the "sharp pointed things," refer to the sharp protuberances on his belly.

32. *He maketh a path to shine after him*; makes the deep white with foam.

34. *The children of pride*; the most strong and courageous of the animal creation.

INSTRUCTIONS.

1. The principal superiority of man above many of the beasts consists not in his size or strength of body, but in the faculties and powers of his mind; and the cultivation and right use of these should be his chief concern. Gen. 1:26-29; Acts 17:26-29.

11. None can devote any thing to God which He has not first given to them, or lay him under obligations to bestow any good upon them; but all must depend on his goodness, mercy, and grace.

25. The fear of man which is impressed upon most of the animal tribes, and which adds so much to his safety and comfort, is a striking evidence of the goodness of God; and lays men under obligations to employ the influence he has given them for the good of all.

CHAPTER XLII.

1 Job submitteth himself unto God. 7 God, preferring Job's cause, maketh his friends submit themselves, and accepteth him. 10 He magnifieth and bleaseth Job. 16 Job's age and death.

THEN Job answered the LORD, and said,
2 I know that thou canst do every thing,^a and that no thought can be withholden from thee.

3 Who is he that hideth counsel without knowledge?^b therefore have I uttered that I understood not; things too wonderful for me, which I knew not.^c

4 Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me.^d

5 I have heard of thee by the hearing of the ear; but now mine eye seeth thee:

6 Wherefore I abhor myself,^e and repent in dust and ashes.^f

7 And it was so, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me *the thing that is right,*^g as my servant Job hath.

8 Therefore take unto you now seven bullocks and seven rams,^h and go to my servant Job, and offer up for yourselves a burnt-offering; and my servant Job shall pray for you:ⁱ for him^j will I accept: lest I deal with you *after your folly*, in that ye have not spoken of me *the thing which is right*, like my servant Job.

^a Gen. 18:14; Isa. 43:13; Matt. 19:26. ^b Or, of those can be hindered. ^c ch. 38:2, 3. ^d Psa. 139:1; 139:6. ^e ch. 40:7. ^f Ezra 9:6; ch. 40:4; Psa. 51:17; Jer. 31:19; Jas. 4:10. ^g Dan. 9:3; Matt. 11:21. ^h Psa. 51:4. ⁱ Num. 23:1. ^j Jas. 5:16; 1 John 5:16. ^k Heb. his face, or person; 1 Sam. 29:33;

CHAPTER XLII.

4. *Hear, I beseech thee;* Job humbly asks God to listen to his inquiries, and teach him the truth concerning Himself and his ways.

5. *I have heard of thee;* he had had dark and indistinct views of God. *Now mine eye seeth thee;* his views of God were more clear and distinct.

6. *Wherefore I abhor myself;* on account of my sins.

7. *As my servant Job hath;* Job's general doctrine concerning God and his providence, though maintained with much impatience and infirmity of spirit, was yet correct; and it was more honorable to God than the doctrine of his friends.

10. *Turned the captivity of Job;* removed his calamities, and restored his prosperity.

11. *Did eat bread with him;* a token of restored kindness and friendship.

INSTRUCTIONS.

3. Men know very little about the character and ways of God, except as he reveals them; and when they attempt

9 So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the LORD commanded them: the LORD also accepted Job.^k

10 And the LORD turned the captivity of Job,^l when he prayed for his friends: also the LORD gave Job twice as much as he had before.^m

11 Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before,ⁿ and did eat bread with him in his house; and they bemoaned him, and comforted him over all the evil that the Lord had brought upon him: every man also gave him a piece of money, and every one an ear-ring of gold.

12 So the LORD blessed the latter end of Job more than his beginning:^o for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses.^p

13 He had also seven sons and three daughters. 14 And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Keren-happuch.

15 And in all the land were no women found so fair as the daughters of Job: and their father gave them inheritance among their brethren.

16 After this lived Job a hundred and forty years, and saw his sons, and his sons' sons, even four generations.

17 So Job died, being old and full of days.^q

Mal. 1:9. ^k Heb. the face of Job. ^l Prov. 3:11, 12. ^m Gen. 20:17. Psa. 147:1; 129:1. ⁿ Heb. added all that had been to Job unto the double. ^o ch. 19:13. ^p Deut. 8:16; ch. 8:7; Jas. 5:11. ^q ch. 1:3. ^r ch. 5:26.

to go beyond his revelation, they darken counsel by words without knowledge.

5. Closer views of the character and will of God, and right feelings towards him, will lead men to abhor their sins, and heartily to turn from them to him, whose favor is life, and whose loving-kindness is better than life.

7. The Lord will in due time vindicate his servants from the aspersions which men have wrongfully cast upon them, and bring forth their righteousness as the light, and their integrity as the noonday.

10. The end of a good man is more blessed than his beginning; and the darkness and distress of the night will be followed by the light, the joy, and the glory of a cloudless and eternal day.

11. Many who neglect a man, or stand aloof from him in adversity, will return to him and be very friendly and kind in prosperity.

16. Let a man be patient under trials; if reviled, not revile again; hold fast his integrity, commit himself to Him that judgeth righteously, and justify God in all his ways, and his end will be peace and his eternity blessed.

THE BOOK OF PSALMS.

THE BOOK OF PSALMS is a collection of sacred lyrics; that is, of poems expressive of religious feeling, designed to be sung in the worship of God. In respect to subjects, the Psalms exhibit a wonderful diversity, thus covering a wide field of religious experience, and furnishing to the churches an inexhaustible treasury of sacred song for all ages. Seventy-two of the Psalms are expressly ascribed to David, and the whole book, as referred to in the New Testament, bears his name. As to the authorship of many of the Psalms, or the date of their composition, learned commentators are not agreed. The ninetieth is explicitly ascribed to Moses, and some appear from their contents to have been written as late as the era of the captivity and restoration.

In regard to the external arrangement of the Psalms, which is generally attributed to Ezra, they are divided in the Hebrew Bible into five books, each closing with a doxology, except the last, to which, as well as to the whole collection, the closing psalm serves as a doxology. This division is as follows:

Book I. contains psalms 1 to 41; book II., psalms 42 to 72; book III., psalms 73 to 89; book IV., psalms 90 to 106; book V., psalms 107 to 150.

One psalm occurs twice, with small variations, Psalms 14 and 53; some occur as parts of other psalms, and some are found also in the historical books. See notes to Psalm 18, 70, 96, 105.

Besides the name of the author, or the occasion of their composition, many of the psalms bear other inscriptions. Of these the principal are the following:

1. The dedicatory title, to the *chief musician*, which is prefixed to fifty-three psalms, signifies that the psalm is assigned to him, as the leader of the choir at the tabernacle or temple, to be used in the public worship of God. Here some place the title, *for the sons of Korah*; while others render it, *by the sons of Korah*, and regard it as indicating that the psalm was written by one of their number.

2. Titles relating to the character of the composition. Of these the most common and general is *Psalm*, a lyric poem to be sung. The title, *Song*, is borne by sixteen psalms, generally in connection with the word *psalm*, where it should be translated, "a psalm, a song;" or "a song, a psalm." All the psalms thus designated, with the exception of 83 and 88, are of a joyous character, that is, songs of praise. The title, *Song of degrees*, however, is to be explained upon another principle. See note to Psalm 120. The titles *Prayer*, Psalms 17, 90, 102, 142, and *Praise*, Psalm 145, require no explanation.

Besides these titles there are several others left untranslated in our version, as *Muschil*, *teaching*, that is, a didactic psalm; *Michtam*, Psalms 16 and 56 to 60, either simply *a writing*, namely, a poem, or *a golden psalm*.

3. Titles indicating the manner of the musical performance. Of these the most common is *Selah*, a much disputed word. It is generally agreed, however, that it signifies *a rest*, either in singing, for the purpose of an instrumental interlude, or an entire rest in the performance, whereby effect is added to the words immediately preceding it. As a general rule this title closes a division or clause of a psalm in respect to the sense.

Of the titles supposed to indicate either musical instruments or modes of musical performance, the following are examples. *Nginoth*, Psalm 61, or more commonly *Neginoth*, *stringed instruments*; *Githith*, Psalms 8, 81, 84, from the word *Gath*, which denotes either a city of the Philistines or a wine-press. Accordingly it has been taken to signify, first, an instrument of music brought from Gath, or resembling a wine-press in its shape; secondly, an air or melody brought from Gath, or one used in treading the wine-press; *Shoshannim*, *lilies*, Psalms 45, 69; *Shushan-eduth*, *lily of the testimony*, Psalm 60; *Shoshannim-eduth*, *lilies of the testimony*, Psalm 80, either a musical instrument so named from its shape, or a particular melody, or, as some think, an emblematic term referring to the contents of the psalm. See notes to Psalms 45, 60. To the above may be added *Sheminith*, Psalms 6, 12, *the eighth*, or octave, which is possibly an indication of a musical key. To Psalms 57, 58, 59, 75, is prefixed the title, *Al-taschith*, that is, *destroy not*, perhaps as the name of an air taken from a well-known poem, though some regard it as indicating the contents of the psalm. See note to the title of Psalm 57.

Other titles, occurring but once or twice, will be considered in their place.

PSALM I.

1 The happiness of the godly. 4 The unhappiness of the ungodly.

BLESSED is the man that walketh not in the counsel of the ungodly,^a nor standeth in the way of sinners,^a nor sitteth in the seat of the scornful:^b 2 But his delight is in the law of the LORD;^c and in his law doth he meditate day and night.^d

3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season:^e his leaf also shall not wither;^f and whatsoever he doeth shall prosper.

4 The ungodly are not so; but are like the chaff which the wind driveth away.^f

5 Therefore the ungodly shall not stand in the judgment,^g nor sinners in the congregation of the righteous.

6 For the LORD knoweth the way of the righteous;^h but the way of the ungodly shall perish.ⁱ

PSALM II.

1 The kingdom of Christ. 10 Kings are exhorted to accept it.

WHY do the heathen rage,^j and the people imagine^k a vain thing?^k

^a Or, *wicked*. ^b Prov. 4:11, 15. ^c Jer. 15:17. ^d Job 23:12. ^e Psa. 119:97. ^f Jer. 17:8. ^g Heb. Jude. ^h Matt. 3:12. ⁱ Matt. 25:11, 46. ^j Job 23:10. ^k Prov. 15:9. ^l Or, *tumultuously assemble*. ^m Psa. 46:6. ⁿ Heb. *meditate*.

PSALM I.

The theme of this psalm is the permanent prosperity and happiness of the righteous, and the certain destruction of the wicked. It stands as an appropriate introduction to the whole book. The righteous man is described here, as often elsewhere, in absolute terms; that is, without any notice of his infirmities and failures in duty; and the promise is made to him in the same absolute way. The meaning of such a promise, when applied to a good man in covenant with God, yet not free from sin, is that God will withhold from him no good thing, Psa. 84:11; that he will chasten him, as a father his child, for his instruction and profit, that he may purify him from sin, and thus prepare him for greater prosperity and happiness, Psa. 94:12, 13; Prov. 3:11; 1 Cor. 11:32; Heb. 12:6-12; and that he will support him under his trials, Psa. 37:24, grant him a perfect deliverance from them, Psa. 34:17-19, and everlasting blessedness in his presence, Psa. 16:11; 17:15; 73:21-26; Rev. 14:13. Upon this broad principle are to be interpreted all those psalms which describe the prosperity and blessedness of the righteous in unqualified terms; as, for example, Psa. 112, 115, 121, 125, 128.

1. *Walketh not in the counsel of the ungodly*; does not embrace their principles, adopt their maxims, or encourage their practices.

2. *In the law of the Lord*; in learning and doing his will.

3. *Like a tree planted by the rivers*; his excellence, usefulness, and blessedness shall habitually increase, and he shall go from one degree of holiness to another for ever. *Shall prosper*; the Lord shall bless him in all his ways.

4. *The ungodly*; those who are not governed by the will of God. *Like the chaff*; worthless; and all their blessings of short continuance.

5. *Not stand in the judgment*; not be approved, but condemned and separated for ever from the righteous. The judgment here spoken of includes all the ways in which God purifies his people from the wicked here and hereafter. What we see of God's judgment in this world, however, is only a foreshadowing of that great day when the separation between the righteous and the wicked will be perfect and eternal.

6. *Knoweth*; sees and approves the course of the righteous, and will for ever bless them. *Shall perish*; leads to destruction.

2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed,¹ saying.

3 Let us break their bands asunder, and cast away their cords from us.^m

4 He that sitteth in the heavens shall laugh: the LORD shall have them in derision.ⁿ

5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

6 Yet have I set^o my king upon my holy hill of Zion.^o

7 I will declare the^p decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.^p

8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.^q

10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

11 Serve the LORD with fear,^r and rejoice with trembling.

12 Kiss the Son,^s lest he be angry, and ye perish

^k Acts 4:25, 26. ^l Psa. 45:7. ^m Luke 19:14. ⁿ Prov. 1:26. ^o Or, *trouble*. ^p Heb. *anointed*. ^q Heb. *Zion the hill of holiness*. ^r Acts 5:31. ^s Or, *for a*. ^t Matt. 3:17; 17:5. ^u Acts 13:33. ^v Rev. 2:27. ^w Heb. 12:28. ^x John 5:23.

INSTRUCTIONS.

1. All needless intercourse with the wicked should be avoided, as it tends to make us more and more like them.

2. Supreme devotion to God is the way not only of duty, but of safety, prosperity, and happiness.

4. Whatever may be the condition here of those who regard not God, they are in his sight worthless; and their blessings being abused, will soon all be taken away.

6. The righteous and the wicked here live together, and are often connected in bonds of social intercourse and affection; but the Lord is perfectly acquainted with their different ways, and in the future world will make an everlasting separation between them.

PSALM II.

David was the divinely constituted head of Israel, the visible church of God, and was an eminent type of Christ. The assaults made upon him by the surrounding nations were assaults upon God's church, and his victories over them were victories in her behalf; and were also types and pledges of the future victories of the Messiah over all his enemies. The promises contained in this and similar psalms were fulfilled in David's time and person only in a lower and imperfect sense. Their high and absolute fulfilment is in Christ, the everlasting King of David's line, who "must reign till he hath put all enemies under his feet." 1 Cor. 15:25. The dramatic character of this psalm is remarkable. The following is the order of speakers: verses 1, 2, the psalmist; verse 3, the ungodly kings and rulers; verses 4, 5, the psalmist; verse 6 Jehovah; verses 7 to 9, the Messiah; verses 10 to 12, the psalmist.

1. *The heathen—and the people*; all who are opposed to being governed by God and his Son Jesus Christ.

3. *Break their bands asunder*; refuse to be governed by God's revealed will.

4. *Shall laugh—have them in derision*; shall look down from heaven upon them in serene majesty, unmoved by their impotent malice.

6. *My king*; the Messiah, and David as his type.

7. *The decree*; constituting Christ Mediator and universal King. *Begotten thee*; manifested thee as the Messiah, the Son of God.

9. *Them*; his opposers.

12. *Kiss the Son*; submit to, trust in, and obey him. The kiss is here, in accordance with oriental usage, a sign of

from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.^a

PSALM III.

The security of God's protection.

¶ A Psalm of David, when he fled from Absalom his son.^b

LORD, how are they increased that trouble me! many are they that rise up against me.

2 Many there be which say of my soul, *There is no help for him in God.*^c Selah.

3 But thou, O LORD, art a shield for^d me; my glory, and the lifter up of my head.

4 I cried unto the LORD with my voice, and he heard me out of his holy hill. Selah.

5 I laid me down and slept;^d I awaked; for the LORD sustained me.

6 I will not be afraid of ten thousands of people, that have set themselves against me round about.^e

7 Arise, O LORD; save me, O my God; for thou hast smitten all mine enemies upon the cheek bone; thou hast broken the teeth of the ungodly.

8 Salvation belongeth unto the LORD:^f thy blessing is upon thy people.^g Selah.

PSALM IV.

1 David prayeth for audience. 2 He reproveth and exhorteth his enemies. 6 Man's happiness is in God's favor.

¶ To the chief Musician on Neginoth, A Psalm of David.

HEAR me when I call, O God of my righteousness: thou hast enlarged me when I was in

^a Psa. 84:12. ^b 2 Sam. ch. 15-18. ^c Psa. 71:11. ^d Or, about. ^e Psa. 127:2. ^f Psa. 27:1, etc. ^g Isa. 43:11. ^h Psa. 115:13. ⁱ Or, overseer; Hab.

submission and allegiance. *Him*; the Son of God, the Messiah.

INSTRUCTIONS.

1. It is natural for rulers and people, when left by God to themselves, to be opposed to his reigning in and over them, and to refuse to submit to him as their rightful Lord and King; but their opposition will injure themselves only.

7. The decree which constituted Christ Mediator and gave him the ownership of all the earth, as a reward for his sufferings unto death, secures the salvation of all who submit to and trust in him, and renders certain the destruction of all who continue to oppose and rebel against him.

PSALM III.

Title, *From Absalom his son*; at the time of his rebellion. 2 Sam. chap. 15-18.

3. *Shield*; protection. *My glory*; here, probably, the maintainer of my glory; that is, of my kingly dignity.

4. *His holy hill*; alluding to Zion, where God dwelt between the cherubim, and whence he is represented as sending succor to his servants. Psa. 20:2; 80:1. *Selah*; see introductory remarks to the book of Psalms.

5. *Slept*; in peace and safety.

6. *I will not be afraid*; because he had God for his protector.

INSTRUCTIONS.

1. The enemies of the righteous may be numerous, malignant, and powerful, but the Lord will take care of his people, and in due time deliver them from all their troubles.

4. The grand means of deliverance and safety to the righteous is prayer, and having committed themselves and their cause in humble believing supplication to God, they may rest in quietness, knowing that he and he only can make them dwell in peace.

distress; have mercy upon^h me, and hear my prayer.

2 O ye sons of men, how long will ye turn my glory into shame? how long will ye love vanity, and seek after leasing? Selah.

3 But know that the LORD hath set apart him that is godly for himself: the LORD will hear when I call unto him.

4 Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah.

5 Offer the sacrifices of righteousness,^h and put your trust in the LORD.

6 *There be many that say*, Who will show us any good? LORD, lift thou up the light of thy countenance upon us.

7 Thou hast put gladness in my heart, more than in the time that their corn and their wine increased.

8 I will both lay me down in peace, and sleep: for thou, LORD, only makest me dwell in safety.ⁱ

PSALM V.

1 David prayeth and professeth his constancy in prayer. 4 God favoreth not the wicked. 7 David, professing his faith, prayeth unto God to guide him, 10 to destroy his enemies, 11 and to preserve the godly.

¶ To the chief Musician upon Nehiloth, A Psalm of David.

GIVE ear to my words, O LORD; consider my meditation.

2 Harken unto the voice of my cry, my King, and my God; for unto thee will I pray.

3 My voice shalt thou hear in the morning, O LORD: in the morning will I direct my prayer unto thee, and will look up.

3:19. ^h Or, be gracious unto. ⁱ Deut. 33:19. ^j Psa. 3:5.

8. The people of God know that the Author of their salvation is the Lord; they acknowledge him as the source of all their blessings, and to him give the glory.

PSALM IV.

This psalm was probably written on the same occasion as the preceding.

2. *My glory*; my kingly dignity conferred upon me by God. *Leasing*; lies.

3. *Set apart him that is godly*; David doubtless refers immediately to himself, as the anointed king of Israel; but the language applies to all who are doing their duty in the sphere to which God has called them.

4. *In awe*; of God. *Be still*; cease from your attacks upon me, and quietly submit yourselves to God, who has appointed me to be your king.

5. *Any good*; real, substantial happiness.

7. *Put gladness in my heart*; through loving, trusting in, and obeying thee, while thou liftest upon me the light of thy countenance.

INSTRUCTIONS.

1. The gracious answers which God in times past has granted to the prayers of his people, encourage them to continue to call upon him, especially in distress, expecting that he will hear and relieve them.

4. Acquaintance with one's own heart is essential to a right understanding of our wants as sinners, and of the way of life by faith in Jesus Christ.

6. Satisfying enjoyment can be found only in doing the will of God, and in his love.

PSALM V.

Title, *Upon Nehiloth*; probably wind instruments of some kind.

2. *My King*; to whom he would yield obedience.

4 For thou art not a God that hath pleasure in wickedness:^a neither shall evil dwell with thee.

5 The foolish shall not stand in thy sight:^b thou hatest all workers of iniquity.

6 Thou shalt destroy them that speak leasing: the Lord will abhor the bloody and deceitful man.^c

7 But as for me, I will come into thy house in the multitude of thy mercy: and in thy fear will I worship toward thy holy temple.^d

8 Lead me, O LORD, in thy righteousness because of mine enemies;^e make thy way straight before my face.

9 For there is no faithfulness^f in their mouth;^g their inward part is very wickedness;^h their throat is as an open sepulchre; they flatter with their tongue.

10 Destroy thou them,ⁱ O God; let them fall by their own counsels;^j cast them out in the multitude of their transgressions; for they have rebelled against thee.

11 But let all those that put their trust in thee rejoice:^k let them ever shout for joy, because thou defendest^l them: let them also that love thy name be joyful in thee.

12 For thou, LORD, wilt bless the righteous; with favor wilt thou compass him as with a shield.

PSALM VI.

I David's complaint in his sickness. 8 By faith he triumpheth over his enemies.

¶ To the chief Musician on Neginoth upon Sheminith,^{1, c} A Psalm of David.

O LORD, rebuke me not in thine anger,^d neither chasten me in thy hot displeasure.^e

^a Hab. 1:13. ^b Heb. before thine eyes. ^c Heb. man of bloods and deceit. ^d Heb. the temple of thy holiness. ^e Heb. those which observe me. ^f Ps. 27:11. ^g Or, steadfastness. ^h Heb. his, that is, in the mouth of any of them. ⁱ Heb. wickedness. ^j Or, make them guilty. ^k Or, from their counsels. ^l Isa. 63:13-16. ^m Heb. coverest over, or protectest. ⁿ Or, the eighth. ^o Chr.

5. The foolish; wicked. Not stand; not be approved, but condemned.

7. Thy house—thy temple; for the public worship of Jehovah.

8. Make thy way straight before my face; open before me a plain and safe path, in which I may walk without stumbling. God's way is here the way in which he leads the psalmist. It is a way of protection as well as of obedience.

9. Their mouth; the mouth of my enemies, who are also the enemies of God and righteousness. An open sepulchre; ready to swallow up and destroy. Compare Jer. 5:16.

10. Destroy thou them; if they turn not from their sins thou wilt destroy them, and all thy people will approve of thy judgments.

INSTRUCTIONS.

1. Meditation and prayer should be united, and the early part of each day spent in communion with God, and in supplication for his presence and blessing in all its duties and enjoyments.

6. To be abhorred by the Lord of hosts is one of the greatest evils that can come upon the children of men, and one which, by repentance of sin and faith in Jesus Christ, they should all be most anxious to avoid.

8. When the righteous man is surrounded by enemies he has peculiar need of earnest prayer to be kept from any false step that shall give them an occasion to blaspheme.

11. Those who have chosen God as their portion, and who put their trust in him, have cause for habitual and ever-increasing joy.

PSALM VI.

Written by David under the pressure of deep and long-continued suffering, which had its origin in the persecu-

2 Have mercy upon me, O LORD; for I am weak: O LORD, heal me; for my bones are vexed.^f

3 My soul is also sore vexed: but thou, O LORD, how long?

4 Return, O LORD, deliver my soul: Oh save me for thy mercies' sake.^g

5 For in death there is no remembrance of thee;^h in the grave who shall give thee thanks?ⁱ

6 I am weary with my groaning; all the^j night make I my bed to swim; I water my couch with my tears.^k

7 Mine eye is consumed because of grief; it waxeth old because of all mine enemies.

8 Depart from me, all ye workers of iniquity;^l for the LORD hath heard the voice of my weeping.^m

9 The LORD hath heard my supplication; the LORD will receive my prayer.

10 Let all mine enemies be ashamed and sore vexed: let them return and be ashamed suddenly.

PSALM VII.

I David prayeth against the malice of his enemies, professing his innocency. 10 By faith he seeth his defence, and the destruction of his enemies.

• Shiggaion of David,^m which he sang unto the LORD, concerning the wordsⁿ of Cush the Benjamite.^o

O LORD my God, in thee do I put my trust: save me from all them that persecute me, and deliver me:

2 Lest he tear my soul like a lion, rending it in pieces, while there is none to deliver.^p

3 O LORD my God, if I have done this; if there be iniquity in my hands;

15:21. ¹ Ps. 12:1. ² Jer. 10:21. ³ Ps. 2:5. ⁴ Eph. 2:7. ⁵ Isa. 38:17. ⁶ Ps. 88:11. ⁷ Or, every. ⁸ Job 7:3. ⁹ Ps. 119:115; 139:19. ¹⁰ Ps. 143:18. ¹¹ Hab. 3:1. ¹² Or, business. ¹³ 2 Sam. 16. ¹⁴ Heb. not a deliverer.

tions to which he was exposed, ver. 7, 8, 10, but which seems to have reduced his body to a weak and languishing state.

1. Rebuke me not in thine anger; though David's enemies are persecuting him wrongfully, he yet humbly acknowledges the hand of God chastening him through them for his sins.

2. My bones; my whole frame. Are vexed; filled with great distress.

3. How long? wilt thou continue to afflict me?

5. For in death there is no remembrance of thee; at death all our opportunities of praising God on earth cease.

7. Waxeth old; becomes dim.

9. Receive my prayer; hear, and answer me in mercy.

INSTRUCTIONS.

1. The righteous, as well as the wicked, are in this world exposed to great and sore troubles; but to God they look for help, and place their hope in his mercy.

5. The friends of God value life mainly for the opportunities it affords of honoring him and laboring in his cause.

8. Great trials, borne with submission, and removed in answer to prayer, are often followed by gladness and exceeding joy.

PSALM VII.

Title, *Shiggaion*: a word of uncertain meaning. According to some, it is a lyric ode of a bold character; according to others, a bold style of musical performance. Its plural, *Shiggaionoth*, occurs Hab. 3:1. *The words of Cush the Benjamite*; a slanderous accusation brought by him against David, probably that he sought to take the life of Saul.

2. He; the persecutor of God's people.

3. This; the evil afterwards mentioned.

4 If I have rewarded evil unto him that was at peace with me; (yea, I have delivered him that without cause is mine enemy;)

5 Let the enemy persecute my soul, and take it; yea, let him tread down my life upon the earth, and lay mine honor in the dust. Selah.

6 Arise, O LORD, in thine anger,^a lift up thyself because of the rage of mine enemies; and awake for me to the judgment that thou hast commanded.^b

7 So shall the congregation of the people compass thee about: for their sakes therefore return thou on high.

8 The LORD shall judge the people: judge me, O LORD, according to my righteousness,^c and according to mine integrity that is in me.

9 Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins.^d

10 My defence is of God,^e which saveth the upright in heart.

11 God judgeth the righteous,^f and God is angry with the wicked every day.

12 If he turn not, he will whet his sword; he hath bent his bow, and made it ready.^g

13 He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors.^h

14 Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.

15 He made a pit,ⁱ and digged it, and is fallen into the ditch which he made.^j

16 His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.

17 I will praise the LORD according to his righteousness: and will sing praise to the name of the LORD most high.

^a Psa. 94:1. ^b Psa. 44:23; 73:20; Isa. 54:9. ^c Psa. 17:30. ^d 4 Rev. 2:23. ^e Heb. *backer* is upon. ^f Psa. 9:17. ^g Or, is a righteous judge. ^h Matt. 2:10. ⁱ Deut. 32:23; 44:5. ^j Heb. *hath digged a pit*. ^k Esth. 9:23;

5. *Mine honor*; here, as in some other passages, a poetical word for soul, or life. Gen. 49:6; Psa. 16:9; 57:8; 108:1.

6. *Commanded*; ordained, or appointed.

7. *Compass thee about*; to hear thy righteous judgments and praise thee for them. *Return thou on high*; to thy judgment-seat, to execute justice upon the wicked.

12. *If he turn not*; if the wicked turn not from his sin. This condition is to be understood where evil is threatened against the wicked. *He will whet*; God will whet.

14. *He*; the persecutor. *Travaileth with iniquity*—brought forth falsehood; his plans are all mischievous, and they end in bringing mischief upon himself. What he sows for others, he reaps for himself. See note to Job 15:35.

INSTRUCTIONS.

1. Confidence in God, and a disposition to look to him for help, are the grand safeguards in persecution and in all kinds of trouble, and the sure means of ultimate deliverance and triumph.

4. True piety towards God and sincere benevolence towards men are essential to acceptance with Him who searches the heart, and will render to every one according to his work.

9. True religion will lead those who have it earnestly to desire that the wickedness of the wicked may come to an end, and the righteous be established and prospered over all the earth.

14. The wicked are often the means of their own destruction; and their efforts to ruin others bring ruin upon themselves.

PSALM VIII.

God's glory is magnified by his works, and by his love to man.

To the chief Musician upon Githith,¹ A Psalm of David.

O LORD our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens.

2 Out of the mouth of babes and sucklings hast thou ordained² strength because of thine enemies,^k that thou mightest still the enemy and the avenger.^l

3 When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

4 What is man, that thou art mindful of him? and the son of man, that thou visitest him?^m

5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honor.

6 Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:ⁿ

7 All sheep and oxen,^o yea, and the beasts of the field;

8 The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.

9 O LORD our Lord, how excellent is thy name in all the earth!

PSALM IX.

1 David praiseth God for executing judgment. 11 He inciteth others to praise him. 13 He prayeth that he may have cause to praise him.

To the chief Musician upon Muth-labben, A Psalm of David.

I WILL praise thee, O LORD, with my whole heart; I will show forth all thy marvellous works.^o

2 I will be glad and rejoice in thee: I will sing praise to thy name, O thou Most High.^p

3 When mine enemies are turned back, they shall fall and perish at thy presence.

Ecc. 10:8. ¹ Psa. 81, 84, title. ² Psa. 148:13. ³ Heb. *founded*. ^k Matt. 11:25; 21:16; 1 Cor. 1:27. ^l Psa. 44:16. ^m Psa. 144:3; Heb. 2:6-9. ⁿ 1 Cor. 15:27. ^o Heb. *storks and oxen, all of them*. ^p Psa. 139:14. ^q Psa. 83:18.

PSALM VIII.

1. *Excellent is thy name*; glorious are the manifestations of thy character.

2. *Ordained strength*; literally, founded strength; that is, an impregnable fortress of strength against thine enemies. This he does by leading little children to proclaim his praise, and thus put to silence his enemies. *Avenger*; the man whose heart and lips are full of impious rage against God.

5. *A little lower than the angels*; in his nature and condition. *Crowned him with glory and honor*; these words, and those which follow, have their highest fulfilment in Christ, who as Lord of all in our nature is crowned with glory and honor. Heb. 2:6-9.

6. *Under his feet*; in subjection to him.

INSTRUCTIONS.

1. The manifestations of the divine perfections in the works of creation and providence are in all respects glorious, and such as should call forth devout and admiring praises from intelligent beings throughout the universe.

5. The goodness of God to man, in making him head of this lower creation, in taking his nature upon himself in the person of his Son, and giving his life as a ransom, thus opening the way for our deliverance from sin and our preparation for celestial glory, is worthy of grateful celebration to all eternity.

PSALM IX.

Title. *Upon Muth-labben*: Muth-labben signifies death to

4 For thou hast maintained my right^a and my cause; thou satest in the throne judging right.^b

5 Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever.^c

6 O thou enemy, destructions are come to a perpetual end; and thou hast destroyed cities;^d their memorial is perished with them.^e

7 But the LORD shall endure for ever:^f he hath prepared his throne for judgment.

8 And he shall judge the world in righteousness,^g he shall minister judgment to the people in uprightness.

9 The LORD also will be a refuge^h for the oppressed: a refuge in times of trouble.

10 And they that know thy name will put their trust in thee:ⁱ for thou, LORD, hast not forsaken them that seek thee.

11 Sing praises to the LORD, which dwelleth in Zion: declare among the people his doings.

12 When he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the humble.^j

13 Have mercy upon me, O LORD; consider my trouble *which I suffer* of them that hate me, thou that liftest me up from the gates of death:

14 That I may show forth all thy praise in the gates of the daughter of Zion: I will rejoice in thy salvation.

15 The heathen are sunk down in the pit *that they made*: in the net which they hid is their own foot taken.

16 The LORD is known *by the judgment which he executeth*: the wicked is snared in the work of his own hands. Higgaion.^k Selah.

17 The wicked shall be turned into hell, and all the nations that forget God.^l

18 For the needy shall not always be forgotten:^m the expectation of the poor shall not perish for ever.

19 Arise, O LORD; let not man prevail: let the heathen be judged in thy sight.

20 Put them in fear, O LORD:ⁿ *that the nations may know themselves to be but men.* Selah.

PSALM X.

1 David complaineth to God of the outrage of the wicked. 12 He prayeth for remedy. 16 He professeth his confidence.

WHY standest thou afar off, O LORD? why hidest thou *thyself* in times of trouble?

2 The wicked in *his* pride doth^o persecute the poor: let them be taken in the devices that they have imagined.^p

3 For the wicked boasteth of his heart's^q desire, and blesseth the covetous, *whom* the LORD abhorreth.^r

4 The wicked, through the pride of his countenance, will not seek *after* God: God is not in all his thoughts.^s

5 His ways are always grievous: thy judgments are far above out of his sight: *as for* all his enemies, he puffeth at them.

6 He hath said in his heart, I shall not be moved: for I shall never^t be in adversity.

7 His mouth is full of cursing and deceit^u and fraud: under his tongue is mischief and vanity.^v

8 He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes are privily set^w against the poor.

9 He lieth in wait secretly^x as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net.

10 He croucheth,^y and humbleth himself, that the poor may fall by his strong ones.^z

the pride of the wicked he doth. ^o Prov. 5-22. ^p Heb. *saal's*. ^q Or, *the covetous blesseth himself, he abhorreth the LORD.* ^r Or, *all his thoughts are, There is no God.* ^s Ps. 14:1. ^t Job. 21:12. ^u Heb. *unto generation and generation*. ^v Heb. *deceit*. ^w Or, *inquiry.* ^x Heb. *hide themselves.* ^y Heb. *in the secret places.* ^z Heb. *breaketh himself.* ¹ Or, *into his strong parts.*

the son; and is perhaps the name of an air, so called from the subject of the song to which it originally belonged.

5. *Thou hast rebuked the heathen;* the nations that know not God. These words are spoken by prophetic anticipation. They describe the final issue of God's judgments upon his enemies.

6. *Destructions;* those caused by the wicked; they and their works perish together. But we may better render, As to the enemy, [his] destructions are completed for ever; that is, he is completely destroyed for ever. *And thou;* Jehovah.

9. *A refuge;* a sure defence.

10. *Know thy name;* are acquainted with the manifestations which thou hast made of thyself.

11. *In Zion;* in his sanctuary, or among his redeemed people.

12. *Them;* the humble.

15. *In the net which they hid;* for the purpose of taking the righteous.

16. *The judgment which he executeth;* on the wicked. *Higgaion;* this word is rendered "solemn sound," Ps. 92:3. It seems to denote an instrumental interlude of some kind, while the voices of the singers rested.

20. *Put them;* that is, the wicked persecutors spoken of in the preceding verses.

INSTRUCTIONS.

1. Praises and all divine worship, to be acceptable to God, must flow from the heart, and be the offspring of sincere and upright devotion to his holy service.

6. Though the wicked may flourish for a time, and succeed in their projects against the righteous, they are destined to complete and everlasting disappointment.

10. Those who are acquainted with the manifestations of God, especially in the person and work of his Son, will in all times of trouble flee to him as their refuge; and in seeking him as their chief good, they will not want any good thing.

11. The righteous desire salvation, that the praise of their deliverance from Satan, sin, and death, and of their preparation for heavenly glory, may be given to God.

18. The poor and the needy may for a time seem to be forgotten, and may be called to exercise long patience; but let them trust in the Lord, and in the end they will see that they have always been remembered, and their highest hopes will be more than realized.

PSALM X.

3. *Blesseth the covetous—abhorreth;* or, blesseth the covetous, [and] abhorreth the Lord.

4. *God is not;* the wicked feel and act as if there were no God. Ver. 11-13.

5. *Far above out of his sight;* he has no faith in God's word, and because he sees not His threatened judgments, which are reserved in heaven against the appointed time, he utterly disregards them.

10. *He croucheth, and humbleth himself;* like a lion preparing to spring on his prey. But many render, "He [the poor man] is crushed, he sinketh down; and the poor

11 He hath said in his heart, God hath forgotten; he hideth his face; he will never see it.^a

12 Arise, O LORD; O God, lift up thy hand: forget not the humble.^b

13 Wherefore doth the wicked contemn God? he hath said in his heart, Thou wilt not require it.

14 Thou hast seen it: for thou beholdest mischief and spite, to requite it with thy hand: the poor committeth^c himself unto thee; thou art the helper of the fatherless.

15 Break thou the arm of the wicked and the evil man:^d seek out his wickedness till thou find none.^e

16 The LORD is King for ever and ever:^d the heathen are perished out of his land.

17 LORD, thou hast heard the desire of the humble:^e thou wilt prepare^f their heart, thou wilt cause thine ear to hear:

18 To judge the fatherless and the oppressed,^f that the man of the earth may no more oppress.^g

PSALM XI.

1 David encourageth himself in God against his enemies. 4 The providence and justice of God.

¶ To the chief Musician, A Psalm of David.

IN THE LORD put I my trust: how say ye to my soul, Flee as a bird to your mountain?

2 For lo, the wicked bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart.^a

3 If the foundations be destroyed,^b what can the righteous do?

4 The LORD is in his holy temple;^c the LORD's throne is in heaven: his eyes behold, his eyelids try, the children of men.

5 The LORD trieth the righteous: but the wicked and him that loveth violence his soul hateth.

6 Upon the wicked he shall rain snares,^d fire

fall.^e By his strong ones; probably, by his strong limbs or jaws, the enemy being compared to a lurking lion.

15. Till thou find none; that remains unpunished.

INSTRUCTIONS.

4. Pride leads the wicked to forsake God, and to act as if he had no existence, and as if no one would ever call them to an account for their sins.

12. God is perfectly acquainted with the doings both of the righteous and the wicked, and in due time will appear and render to all according to their works.

PSALM XI.

This psalm seems to have been written at a time when law and order were prostrate, and the wicked triumphed over the righteous.

1. Ye; addressed to David's timid and unbelieving friends, who counselled flight. *Flee as a bird*; from here to the end of verse 3, we have the counsel of those friends.

3. The foundations; of social order, truth, and piety.

1. His eyelids try; he sees the whole conduct of men, and will protect and save his friends and destroy his enemies. The psalmist's reply to his unbelieving friends.

INSTRUCTIONS.

1. Without firm confidence in God a man will be liable to desert the post of duty, and expose himself to the rebukes of the Almighty, and to the triumphs of his foes.

4. However adverse may be the present state of the

and brimstone,^f and a horrible^g tempest: *this shall be the portion of their cup.*

7 For the righteous LORD loveth righteousness; his countenance doth behold the upright.

PSALM XII.

1 David destitute of human comfort, craveth help of God. 3 He comforteth himself with God's judgments on the wicked; his confidence in God's promises.

¶ To the chief Musician upon Sheminith, A Psalm of David.

HELP, LORD; for the godly man ceaseth; for the faithful fail from among the children of men.

2 They speak vanity every one with his neighbor: with flattering lips and with a double heart^a do they speak.

3 The LORD shall cut off all flattering lips, and the tongue that speaketh proud^b things:^k

4 Who have said, With our tongue will we prevail; our lips are our own:^c who is lord over us?

5 For the oppression of the poor, for the sighing of the needy, now will I arise, saith the LORD; I will set him in safety from him that puffeth at him.^d

6 The words of the LORD are pure words;^e as silver tried in a furnace of earth, purified seven times.

7 Thou shalt keep them, O LORD, thou shalt preserve them^f from this generation for ever.

8 The wicked walk on every side, when the vilest men^g are exalted.

PSALM XIII.

1 David complaineth of delay in help. 3 He prayeth for preventing grace. 5 He boasteth of divine mercy.

¶ To the chief Musician, A Psalm of David.

HOW long wilt thou forget me, O LORD? forever? how long wilt thou hide thy face from me?^a

eight; Psa. 6, title. 1 Heb. a heart and a heart. 4 Heb. great. k 1 Sam. 2:3; Dan. 7:2, 25. 5 Heb. with us. * Or, would ensnare him. 1 Psa. 119:140. * Heb. him; that is, every one of them. 7 Heb. of the sons of men. 7 Or, overseer. m Psa. 88:14.

righteous, or prosperous that of the wicked, the end of the one will be joy and triumph, of the other defeat and ruin.

PSALM XII.

1. The faithful fail; they are removed by death, and others are not raised up to fill their places.

2. They; the wicked. A double heart; making different representations to different persons, or saying one thing and meaning another.

4. Our lips are our own; we will use them as we please.

6. The words of the Lord are pure words; all faithfulness and truth, like pure gold or silver that has no dross in it.

7. Them; the poor and needy. Ver. 5. This generation; the generation of the wicked.

INSTRUCTIONS.

1. When pious men die and none are raised up to fill their places, but they are succeeded by the thoughtless, wicked, and profane, the times look dark to the people of God, and lead them to cry with peculiar earnestness to him for help.

5. In answer to the prayers of those who cry to him, God will arise and plead his own cause, save his people from their oppressors, increase the number of his friends, and cause them to sing for joy.

PSALM XIII.

1. Forget me; forbear to deliver me.

2 How long shall I take counsel in my soul, *having* sorrow in my heart daily? how long shall mine enemy be exalted over me?

3 Consider *and* hear me, O LORD my God: lighten mine eyes, lest I sleep the *sleep of death*;^a

4 Lest mine enemy say, I have prevailed against him; *and* those that trouble me rejoice when I am moved.

5 But I have trusted in thy mercy; my heart shall rejoice in thy salvation.

6 I will sing unto the LORD, because he hath dealt bountifully with me.

PSALM XIV.

1 David describeth the corruption of wicked men. 4 He convinceth the wicked by the light of their conscience. 7 He glorieth in the salvation of God.

^a To the chief Musician, *A Psalm of David.*

THE fool hath said in his heart, *There is no God.* They are corrupt, they have done abominable works, *there is none that doeth good.*

2 The LORD looked down from heaven upon the children of men, to see if there were any that did understand, *and seek God.*

3 They are all gone aside, they are *all* together become filthy:^b *there is none that doeth good, no, not one.*

4 Have all the workers of iniquity no knowledge?

^a Jer. 51:39. ^b Heb. *stinking.* ^c Heb. *they feared a fear.* ^d Psa. 53:5. ^e Heb. *Who will give.* ^f Rom. 11:26. ^g Heb. *sojourn.* ^h Psa. 24:3-6.

2. *Take counsel in my soul*; as to the way and means of deliverance from his troubles.

3. *Lighten mine eyes*; remove from them the darkness of approaching death.

4. *When I am moved*; overcome by his enemies.

6. *Dealt bountifully with me*; in delivering him from trouble, and bestowing upon him his salvation.

INSTRUCTIONS.

1. The believer may for a time seem to be forgotten, and fear that he shall be cast off for ever; but let him wait upon God, pleading his promises and trusting his grace, and in due time he shall sing of salvation.

6. In answer to the prayers of his people, God not only delivers them from troubles, but often does exceeding abundantly above their expectations, causing them to rejoice with joy unspeakable and full of glory.

PSALM XIV.

This psalm occurs again as psalm fifty-three, with some variations.

1. *They are corrupt*; the practical atheists mentioned in the preceding words, who feel and act as if there were no God.

2. *Did understand, and seek God*; had any true knowledge of God, or desire for communion with him. This is to be understood as referring to men's natural state.

3. *Not one*; that naturally does any thing spiritually good.

4. *Eat up my people*; plunder and destroy them.

5. *There*; in the midst of their wicked oppression of the righteous. *Were they in great fear*; the judgment of God overtook them, and put them in great fear.

6. *Shamed*; held up to contempt.

7. *Out of Zion*; the dwelling-place of God; where he manifested his presence.

INSTRUCTIONS.

1. The man who wishes that there were no God, or who feels and acts as if there were none, is in the most emphatic sense a fool.

2. The atheism of the heart is the fruitful source of every

crime. They who give themselves up to the practice of sin, banish the thoughts of God; and having done this, have nothing to restrain them from every iniquity.

5. *There were they in great fear*;^b for God is in the generation of the righteous.

6. *Ye have shamed the counsel of the poor*, because the LORD is his refuge.

7. *Oh that the salvation of Israel were come out of Zion!*^c when the LORD bringeth back the captivity of his people, Jacob shall rejoice, *and Israel shall be glad.*

PSALM XV.

David describeth a citizen of Zion.

^a A Psalm of David.

LORD, who shall abide^a in thy tabernacle? who shall dwell in thy holy hill?^d

2 He that walketh uprightly,^e and worketh righteousness, and speaketh the truth in his heart.

3 *He that* backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up^f a reproach against his neighbor.^f

4 In whose eyes a vile person is contemned;^g but he honoreth them that fear the LORD. *He that* sweareth to his own hurt, and changeth not.

5 *He that* putteth not out his money to usury,^h nor taketh reward against the innocent. *He that* doth these *things* shall never be moved.ⁱ

^a Isa. 33:16, 16. ^b Or, *receiveth, or endureth.* ^c Exod. 23:1. ^d Esth. 3:2. ^e Ezek. 18:8, 17; 22:12. ^f 2 Pet. 1:10.

2. *Who shall abide in thy tabernacle?* he admitted, as an acceptable worshipper, to thine earthly temple, and be qualified to dwell with thee in glory.

3. *Walketh uprightly*; conducts according to the will of God, in sincerity and righteousness and truth.

3. *Backbiteth not—nor doeth evil*; does not injure another in word or deed.

4. *Vile*; wicked. *Changeth not*; keeps his word, though it causes him great sacrifices.

5. *To usury*; the Hebrew was not allowed to receive interest for money lent to his brother Hebrew. Exod. 22:25; Lev. 25:36, 37; Deut. 23:19, 20. The spirit of these words forbids our taking unlawful or extravagant pay for the use of money, and requires us to employ our property in the service of God and to his glory. *Reward against the innocent*; a bribe offered to induce him to condemn the innocent. *Never be moved*; he shall have true prosperity and happiness on earth, and an everlasting abode with God in heaven.

PSALM XV.

1. *Who shall abide in thy tabernacle?* he admitted, as an acceptable worshipper, to thine earthly temple, and be qualified to dwell with thee in glory.

2. *Walketh uprightly*; conducts according to the will of God, in sincerity and righteousness and truth.

3. *Backbiteth not—nor doeth evil*; does not injure another in word or deed.

4. *Vile*; wicked. *Changeth not*; keeps his word, though it causes him great sacrifices.

5. *To usury*; the Hebrew was not allowed to receive interest for money lent to his brother Hebrew. Exod. 22:25; Lev. 25:36, 37; Deut. 23:19, 20. The spirit of these words forbids our taking unlawful or extravagant pay for the use of money, and requires us to employ our property in the service of God and to his glory. *Reward against the innocent*; a bribe offered to induce him to condemn the innocent. *Never be moved*; he shall have true prosperity and happiness on earth, and an everlasting abode with God in heaven.

INSTRUCTIONS.

2. Sincerity, honesty, and truthfulness in feeling and conduct; kindness and benevolence towards others; abhorrence of wickedness in every form, and delight in the holiness and happiness of them that fear and love the Lord; fidelity to all lawful engagements, and a disposition to use property in relieving the needy and in doing good, are evidences of devotion to God and preparation to dwell with him in his heavenly kingdom.

PSALM XVI.

1 David, in distrust of himself, and hatred of idolatry, fleeth to God for preservation. 5 He sheweth the hope of his calling, of the resurrection, and life everlasting.

¶ Michtam* of David.

PRESERVE me, O God: for in thee do I put my trust.

2 O my soul, thou hast said unto the LORD, Thou art my Lord: my goodness *extendeth* not to thee;^a

3 But to the saints that are in the earth, and to the excellent, in whom is all my delight.^b

4 Their sorrows shall be multiplied *that hasten after another^c god*: their drink-offerings of blood will I not offer, nor take up their names into my lips.^d

5 The LORD is the portion of mine inheritance^e and of my cup:^d thou maintainest my lot.

6 The lines are fallen unto me in pleasant places: yea, I have a goodly heritage.

7 I will bless the LORD, who hath given me counsel: my reins also instruct me in the night seasons.

8 I have set the LORD always before me:^e because he is at my right hand, I shall not be moved.^f

9 Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.^g

10 For thou wilt not leave my soul in hell; neither wilt thou suffer thy Holy One to see corruption.^h

11 Thou wilt show me the path of life:^h in thy presence is fulness of joy;ⁱ at thy right hand^j there are pleasures for evermore.^k

* Or, A golden Psalm: Psa. 56 to 69. a Job 25. 7, 8. b Mai. 3. 17. † Or, give gifts to another. ‡ Hos. 2. 17. § Heb. my part. ¶ Lam. 3. 24. ** Acts 2. 25, etc. † Psa. 73. 23-25. ‡ Heb. dwell confidently. § Acts 3. 15. ¶ Matt. 7. 14. † Jude 24. ‡ Matt. 23. 33. § Psa. 36. 8. † Heb. justice. ‡ Heb. without lips of deceit. § Psa. 139. 23. ¶ Psa. 39. 1, 2; Prov. 13. 3. † Prov.

PSALM XVI.

2. *Extendeth not to*; doth not profit.

4. *Their drink-offerings of blood*; such as were offered to idols.

6. *The lines*; measuring lines used in the distribution of land; put here for the heritage measured out by them. The whole of this verse is to be understood not literally of David's earthly heritage in the land of Canaan, but figuratively of God himself, as his all-satisfying portion.

7. *My reins also instruct me*; his midnight meditations united with the word and providences of God in affording him instruction as to his duty.

9. *My glory*; his most glorious spiritual part, his soul. *My flesh*; his body.

10. *In hell*; in the Old Testament, the word hell is often used for the invisible world, or place of the dead, without describing their condition. *To see corruption*; Christ's body arose from the grave without seeing corruption. Acts 2: 25-28, 31; and the bodies of believers shall be delivered from corruption by virtue of their union with him.

11. *Life*; the eternal life of both soul and body in God's presence. Christ has received eternal life for himself and for all that believe in him. John 14: 19.

INSTRUCTIONS.

1. Though we cannot, by our best services, merit any good at the hand of God, or be profitable to him, we may thus benefit ourselves and our fellow-men; and if we delight in doing good, especially to the friends of God for his sake, we shall have evidence that he is our portion and that it will never be taken away.

7. The meditations of believers, by night and by day,

PSALM XVII.

1 David, in confidence of his integrity, craveth defence of God against his enemies. 10 He sheweth their pride, craft, and eagerness. 18 He prayeth against them in confidence of his hope.

¶ A Prayer of David.

HEAR the right, O LORD, attend unto my cry; give ear unto my prayer, *that goeth* not out of feigned lips.^a

2 Let my sentence come forth from thy presence; let thine eyes behold the things that are equal.

3 Thou hast proved my heart:^b thou hast visited me in the night; thou hast tried me, and shalt find nothing: I am purposed *that my mouth shall not transgress*.¹¹

4 Concerning the works of men, by the word of thy lips I have kept me *from* the paths of the destroyer.¹²

5 Hold up my goings in thy paths, *that my footsteps slip* not.¹³

6 I have called upon thee, for thou wilt hear me. O God: incline thine ear unto me, and hear my speech.

7 Show thy marvellous loving-kindness, O thou that savest by thy right hand them which put their trust in thee from those that rise up *against them*.¹⁴

8 Keep me as the apple of the eye; hide me under the shadow of thy wings,

9 From the wicked that oppress¹⁵ me, *from* my deadly enemies,¹⁶ who compass me about.

10 They are inclosed in their own fat: with their mouth they speak proudly.

11 They have now compassed us in our steps; they have set their eyes bowing down to the earth;

12 Like as a lion that is greedy of his prey, and as it were a young lion lurking¹⁷ in secret places.

2:10-15. † Heb. be not moved. † Or, them which trust in thee from those that rise up against thy right hand. † Heb. waste. † Heb. enemies against the soul. † Heb. The likeness of him, that is, of every one of them, is as a lion that desireth to ravine. † Heb. sitting.

concur with the word and the providences of God in giving them a knowledge of his will.

10. The victory of our Lord Jesus Christ over death and hell was a victory for himself the head, and for his body the church. Because God has shown him the path of life, he will show it to them also that are united to him by faith. Though their bodies go down to the grave, they will not be left there for ever. When Christ shall appear the second time, all who have died in him shall be raised up incorruptible and glorious. "For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15: 52-55.

PSALM XVII.

1. *Feigned*; insincere.

3. *In the night*; when the mind is free from outward occupations, and its true bent is manifested most clearly.

4. *The works of men*; their evil works. *By the word of thy lips*; by giving heed to it. Psa. 119: 9. *From the paths of the destroyer*; from walking in his paths; that is, imitating his ways. The destroyer is the wicked and bloody oppressor of his fellow-men, who makes himself rich and great by violence and falsehood.

8. *As the apple of the eye*; in perfect safety.

10. *They are inclosed in their own fat*; or, they have shut up their fat, that is, their fat heart. They have pampered themselves by self-indulgence, and thus become hard-hearted and insensible in respect to both God and man.

11. *They have set their eyes bowing down to the earth*; as a beast of prey before he springs upon his victim. But we may better render, "They have set their eyes [upon the righteous] to cast [him] down to the earth."

13 Arise, O LORD, disappoint him,* cast him down: deliver my soul from the wicked, *which is thy sword:*^a

14 From men *which are thy* hand, O LORD, from men of the world, *which have* their portion in *this* life,^b and whose belly thou fillest with thy hid *treasure*: they are full of children,^c and leave the rest of their *substance* to their babes.

15 As for me, I will behold thy face in righteousness:^c I shall be satisfied, when I awake, with thy likeness.

PSALM XVIII.

David praiseth God for his manifold and marvellous blessings.

^a To the chief Musician, A Psalm of David, the servant of the LORD,^d who spake unto the LORD the words of this song in the day that the LORD delivered him from the hand of all his enemies, and from the hand of Saul:^e And he said,

I WILL love thee, O LORD,^f my strength.

2 The LORD *is* my rock, and my fortress, and my deliverer; my God, my strength,^g in whom I will trust; my buckler, and the horn of my salvation, and my high tower.

3 I will call upon the LORD, *who is worthy* to be praised;^h so shall I be saved from mine enemies.ⁱ

4 The sorrows of death compassed me, and the floods of ungodly^j men made me afraid.

5 The sorrows^k of hell compassed me about: the snares of death prevented me.

6 In my distress I called upon the LORD, and cried unto my God: he heard my voice out of his temple, and my cry came before him, *even* into his ears.^l

7 Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth.

8 There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

9 He bowed the heavens also, and came down: and darkness *was* under his feet.

10 And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind.

11 He made darkness his secret place; his pavilion^m round about him *were* dark waters and thick clouds of the skies.ⁿ

12 At the brightness *that was* before him his thick clouds passed, hail-stones and coals of fire.

13 The LORD also thundered in the heavens, and the Highest gave his voice;^o hail-stones and coals of fire.

14 Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them.

15 Then the channels of waters were seen,^p and the foundations of the world were discovered at thy rebuke, O LORD, at the blast of the breath of thy nostrils.

16 He sent from above, he took me, he drew me out of many^q waters.

17 He delivered me from my strong enemy, and from them which hated me: for they were too strong for me.

18 They prevented me in the day of my calamity: but the LORD was my stay.^r

19 He brought me forth also into a large place; he delivered me, because he delighted in me.

20 The LORD rewarded me according to my righteousness;^s according to the cleanness of my hands hath he recompensed me.

21 For I have kept the ways of the LORD, and have not wickedly departed from my God.

22 For all his judgments *were* before me, and I did not put away his statutes from me.

23 I was also upright before^t him, and I kept myself from mine iniquity.^u

24 Therefore hath the LORD recompensed me according to my righteousness, according to the cleanness of my hands in his eyesight.^v

25 With the merciful thou wilt show thyself merciful; with an upright man thou wilt show thyself upright;

26 With the pure thou wilt show thyself pure; and with the froward thou wilt show^w thyself froward.^x

^a Heb. present his face. ^b Or, by thy. ^c Isa. 10:5. ^d Or, by thy. ^e Luke 16:27. ^f Or, those children are full. ^g 1 John 3:2. ^h Psa. 36, tide. ⁱ 2 Sam. 22. ^j 1 John 4:19. ^k Heb. rock. ^l Rev. 5:11-13. ^m Psa. 50:15. ⁿ Heb. Bivul. ^o Or, cords. ^p 2 Chr. 30:27. ^q Heb. by. ^r Psa. 114:5, etc. ^s Psa.

27:5. ^t 1 Psa. 97:2. ^u 1 Sam. 7:10. ^v Psa. 106:9. ^w Or, great. ^x 1 Sam. 30:9; Psa. 31:5. ^y 1 Sam. 21:17, 30. ^z Heb. with. ^{aa} Psa. 37:27. ^{ab} Heb. before his eyes. ^{ac} Or, wrestle. ^{ad} Prov. 3:31.

13. *Thy sword*; the instrument by which God punishes his people.

14. *Hid treasure*; earthly good.

15. *When I awake*; in the world to come. *With thy likeness*; with beholding thy likeness. To behold the likeness of God, is to behold God himself. So Num. 12:8, where the original word is the same.

INSTRUCTIONS.

1. Sincerity of soul in our prayers is essential to acceptance with God. He searches the heart and tries the reins of the children of men, and those who worship him must worship him in spirit and in truth.

4. The words of the LORD are the great means of keeping his people from those paths of iniquity which end in ruin.

8. Confidence in God is the grand means of security, and those who trust in him shall be kept in perfect safety.

15. As the beatific vision of God in heaven is reserved for all the righteous, they have no occasion to envy rich and prosperous sinners who have their portion in this life. Luke 16:25.

PSALM XVIII.

This psalm is nearly the same as 2 Sam. chap. 22.

2. *My rock, and my fortress*; source of support and security.

4, 5. *Sorrows of death—sorrows of hell*; or, as the margin, Cords of death, cords of hell; that is, snares set to take away his life and bring him down to hell, the word hell being here used, as in Psa. 16: 10, for the place of the dead. *Prevented me*; met me and stopped my way, wherever I turned.

9. *Bowed the heavens*; bent them aside as a curtain.

10. *Cherub*; the cherubim are represented as the bearers of God's throne, Ezek. chap. 10.

12. *At the brightness that was before him*; literally, From the brightness before him. Jehovah is represented as dwelling in light unapproachable, whence proceed thick clouds with tempests of hail and lightning.

11. *Scattered them*; my enemies.

15. *Channels of waters—foundations of the world*; the deep abysses of the sea. These are made bare by the convulsions of nature.

16. *Many waters*; numerous and great troubles.

18. *Prevented me*; thrust themselves before me and intercepted my escape.

26. *Show thyself froward*; be opposed to those who oppose thee.

27 For thou wilt save the afflicted people; but wilt bring down high looks.^a

28 For thou wilt light my candle:^b the Lord my God will enlighten my darkness.

29 For by thee I have run^c through a troop; and by my God have I leaped over a wall.

30 *As for God, his way is perfect:* the word of the Lord is tried:^d he is a buckler to all those that trust in him.^e

31 For who is God save the Lord? or who is a rock save our God?

32 *It is God that girdeth me with strength, and maketh my way perfect.*^c

33 He maketh my feet like hinds' feet, and setteth me upon my high places.

34 He teacheth my hands to war, so that a bow of steel is broken by mine arms.

35 Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great.^g

36 Thou hast enlarged my steps under me, that my feet^h did not slip.ⁱ

37 I have pursued mine enemies, and overtaken them: neither did I turn again till they were consumed.

38 I have wounded them that they were not able to rise:^j they are fallen under my feet.

39 For thou hast girded me with strength unto the battle: thou hast subdued under me^k those that rose up against me.

40 Thou hast also given me the necks of mine enemies; that I might destroy them that hate me.

41 They cried, but *there was none to save them:* even unto the Lord, but he answered them not.^h

42 Then did I beat them small as the dust before the wind: I did cast them out as the dirt in the streets.

43 Thou hast delivered me from the strivings of the people; and thou hast made me the head of the heathen: a people *whom* I have not known shall serve me.^l

44 As soon as they hear of me,^m they shall obey me; the strangersⁿ shall submit themselves^o unto me.

45 The strangers shall fade away, and be afraid out of their close places.

46 The Lord liveth; and blessed be my Rock; and let the God of my salvation be exalted.

47 *It is God that avengeth me,*^p and subdueth^q the people under me.

48 He delivereth me from mine enemies; yea, thou liftest me up above those that rise up against me: thou hast delivered me from the violent man.^r

49 Therefore will I give^s thanks unto thee, O Lord, among the heathen, and sing praises unto thy name.

50 Great deliverance giveth he to his king; and showeth mercy to his anointed, to David, and to his seed for evermore.^t

PSALM XIX.

1 The creation showeth God's glory. 7 The excellency of his law. 12 The chief musician, A Psalm of David.

¶ To the chief Musician, A Psalm of David.

THE heavens declare the glory of God; and the firmament showeth his handywork.^k

2 Day unto day uttereth speech, and night unto night showeth knowledge.

3 *There is no speech nor language, where their voice is not heard.*^l

4 Their line^m is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,

5 Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.

^a Prov. 6:16, 17. ^b Or, lamp: Job 29:3. ^c Prov. 20:27. ^d Or, broken. ^e Or, refused. ^f Psa. 12:6. ^g Prov. 30:5. ^h 2 Cor. 3:5. ⁱ Or, with thy weakness thou hast multiplied me. ^j Heb. armies. ^k Prov. 4:12. ^l 2 Sam. 5:20. ^m Heb. canvas to bow. ⁿ Jer. 11:11. ^o Isa. 55:5. ^p Heb. At the hearing of the ear. ^q Heb. sons of the stranger. ^r Heb. lie, or yield feigned obedience.

^s Heb. giveth avengements for me. ^t Or, destruction. ^u Heb. man of violence. ^v Or, confess. ^w Rom. 11:20. ^x Rom. 1:19, 20. ^y Heb. without their voice heard, or without those their voice is heard. ^z Or, rule, or direction.

28. *Light my candle;* grant him light in darkness.

29. *By my God; by his help. Leaped over a wall;* surmounted the wall of the enemy's fortress, and thus taken it by storm.

30. *Buckler;* shield, protection.

33. *Like hinds' feet;* the hind is celebrated for its fleetness. Upon my high places; where I am safe from my enemies.

34. *Is broken;* or, is bent. The bending of a bow of steel represents the strength he has received from Jehovah.

40. *The necks of mine enemies;* caused my enemies to turn their backs before me. Exod. 23:27.

42. *Beat them small;* utterly destroy them.

45. *Their close places;* their fortresses.

50. *To his seed;* to whom God had confirmed the kingdom for ever. 2 Sam. 7:12, 16. The seed of David is, in a special sense, Christ; and, in Christ, all who have like precious faith with David.

INSTRUCTIONS.

2. The Lord is the safeguard and protector of his people, and supplication to him in all times of trouble is the grand means of deliverance.

9. At the appearance of God all the elements do him homage, and as his servants are entirely under his control. He uses them and disposes of them as seemeth good in his sight.

18. In times of calamity the Lord is the support of his people, and he will deliver and save all who put their trust in him.

25. The Lord will treat men, in many respects, as they treat their fellow-men. Matt. 6:14, 15.

32. For all their successes the people of God are indebted to him, and to him they give the glory.

41. The wicked may call upon God when he will not answer; they may seek him early and not find him. If they hate knowledge, and do not choose the fear of the Lord, they must eat the fruit of their own way, and be filled with their own devices. Prov. 1:23-32.

PSALM XIX.

The subject of the first six verses of this psalm is the revelation which God makes of himself in the heavens; of the five following, the revelation which he has given in his word, with its blessed effect on those who receive and obey it. Then follows a prayer that God would help the psalmist to be conformed, inwardly and outwardly, to this perfect rule, that he may be accepted and not put to shame before his Maker.

2. *Day unto day—night unto night;* each day and night delivers over to the succeeding day and night the work of declaring God's glory, so that the testimony of the heavens is uninterrupted from age to age.

3. *No speech—their voice is not heard;* they do not speak in words to the ear, but to the understanding and the feelings.

4. *Their words;* in silence speak to the hearts of those who attend to them.

6 His going forth *is* from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

7 The law* of the LORD *is* perfect, converting† the soul: the testimony of the LORD *is* sure, making wise the simple.

8 The statutes of the LORD *are* right, rejoicing the heart: the commandment of the LORD *is* pure, enlightening the eyes.

9 The fear of the LORD *is* clean, enduring for ever: the judgments of the LORD *are* true,† and righteous altogether.

10 More to be desired *are* they than gold, yea, than much fine gold: sweeter also than honey and the honey-comb.‡

11 Moreover by them is thy servant warned: and in keeping of them *there is* great reward.

12 Who can understand his errors? cleanse thou me from secret faults.

13 Keep back thy servant also from presumptuous sins: let them not have dominion over me:§ then shall I be upright, and I shall be innocent from the great¶ transgression.

14 Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength,‡ and my redeemer.

PSALM XX.

1 The church bleaseth the king in his exploits. 7 Her confidence in God's succor.

* To the chief Musician, A Psalm of David.

THE LORD hear thee in the day of trouble; the name of the God of Jacob defend thee;*

* Or, doctrine. † Or, restoring. ‡ Heb. truth. § Heb. the dropping of the sound. ¶ Heb. in 12-11. † Or, mark. * Heb. rock. † Heb. set thee on a high place. † Heb. thy help. † Heb. support. † Heb. turn to ashes, or

7. *The law of the Lord; the doctrine or truth which he has revealed. Converting the soul; that believes and obeys it. Making wise; all who embrace it.*

8. *The statutes of the Lord; what he has ordained. The commandment of the Lord; his requirements.*

9. *Clean; pure and purifying. Judgments; decisions, especially judicial decisions.*

10. *More to be desired—than gold; because true and right; making wise, excellent, useful, and happy all who follow them.*

12. *His errors; as seen in the light of the perfect and all-comprehensive law of God. Secret faults; those which escape his own notice.*

13. *Presumptuous sins; committed against light and knowledge. From the great transgression; more literally, as the margin, from much transgression, such as must be the certain result of ignorance of God's law, or inattention to it.*

INSTRUCTIONS.

1. In the creation and government of the world, the invisible things of God, even his eternal power and God-head, may be so clearly seen, that all who do not render him spiritual homage will be without excuse. Rom. 1:20.

7. The written word of God is perfect as a rule of faith and practice, making all who follow it wise unto salvation; by being led to renounce all dependence upon their own righteousness, to trust alone for acceptance with God upon the atonement, righteousness, and intercession of Christ, and to seek to please him by keeping his commandments.

12. The more men become acquainted with the Bible, and the more they are in the habit of comparing their hearts and lives with its requirements, the greater will be their conviction of the number and aggravations of their sins, and of their need of the grace, strength, and salvation of the Redeemer.

2 Send thee help† from the sanctuary, and strengthen‡ thee out of Zion;

3 Remember all thy offerings, and accept§ thy burnt-sacrifice; Selah.

4 Grant thee according to thine own heart, and fulfil all thy counsel.

5 We will rejoice in thy salvation, and in the name of our God we will set up our banners: the LORD fulfil all thy petitions.

6 Now know I that the LORD saveth his anointed; he will hear him from his holy heaven† with the saving strength of‡ his right hand.

7 Some trust in chariots, and some in horses: but we will remember the name of the LORD our God.

8 They are brought down and fallen: but we are risen, and stand upright.

9 Save, LORD: let the King hear us when we call.

PSALM XXI.

1 A thanksgiving for victory. 7 Confidence of further success.

* To the chief Musician, A Psalm of David.

THE king shall joy in thy strength, O LORD; and in thy salvation how greatly shall he rejoice!

2 Thou hast given him his heart's desire, and hast not withholden the request of his lips. Selah.

3 For thou preventest him with the blessings of goodness: thou settest a crown of pure gold on his head.

4 He asked life of thee, and thou gavest it him, even length of days for ever and ever.

* make fat; 1 Kings 18:38; 2 Chr. 7:1. † Heb. heaven of his holiness. ‡ Heb. by the strength of the salvation of.

PSALM XX.

1. *Defend thee; by the manifestation of his power and grace. In these words the church prays for her divinely appointed head.*

2. *From the sanctuary—out of Zion; where God dwelt between the cherubim.*

5. *In thy salvation; in the salvation granted to thee, our king, by God.*

6. *His anointed; David was the Lord's anointed, and as such was a type of the Messiah.*

7. *The name of the Lord; his manifestations of himself in behalf of his people.*

8. *They are brought down; those who trust in earthly help, ver. 7.*

9. *The King; King of heaven, Jehovah.*

INSTRUCTIONS.

1. The manifestations of the perfections of God are a sure protection of his people, and those who trust in him will find him an habitual and all-sufficient defence. 2 Chr. 20:8, 9; Prov. 18:10.

5. Those who form their plans and undertake their enterprises in the name of the Lord, and for the purpose of honoring him, will find in him a ground of dependence more safe and more efficacious than fleets and armies, or any aid that mere creatures can afford.

PSALM XXI.

3. *Prevented him; metest him as a friend and helper.*

4. *He asked life of thee; the life here spoken of seems not to be simply David's life as a man, but to include the life of his successors upon the throne which was to be perpetuated "for ever and ever" in Christ.*

5 His glory is great in thy salvation: honor and majesty hast thou laid upon him.

6 For thou hast made him most blessed* for ever: thou hast made him exceeding glad[†] with thy countenance.[‡]

7 For the king trusteth in the LORD,^b and through the mercy of the Most High he shall not be moved.

8 Thy hand shall find out all thine enemies: thy right hand shall find out those that hate thee.^c

9 Thou shalt make them as a fiery oven in the time of thine anger:^d the LORD shall swallow them up in his wrath, and the fire shall devour them.^e

10 Their fruit shalt thou destroy from the earth, and their seed from among the children of men.^f

11 For they intended evil against thee: they imagined a mischievous device, which they are not able to perform.^g

12 Therefore shalt thou make them turn their back^h when thou shalt make ready *thine arrows* upon thy strings against the face of them.

13 Be thou exalted, LORD, in thine own strength:^h so will we sing and praise thy power.

PSALM XXII.

1 David complaineth in great discouragement. 9 He prayeth in great distress. 23 He praiseth God.

¶ To the chief Musician upon Aijeleth Shahar,¹ A Psalm of David.

MY God, my God, why hast thou forsaken me?¹ *Why art thou so far from helping me,² and from the words of my roaring?³*

2 O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent.⁴

3 But thou art holy, O thou that inhabitest the praises of Israel.⁵

4 Our fathers trusted in thee: they trusted, and thou didst deliver them.

5 They cried unto thee, and were delivered: they trusted in thee, and were not confounded.

* Heb. set him to be blessings; Gen. 12:2. † Heb. gladdened him with joy. ‡ Psal. 4:6, 7; 16:11. § 1 Sam. 30:6; Psal. 26:1. ¶ Amos 9:2, 3. 4 Mal. 3:1. e Isa. 26:11. f Psal. 37:28. g Psal. 2:1, 4. † Or. set them as a butt; Heb. shoulder. h Job 9:19. † Or, the hind of the morning. ‡ Matt. 27:46; Luke 24:41. † Heb. my salvation. † Heb. 5:7. * Heb. there is no silence to me. † Psal. 65:1. † Isa. 41:14. † Isa. 53:3. † Mark 15:29, etc.; Luke 23:33.

5. Honor and majesty hast thou laid upon him; by establishing the throne of his kingdom for ever. 2 Sam. 7:13, 16.
9. As a fiery oven; utterly consuming them.

INSTRUCTIONS.

1. The Lord's salvation is the joy and rejoicing of his people. They glory in it, as the ground of all their present blessings, and all their future hopes.

8. However long God may bear with the wicked, and however numerous the blessings which he may bestow upon them, if his blessings do not lead them to repentance, but are abused, they will only be the means of ripening them for a more aggravated destruction.

PSALM XXII.

This psalm has its chief fulfilment in Christ. It is fulfilled in all his followers, so far as they constitute his body and suffer with him.

1. *My God, my God*; the language of Christ on the cross. Matt. 27:46.

2. *Thou hearest not*; God did not answer in the removal of David's sufferings.

6 But I am a worm,¹ and no man; a reproach of men, and despised of the people.²

7 All they that see me laugh me to scorn:³ they shoot out⁴ the lip, they shake the head,⁵ saying,

8 He trusted⁶ on the LORD that he would deliver him: let him deliver him,⁷ seeing he delighted in him.⁸

9 But thou art he that took me out of the womb: thou didst make me hope⁹ when I was upon my mother's breasts.

10 I was cast upon thee from the womb: thou art my God from my mother's belly.¹⁰

11 Be not far from me; for trouble is near; for there is none to help.¹¹

12 Many bulls have compassed me: strong bulls of Bashan have beset me round.

13 They gaped upon me with their mouths,¹² as a ravening and a roaring lion.

14 I am poured out like water, and all my bones are out of joint:¹³ my heart is like wax; it is melted in the midst of my bowels.

15 My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.

16 For dogs have compassed me:¹⁴ the assembly of the wicked have inclosed me; they pierced my hands and my feet.¹⁵

17 I may tell all my bones: they look and stare upon me.¹⁶

18 They part my garments among them, and cast lots upon my vesture.

19 But be not thou far from me, O LORD: O my strength, haste thee to help me.

20 Deliver my soul from the sword; my darling¹⁷ from the power¹⁸ of the dog.

21 Save me from the lion's mouth:¹⁹ for thou hast heard me from the horns of the unicorns.²⁰

22 I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.²¹

23 Ye that fear the LORD,²² praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.

1. Heb. open. 2. Psal. 109:25. † Heb. rolled himself. ‡ Psal. 91:14. † Or, if he delight in him. † Or, keepest me in safety. † Isa. 46:3; 49:1. † Heb. not a helper. † Heb. opened their mouths against me. † Or, sundered. † Rev. 22:15. † John 19:23; 20:25-27. † Isa. 32:14. † Heb. only one. † Heb. hand. † 2 Tim. 4:17. † Isa. 34:7. † Psal. 10:9; Heb. 2:11, 12. † Psal. 115:11, 13.

6. I am a worm; exceedingly weak and despised, and treated with contempt.

7. They shoot out the lip; expressive of the manner in which the multitude treated the Saviour.

8. Let him deliver him; the ironical language of his opposers. Seeing he delighted in him; seeing God delighted in this sufferer, who is the Messiah.

9. Thou art he; the language of the Saviour, expressive of his holy confidence in God the Father.

12. Many bulls; his numerous, fierce, and strong enemies. Bulls of Bashan; the fiercest and strongest.

14. Poured out like water; expressive of extreme weakness, the most exhausting sufferings.

16. They pierced my hands and my feet; Matt. 27:35-44; John 19:23, 24.

20. My darling; an expression for his soul or life, as his most precious possession, and one that could not be replaced when destroyed.

21. The horns of the unicorns; the power and malice of his mightiest and most cruel opposers.

22. My brethren; the redeemed, whom Christ made his brethren by taking upon himself their nature. Heb. 2:11-14.

24 For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard.^a

25 My praise shall be of thee in the great congregation:^b I will pay my vows before them that fear him.^c

26 The meek shall eat and be satisfied:^d they shall praise the LORD that seek him: your heart shall live for ever.

27 All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee.

28 For the kingdom is the LORD'S: and he is the governor among the nations.

29 All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul.

30 A seed shall serve him; it shall be accounted to the Lord for a generation.

31 They shall come, and shall declare his righteousness unto a people that shall be born,^e that he hath done this.

^a Heb. 5:7. ^b Psa. 66:13, 16. ^c Psa. 116:14; Eccl. 5:1, 5. ^d Matt. 5:3. ^e Rom. 3:21-26. ^f Isa. 40:11; John 10:11, 14. ^g Psa. 81:11. ^h Heb. pastors of tender grass. ⁱ Heb. waters of quietness. ^j Isa. 43:2. ^k Heb. maketh fat. ^l Heb. so length of days.

The victory over his enemies, which the Saviour here anticipates, is shared by all his followers.

25. *I will pay my vows*; the vows made in the time of my trouble. According to Hebrew usage, they consisted of thank-offerings, which were a form of peace-offering, and were paid publicly at the tabernacle or temple in the presence of the congregation. Psa. 116:14-19. After certain prescribed portions had been burned on the altar, the offerer and his friends feasted on the remainder. Lev. chaps. 3 and 7. When, on occasions of great joy, kings offered peace-offerings, they made a feast for the whole people. 2 Sam. 6:18, 19; 1 Kings 8:62-66. In allusion to these sacrificial vows of the ancient Hebrews, the mighty sufferer of this psalm, who is David in the type but Christ in the antitype, promises, when he has obtained deliverance, to spread a feast for "all the kindreds of the nations," ver. 26-29. Compare Isa. 25:6; 55:1, 2.

26. *Shall eat*; of the feast provided by the Redeemer, when he pays his vows for deliverance. The allusion is to the sacrificial vows of the ancient Hebrews.

27. *All the ends of the world*; people of all countries. This shall be the fruit of the Saviour's sufferings. Isa. 53:10, 11.

28. *He is the governor among the nations*; the rightful King of all people.

29. *All they that be fat upon earth*; the rich, great, and powerful. *They that go down to the dust*; the poor, afflicted, and despised. All classes must partake of his salvation, or perish.

30. *A generation*; a posterity that shall serve the Lord.

31. *Declare his righteousness*; they shall declare to those who come after them the righteousness of the Lord as the ground of human hope, and what he has done for the lost children of men.

INSTRUCTIONS.

1. We should never forget that all the sufferings of the Saviour were for our sakes, that we might be saved from the pangs of the second death, and inherit everlasting life and glory. John 3:16.

8. The exactness with which the circumstances of our Saviour's crucifixion were foretold more than a thousand years before it took place, is evidence that the Bible is inspired, and that holy men in preparing it wrote as they were moved by the Holy Ghost; so that what they wrote is the testimony of God.

PSALM XXIII.

David's confidence in God's grace.

• A Psalm of David.

THE LORD is my shepherd;^a I shall not want.^b

2 He maketh me to lie down in green pastures:^c he leadeth me beside the still waters.^d

3 He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me;^e thy rod and thy staff they comfort me.

5 Thou preparest a table before me in the presence of mine enemies: thou anointest^f my head with oil; my cup runneth over.

6 Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the LORD for ever.^g

PSALM XXIV.

1 God's lordship in the world. 3 The citizens of his spiritual kingdom.

7 An exhortation to receive him.

• A Psalm of David.

THE earth is the LORD'S, and the fulness thereof; the world, and they that dwell therein.

16. The wicked, in crucifying the Lord of glory, did, without intending it or thinking of it, precisely what God declared a thousand years before that they would do. Acts 2:23.

22. The Scriptures were fulfilled not only in the crucifixion of our Lord, but also in his resurrection and the events which followed.

29. The Scriptures will yet be fulfilled in the universal spread of the gospel, and in all people's bowing in cheerful and willing obedience to the Saviour; owning him as the Lord their righteousness and salvation, and giving united, hearty, and everlasting thanks to his great and holy name.

PSALM XXIII.

1. *My shepherd*; to feed, guide, and protect him. Compare John 10:10-16.

2. *Green pastures*; expressive of the refreshment and support which by his ordinances the Lord grants his people.

3. *His name's sake*; the display of his perfections.

4. *Thy rod and thy staff*; the shepherd's badges, and the symbols of his presence.

5. *My cup*; of blessings.

6. *Dwell in the house of the Lord*; be admitted to the membership of God's holy family, enjoy communion with him, and dwell in his presence for ever. Compare Psa. 16:11; 49:15; 73:24; and especially Psa. 36:7-9.

INSTRUCTIONS.

1. Those who have Jehovah to protect and provide for them, will not want any good thing. He will guide them by his counsel while on earth, and afterwards receive them to glory.

4. To the believer, even the valley of the shadow of death will be illuminated with the presence and favor of Jehovah, so that he shall fear no evil, but when absent from the body, shall be present with the Lord and rejoice for ever in the fulness of his love.

PSALM XXIV.

There is much in the character of this psalm to favor the ancient supposition that it was sung on the occasion of the transfer of the ark to the tabernacle which David had pitched for it on Zion. 2 Sam. 6:12-19.

2 For he hath founded it upon the seas, and established it upon the floods.

3 Who shall ascend into the hill of the LORD? or who shall stand in his holy place?^a

4 He that hath clean hands,^a and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

5 He shall receive the blessing from the LORD, and righteousness from the God of his salvation.^b

6 This is the generation of them that seek him, that seek thy face, O Jacob.^c Selah.

7 Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in.

8 Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle.

9 Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.

10 Who is this King of glory? The LORD of hosts, he is the King of glory. Selah.

PSALM XXV.

1 David's confidence in prayer. 7 He prayeth for remission of sins, 16 and for help in affliction.

¶ A Psalm of David.

UNTO thee, O LORD, do I lift up my soul.

2 O my God, I trust in thee: let me not be ashamed, let not mine enemies triumph over me.^c

3 Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause.

4 Show me thy ways, O LORD; teach me thy paths.^d

5 Lead me in thy truth, and teach me: for thou

^a Psa. 15. ^b Heb. *The clean of hands.* ^c Isa. 33:15-17. ^d Or, O God of Jacob. ^e Psa. 22:4, 5; Isa. 49:24. ^f Isa. 2:3; Jer. 50:5. ^g Heb. *bowels*; Isa. 63:15. ^h Job 13:26. ⁱ Psa. 51:1. ^j Hos. 14:9. ^k Psa. 79:9; Ezek. 36:22, 32; 1 John 2:12. ^l Rom. 5:13-21. ^m Psa. 32:8; 37:24. ⁿ Heb. *tolgce*

2. *Founded it upon the seas—established it upon the floods*; the allusion is to the fact that the dry land rises out of the depths of the ocean, as if it had this for its foundation. Psa. 136:6.

3. *Who shall ascend—who shall stand*; whom will God admit there as an acceptable worshipper? See note to Psa. 15:1. *His holy place*; the place of his immediate presence on mount Zion.

4. *Lifted up his soul unto vanity*; given to vanity his love and confidence. Vanity includes all earthly confidences, but especially trust in false gods.

6. *Him*; the God of salvation.

7. *Lift up your heads*; sung, it is supposed, when the ark, the symbol of God's presence, entered the gates of mount Zion. They are called everlasting because the true Zion, which the literal earthly Zion represented in David's day, is everlasting. In the same way the symbolical entrance of God into the earthly Zion through the ark of the covenant, may be regarded as prefiguring the entrance of Christ, the King of glory, into the heavenly Zion.

INSTRUCTIONS.

1. As Jehovah is the creator and preserver, so he is the owner of the world and all things therein; and he has a perfect right to govern and dispose of all as seemeth good in his sight.

4. Purity of heart and of life is essential to our enjoying the presence and favor of Jehovah, and is the evidence of our being interested in his salvation.

8. The King of glory is mighty to save and mighty to destroy; his friends through his grace will be saved with

art the God of my salvation; on thee do I wait all the day.

6 Remember, O LORD, thy tender mercies^a and thy loving-kindnesses; for they have been ever of old.

7 Remember not the sins of my youth,^b nor my transgressions: according to thy mercy remember thou me for thy goodness^c sake, O LORD.^d

8 Good and upright is the LORD: therefore will he teach sinners in the way.

9 The meek will be guide in judgment: and the meek will he teach his way.

10 All the paths of the LORD are mercy and truth unto such as keep his covenant and his testimonies.^e

11 For thy name's sake, O LORD, pardon mine iniquity;^f for it is great.^g

12 What man is he that feareth the LORD? him shall he teach in the way that he shall choose.^h

13 His soul shall dwell at ease;ⁱ and his seed shall inherit the earth.^k

14 The secret of the LORD is with them that fear him;^l and he will show them his covenant.

15 Mine eyes are ever toward the LORD; for he shall pluck^m my feet out of the net.ⁿ

16 Turn thee unto me, and have mercy upon me;^o for I am desolate and afflicted.

17 The troubles of my heart are enlarged:^o oh bring thou me out of my distresses.

18 Look upon mine affliction and my pain; and forgive all my sins.

19 Consider mine enemies; for they are many: and they hate me with cruel hatred.^p

20 Oh keep my soul, and deliver me: let me not be ashamed; for I put my trust in thee.

21 Let integrity and uprightness preserve me: for I wait on thee.

22 Redeem Israel, O God, out of all his troubles.^q

^a in goodness. ^b Psa. 37:11, 22. ^c Prov. 3:9; John 7:17; Eph. 1:9, 15. ^d Or, his covenant to make them know it. ^e Heb. *bring forth.* ^f Psa. 124:7, 8. ^g Mic. 7:19. ^h Hab. 3:17-19. ⁱ Heb. *hated of violence.* ^j Psa. 130:8.

an everlasting salvation, and his enemies be utterly and for ever destroyed.

PSALM XXV.

This is the first of the *alphabetic* psalms; that is, psalms where the verses correspond to the twenty-two letters of the Hebrew alphabet, each beginning with one of its letters in regular order. As the natural result of their structure, such psalms consist rather of collections of pious thoughts and sentiments, than of connected trains of discourse.

8. *In the way*; the way of truth and of duty God will teach to all sinners who feel their need of being taught, and are disposed to learn of him. Matt. 11:28-30.

10. *The paths of the Lord*; the ways in which he deals with his people are wise, faithful, and gracious, however trying and mysterious they may sometimes be.

14. *The secret of the Lord*; his intimate friendship, with the blessedness and prosperity which it gives.

15. *Out of the net*; deliver him from his enemies.

18. *My sins*; the cause of his troubles.

22. *Israel*; the people of God.

INSTRUCTIONS.

4. Right views of ourselves will lead us to feel our need of being taught of God, and habitually to seek help from him.

7. Sins committed in youth may, even when repented of, greatly imbitter the comforts of age, and be felt in their effects to the end of life.

PSALM XXVI.

David resorted unto God in confidence of his integrity.

A Psalm of David.

JUDGE me, O LORD; for I have walked in mine integrity: I have trusted also in the LORD; therefore I shall not slide.

2 Examine me, O LORD, and prove me;^a try my reins and my heart.^b

3 For thy loving-kindness *is* before mine eyes: and I have walked in thy truth.

4 I have not sat with vain persons, neither will I go in with dissemblers.^c

5 I have hated the congregation of evil-doers; and will not sit with the wicked.

6 I will wash my hands in innocency:^d so will I compass thine altar, O LORD:

7 That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.

8 LORD, I have loved the habitation of thy house,^e and the place where thine honor dwelleth.^f

9 Gather not^g my soul with sinners, nor my life with bloody men:^h

10 In whose hands *is* mischief, and their right hand is full ofⁱ bribes.

11 But as for me, I will walk in mine integrity: redeem me, and be merciful unto me.

12 My foot standeth in an even place:^j in the congregations will I bless the LORD.

PSALM XXVII.

David sustained his faith by the power of God, 4 by his love to the service of God, 9 and by prayer.

A Psalm of David.

THE LORD *is* my light and my salvation;^k whom shall I fear? the LORD *is* the strength of my life; of whom shall I be afraid?

^a Psal. 130:23. ^b Zech. 13:9. ^c Psal. 1:1. ^d Ex. 30:10, 20. ^e Psal. 27:1; 41:2. ^f Heb. of the tabernacle of thine honor. ^g Or, Take not away. ^h Heb. men of blood. ⁱ Heb. filled with. ^j Psal. 40:2. ^k Mic. 7:7. ^l Heb. approached against. ^m Psal. 63:4. ⁿ Or, delight. ^o Psal. 63:2. ^p Isa.

11. The greatness of one's iniquities is no insuperable barrier to their being pardoned, and may, in some cases, be pleaded as a reason why the Lord, to the honor of his abounding grace, should show mercy. Rom. 5:20.

14. The blessedness of serving God is known only by being experienced, and can be known in no other way.

18. Sin is viewed by the penitent soul as the cause of all his troubles; and he is more anxious to be delivered from it than from all outward distresses.

22. The benevolent soul desires and prays for the choicest of heaven's blessings not only on itself, but on all who love and serve the Lord, throughout the earth.

PSALM XXVI.

4. *Vain persons*; persons of falsehood. *Dissemblers*; hypocrites.

6. *Wash my hands*; avoid all impurity. *Compass thine altar*; that I may there offer sacrifices to thee.

9. *Gather not my soul with sinners*; take not away my soul with sinners.

12. *Even place*; on firm, solid ground.

INSTRUCTIONS.

2. The humble and penitent believer will not trust to his own heart, but knowing its deceitfulness he will habitually apply to God to search him and try him, to show him what wickedness there may be in him, and to lead him in the way everlasting.

6. An indispensable preparation for worshipping God acceptably, is the putting away of iniquity in heart and life. Matt. 5:23, 24.

2 When the wicked, *even* mine enemies and my foes, came upon¹ me to eat up my flesh, they stumbled and fell.

3 Though a host should encamp against me, my heart shall not fear; though war should rise against me, in this *will* I be confident.

4 One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life,² to behold the beauty³ of the LORD,⁴ and to inquire in his temple.

5 For in the time of trouble he shall hide me in his pavilion; in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.⁵

6 And now shall my head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy;⁶ I will sing, yea, I will sing praises unto the LORD.

7 Hear, O LORD, *when* I cry with my voice: have mercy also upon me, and answer me.

8 *When thou saidst*, Seek ye my face,⁷ my heart said unto thee, Thy face, LORD, will I seek.

9 Hide not thy face *far* from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me. O God of my salvation.

10 When my father and my mother forsake me, then the LORD will take me up.⁸

11 Teach me thy way, O LORD, and lead me in a plain path,⁹ because of mine enemies.¹⁰

12 Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty.

13 *I had fainted*, unless I had believed to see the goodness of the LORD in the land of the living.¹¹

1; 5, 6. ² Heb. shouting. ³ Or, My heart said unto thee. Let my face seek thy face. ⁴ Heb. gather me; Isa. 40:11. ⁵ Heb. way of plainness; Psal. 26:12. ⁶ Heb. those which observe me; Psal. 5:8. ⁷ Eph. 2:8.

8. The dwelling-place of God is peculiarly dear to his people, and their joy in the manifestations of his presence gives them reason to hope that they shall dwell with him for ever.

11. While the people of God are careful to be sincere, upright, and honest in their lives, and trust for salvation only in the mercy of God in Christ Jesus, they stand on firm ground, and may walk in safety through all the snares and dangers of life.

PSALM XXVII.

1. *My salvation*; Saviour, author of salvation.

2. *Eat up my flesh*; destroy me.

3. *In this*; even in this situation. *Be confident*; that God will be my salvation.

4. *My dwell in the house of the Lord*; as one of his household, ver. 5. It is not merely the public worship of God in his sanctuary which the psalmist desires, but also that inward union and communion with God, of which this is the visible earthly embodiment.

5. *His pavilion*; where he himself dwells, and where I shall be safe from all the assaults of my foes. *Secret*; hiding-place, as the original word is elsewhere rendered. Psal. 32:7; 91:1.

8. *Thy face, Lord, will I seek*; his inclinations corresponded with his duty.

10. *When my father and my mother forsake me*; in times of the most complete desertion. He mentions father and mother, because they are the last to forsake one.

11. *Thy way*; the way of thine appointment, the same

14 Wait on the LORD: be of good courage, and he shall strengthen thy heart: wait, I say, on the LORD.

PSALM XXVIII.

1 David prayeth earnestly against his enemies. 6 He blesseth God. 9 He prayeth for the people.
¶ A Psalm of David.

UNTO thee will I cry, O LORD, my rock; be not silent to me: lest, if thou be silent to me, I become like them that go down into the pit.

2 Hear the voice of my supplications, when I cry unto thee, when I lift up my hands toward thy holy oracle.^{1a}

3 Draw me not away with the wicked, and with the workers of iniquity,^b which speak peace to their neighbors, but mischief is in their hearts.

4 Give them according to their deeds, and according to the wickedness of their endeavors: give them after the work of their hands; render to them their desert.

5 Because they regard not the works of the LORD, nor the operation of his hands, he shall destroy them, and not build them up.^c

6 Blessed be the LORD, because he hath heard the voice of my supplications.

7 The LORD is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him.

¹ Heb. from. ² Or, the oracle of thy sanctuary. ³ Psa. 138:2. ⁴ Psa. 125:5. ⁵ Job 34:26, 27. ⁶ Or, his. ⁷ Heb. strength of salvation. ⁸ 1 Kings 8:51, 53. ⁹ Or, rule; Mic. 7:11. ¹⁰ Heb. sons of the mighty; Psa. 89:6. ¹¹ 1 Chr. 16:28, 29; Psa. 96:7-9; Rev. 5:11-14. ¹² Heb. honor of his name.

as the "plain path" mentioned in the next clause. It is both the way of duty, and the way of divine protection and safety. *Plain path*; that is, as the original denotes, a level path, where there is no danger of stumbling.

14. *Wait on the Lord*; by prayer and supplication, and in the use of all the appointed means of grace.

INSTRUCTIONS.

1. Those who have God for their Saviour, Protector, and Guide, have no reason to fear, but may walk through life and through the valley of the shadow of death unmoved by the enemics and dangers that may surround them.

5. God's favor and friendship constitute a more effectual protection than all earthly resources. The man whose feet God sets upon a rock cannot be cast down by the assaults of his enemies.

6. Though the believer will come off conqueror and more than conqueror over all his foes, yet it will be wholly through the grace of God, and to Him he will give all the glory.

10. Though the believer should be forsaken of all earthly friends, and even have not where to lay his head, God will befriend him, provide for him, and bestow upon him all which he needs and which will promote his highest good.

11. The believer who is surrounded by powerful and crafty foes has especial need to pray for divine guidance, that he may be preserved from every false step and kept in the path of duty.

14. Waiting upon the Lord in the way of his appointment, his people will renew their strength, will mount up on wings as eagles, run and not be weary, walk and not faint.

PSALM XXVIII.

1. *My rock*; my firm and unfailling support.
2. *Thy holy oracle*; the inner sanctuary, where God dwelt between the cherubim.

8 The LORD is their¹ strength, and he is the saving strength² of his anointed.

9 Save thy people, and bless thine inheritance:³ feed⁴ them also, and lift them up for ever.

PSALM XXIX.

1 David exhorted princes to give glory to God, 3 by reason of his power, 11 and protection of his people.

¶ A Psalm of David.

GIVE unto the LORD, O ye mighty,¹ give unto the LORD glory and strength.²

2 Give unto the LORD the glory due unto his name;³ worship the LORD in the beauty of holiness.⁴

3 The voice of the LORD is upon the waters: the God of glory thundereth: the LORD is upon many⁵ waters.

4 The voice of the LORD is powerful;⁶ the voice of the LORD is full of majesty.⁷

5 The voice of the LORD breaketh the cedars; yea, the LORD breaketh the cedars of Lebanon.

6 He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn.

7 The voice of the LORD divideth⁸ the flames of fire.

8 The voice of the LORD shaketh the wilderness; the LORD shaketh the wilderness of Kadesh.

9 The voice of the LORD maketh the hinds to calve,⁹ and discovereth the forests: and in his temple doth every one speak of¹⁰ his glory.¹¹

10 The LORD sitteth upon the flood;¹² yea, the LORD sitteth King for ever.¹³

¹ Or, his glorious sanctuary. ² 2 Chr. 20:21; Psa. 96:17. ³ Or, great. ⁴ Heb. in power. ⁵ Heb. in majesty. ⁶ Heb. cutteth out. ⁷ Or, be in pain. ⁸ Or, every whit of it uttereth. ⁹ Isa. 63:2. ¹⁰ Gen. 8:1, 2. ¹¹ Psa. 2:6-9.

3. *Draw me not away*; take me not away to punishment.

8. *Their strength*; the strength of his people. *His anointed*; David, as the anointed head of God's people, representing Christ, who is in a higher sense the anointed of God.

INSTRUCTIONS.

1. Nothing but the grace of God and constant help from him, can keep even believers from falling away to their own destruction.

5. Disregard of God and his ways is the means of destruction to those who continue in it.

7. Trust in the Lord is the sure means of defence from all enemies, and a preparation for everlasting joy and praise.

PSALM XXIX.

This psalm describes the majesty of God, especially as manifested in storms of thunder and lightning.

1. *Give*; ascribe. *Ye mighty*; or, as the margin, *Ye sons of the mighty*; these words are most naturally understood of the holy angels. Compare Psa. 103:20; 148:2.

3. *The voice of the Lord*; as in a storm of lightning and thunder.

6. *Sirion*; the Zidonian name of Hermon, a summit of Anti-Lebanon.

7. *Divideth the flames of fire*; parteth the lightnings.

8. *Kadesh*; a wilderness on the southern boundary of Palestine.

9. *Discovereth the forests*; strips them bare by tempests. *In his temple*; his heavenly temple, or his palace in the skies, where he sits as king upon the flood.

10. *The flood*; the waters above the firmament. Compare Psa. 104:3. But as the original word is everywhere else applied to the deluge of Noah, we may perhaps better render the clause, "Jehovah sat upon the deluge;"

11 The LORD will give strength unto his people;^a the LORD will bless his people with peace.^b

PSALM XXX.

1 David praiseth God for his deliverance. 4 He exhorteth others to praise him by example of God's dealing with him.

^c A Psalm and Song at the dedication of the house of David.

I WILL extol thee, O LORD; for thou hast lifted me up, and hast not made my foes to rejoice over me.

2 O LORD my God, I cried unto thee, and thou hast healed me.

3 O LORD, thou hast brought up my soul from the grave; thou hast kept me alive, that I should not go down to the pit.^c

4 Sing unto the LORD, O ye saints of his, and give thanks at the remembrance^d of his holiness.

5 For his anger endureth but a moment:^e in his favor is life: weeping may endure for a night,^f but joy cometh in the morning.

6 And in my prosperity I said, I shall never be moved.

7 LORD, by thy favor thou hast made my mountain to stand strong:^g thou didst hide thy face, and I was troubled.

8 I cried to thee, O LORD; and unto the LORD I made supplication.^h

9 What profit is there in my blood, when I go down to the pit? Shall the dust praise thee? shall it declare thy truth?

10 Hear, O LORD, and have mercy upon me; LORD, be thou my helper.

11 Thou hast turned for me my mourning into dancing; thou hast put off my sackcloth, and girded me with gladness;ⁱ

12 To the end that my glory^j may sing praise

^a Isa. 40:29-31. ^b Psa. 5:7, 10. ^c Isa. 38:17. ^d Or, to the memorial. ^e Heb. there is but a moment in his anger. ^f Heb. in the evening. ^g Heb. singing. ^h Heb. settled strength for my mountain. ⁱ Psa. 18:33, 36. ^j Psa. 31:6. ^k Psa. 126:1, 2; Isa. 61:3. ^l That is, tongue, or soul; Psa. 16:9.

that is, he presided, as the Judge of all the earth, over that mighty catastrophe. The connection of thought between a tempest of thunder and lightning and the deluge is easy and natural.

INSTRUCTIONS.

2. All the blessings which are enjoyed even by the most mighty of God's creatures, come from God, and lay them under peculiar obligations to love and adore him.

4. The voice of the Lord in thunder, lightning, earthquakes, and tempests is omnipotent; nothing can stand before it. He speaks, and it is done; accomplishing his pleasure in heaven, on earth, and throughout all places of his vast dominion. None can stay his power, or say to him, What doest thou?

10. Amidst all the convulsions of nature, the Lord reigns, King over all; giving strength, security, and joy to his people, and overturning all to work out for them an exceeding and an eternal weight of glory.

PSALM XXX.

Title: others render this title thus: *A Psalm, a Song of dedication for the house, by David*; and they suppose the reference to be to the threshing-floor of Ornan the Jebusite, which David purchased upon the occasion of the pestilence with which Israel was visited for his sin in numbering the people. Of this David said, "This is the house of the Lord God," 1 Chron. 22:1, and it seems probable, from the verses that follow, that he then dedi-

to thee, and not be silent. O LORD my God, I will give thanks unto thee for ever.

PSALM XXXI.

1 David showing his confidence in God craveth his help. 7 He rejoiceth in his mercy. 9 He prayeth in his calamity. 19 He praiseth God for his goodness.

^a To the chief Musician, A Psalm of David.

I N thee, O LORD, do I put my trust;^a let me never be ashamed: deliver me in thy righteousness.^b

2 Bow down thine ear to me; deliver me speedily: be thou my strong rock,^c for a house of defence to save me.

3 For thou art my rock and my fortress; therefore for thy name's sake lead me, and guide me.

4 Pull me out of the net that they have laid privily for me: for thou art my strength.

5 Into thy hand I commit my spirit:^d thou hast redeemed me, O LORD God of truth.

6 I have hated them that regard lying vanities:^e but I trust in the LORD.

7 I will be glad and rejoice in thy mercy: for thou hast considered my trouble; thou hast known my soul in adversities:^f

8 And hast not shut me up into the hand of the enemy: thou hast set my feet in a large room.^g

9 Have mercy upon me, O LORD, for I am in trouble: mine eye is consumed with grief, yea, my soul and my belly.

10 For my life is spent with grief, and my years with sighing: my strength faileth because of mine iniquity, and my bones are consumed.^h

11 I was a reproach among all mine enemies, but especially among my neighbors, and a fear to mine acquaintance:ⁱ they that did see me without fled from me.

^a Psa. 71:1-4. ^b Psa. 143:1. ^c Heb. to me for a rock of strength. ^d Luke 23:46; Acts 7:59. ^e Jonah 2:5. ^f Psa. 112:3. ^g Psa. 18:19. ^h Psa. 102:3, etc. ⁱ Job 19:13.

cated that spot as the site of the future temple. With this supposition the contents of the psalm well agree.

7. *Made my mountain to stand strong*; given me steadfast prosperity.

12. *My glory*; my soul, as the word is elsewhere used. See note to Psa. 7:5, where the word in the original is the same as here.

INSTRUCTIONS.

2. Prayer is the grand means of deliverance from trouble; and when deliverance is granted, devout praises should be rendered to God, the author and giver of all good.

6. Continued prosperity often leads men to forget their dependence on God, and makes affliction needful to teach them that all their blessings come from him.

11. God brings his people out of trouble, that they may unite in praising and adoring him.

PSALM XXXI.

4. *They*; his enemies.

7. *Known my soul*; acknowledged and delivered me.

8. *A large room*; a place where he might enjoy freedom and safety.

10. *Because of mine iniquity*; though the persecutions to which he was subjected by his enemies were unjust, he yet humbly acknowledges in them God's hand chastising him for his sins. *My bones are consumed*; decayed, waxed old, and worn out with distresses.

11. *Fled from me*; lest they should be involved in his ruin.

12 I am forgotten as a dead man out of mind: I am like a broken vessel.*

13 For I have heard the slander of many: fear was on every side: while they took counsel together against me, they devised to take away my life.

14 But I trusted in thee, O LORD: I said, Thou art my God.

15 My times are in thy hand: deliver me from the hand of mine enemies, and from them that persecute me.

16 Make thy face to shine upon thy servant:† make me for thy mercies' sake.

17 Let me not be ashamed, O LORD: for I have called upon thee: let the wicked be ashamed, and let them be silent in the grave.

18 Let the lying lips be put to silence; which speak grievous things‡ proudly and contemptuously against the righteous.

19 Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men!^b

20 Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues.^c

21 Blessed be the LORD: for he hath showed me his marvellous kindness in a strong^d city.

22 For I said in my haste, I am cut off from before thine eyes:^d nevertheless thou heardest the voice of my supplications when I cried unto thee.

23 Oh love the LORD, all ye his saints: for the LORD preserveth the faithful, and plentifully rewardeth the proud doer.

24 Be of good courage, and he shall strengthen your heart, all ye that hope in the LORD.

* Heb. vessel that perisheth. † Num. 6:25, 26. † Or, cut off for. † Heb. a hard thing. ^b Isa. 41:1. ^c Job 5:21. ^d Or, fenced. † Job 35:14. † Or, giving instruction. ^e Rom. 1:6, 8. † 2 Cor. 5:19. ^f 1 John 1:9. ^g Heb.

15. *My times*: the trials and changes of life and the hour of death. Though surrounded with enemies who sought his life, they could do nothing except what God suffered them.

20. *A pavilion*: a secure hiding-place. *The strife of tongues*: the war which their enemies make upon them by the weapons of calumny and falsehood.

21. *In a strong city*: by placing me in a fenced city, or by giving me protection like that which a fenced city furnishes.

INSTRUCTIONS.

3. For the display of his own perfections, believers beseech God to deliver them from their troubles, and daily they commit themselves, their lives, and all their interests to his disposal.

9. Sin is the cause of every sorrow, and the penitent soul desires deliverance from this more than from outward troubles; and for this mercy he looks to the rich grace of God in Jesus Christ.

19. Confidence in God, manifested under great trials, honors him and inspires hope in his mercy. Those who experience it, wish to have all unite in praising and adoring him for his wonderful love to the children of men.

PSALM XXXII.

The probable occasion of this psalm was the season of anguish and remorse through which David passed in

PSALM XXXII.

1 Blessedness consisteth in remission of sins. 3 Confession of sins giveth ease to the conscience. 8 God's promises bring joy.

† A Psalm of David, Maschil.¹

BLESSED is he whose transgression is forgiven, whose sin is covered.²

2 Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile.³

3 When I kept silence, my bones waxed old through my roaring all the day long.

4 For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.

5 I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin.⁴ Selah.

6 For this shall every one that is godly pray unto thee in a time when thou mayest be found;† surely in the floods of great waters they shall not come nigh unto him.⁵

7 Thou art my hiding-place;‡ thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance.⁶ Selah.

8 I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.⁷

9 Be ye not as the horse, or as the mule, which have no understanding:‡ whose mouth must be held in with bit and bridle, lest they come near unto thee.

10 Many sorrows shall be to the wicked:⁸ but he that trusteth in the LORD, mercy shall compass him about.⁹

11 Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart.

of finding. ² Isa. 55:6. † Isa. 43:2. † 1 Tim. 1:16. † Psa. 143:9. ³ Exod. 15:1, etc.; Rev. 13:2, 3. ⁴ Heb. counsel thee, mine eye shall be upon thee. † Prov. 26:3. ⁵ Psa. 16:4. † 1 Tim. 6:10. ⁶ Jer. 17:7, 8.

consequence of his sin in the matter of Uriah the Hittite. 2 Sam. 11.

1. *Covered*: blotted out, pardoned.

3. *Kept silence*: refused to confess his sins. *Waxed old*: through the greatness of his distress.

4. *My moisture is turned into the drought of summer*: he became emaciated and dried up under the burden of his iniquities.

6. *For this*: on account of God's readiness to pardon.

9. *The horse—the mule*: which refuse to be governed except by force.

10. *The wicked*: those who refuse to yield obedience to the divine will.

INSTRUCTIONS.

1. Forgiveness of sins is essential to happiness here or hereafter, and those who receive it may be pronounced truly blessed, both in this world and the world to come.

5. Ingenuous confession of sin and hearty turning from it are essential to forgiveness; and those who will not confess and forsake it, must suffer its dreadful consequences for ever.

8. Those who by repentance of sin and faith in Jesus Christ have turned to God and found pardoning mercy, are exceedingly anxious that others should take the same blessed way, and thus obtain rest, peace, and joy to their souls.

PSALM XXXIII.

1 God is to be praised for his goodness, 6 for his power, 12 and for his providence. 20 Confidence is to be placed in God.

REJOICE in the LORD, O ye righteous:^a for praise is comely for the upright.

2 Praise the LORD with harp: sing unto him with the psaltery and an instrument of ten strings;^b

3 Sing unto him a new song; c play skilfully with a loud noise.

4 For the word of the LORD is right; and all his works are done in truth.

5 He loveth righteousness and judgment: the earth is full of the goodness^d of the LORD.^d

6 By the word of the LORD were the heavens made;^e and all the host of them by the breath of his mouth.^f

7 He gathereth the waters of the sea together as a heap;^g he layeth up the depth in storehouses.^h

8 Let all the earth fear the LORD:ⁱ let all the inhabitants of the world stand in awe of him.

9 For he spake, and it was done; he commanded, and it stood fast.^j

10 The LORD bringeth^k the counsel of the heathen to naught: he maketh the devices of the people of none effect.^l

11 The counsel of the LORD standeth for ever;^m the thoughts of his heart to all generations.ⁿ

12 Blessed is the nation whose God is the LORD; and the people whom he hath chosen for his own inheritance.^o

13 The LORD looketh from heaven; he beholdeth all the sons of men.^p

14 From the place of his habitation he looketh upon all the inhabitants of the earth.

15 He fashioneth their hearts alike:^q he considereth all their works.

16 There is no king saved by the multitude of a host: a mighty man is not delivered by much strength.^r

17 A horse is a vain thing for safety:^s neither shall he deliver any by his great strength.

18 Behold, the eye of the LORD is upon them that fear him, upon them that hope in his mercy;^t

19 To deliver their soul from death, and to keep them alive in famine.^u

^a Psa. 97, 12; ^b Phil. 4:1; ^c Psa. 150:3, 4; ^d Psa. 114:9; ^e Rev. 8:9; ^f Or, ^g mercy; ^h Psa. 119:61; ⁱ Heb. 11:3; ^j Gen. 2:1; ^k Job 26:10; ^l Job 28:28; ^m 11; ⁿ Jer. 10:7; ^o J. Gen. 1:3, etc.; ^p Heb. maketh frustrate; ^q Isa. 44:25; ^r Isa. 40:10; ^s Heb. generation and generation; ^t Psa. 65:1; ^u Prov. 13:3; ^v Prov. 22:2; ^w Psa. 41:3-7; ^x Prov. 29:34; ^y Hos. 14:3; ^z 1 Pet. 3:12.

PSALM XXXIII.

7. *Length up the depth*; restraineth the waters in their places.

9. *It was done*; the earth was created.

10. *The heathen*; the nations that know not God.

15. *Fashioneth their hearts alike*; that is, as the original means, the heart of one as well as of another. As he is the former of the hearts of all, so he knows the thoughts of all.

18. *Upon them*; for their good.

INSTRUCTIONS.

4. The Lord is worthy of universal praise and adoration, not only for what he is in himself, but for what he has manifested of himself to the children of men. All his works praise him, and his saints bless him.

8. The manifestations of God in creation and in providence show that he is infinite, and lay men under obligations to worship him with reverence and holy fear.

12. Those who choose God as their portion, his service

20 Our soul waiteth for the LORD: he is our help and our shield.¹

21 For our heart shall rejoice in him,² because we have trusted in his holy name.³

22 Let thy mercy, O LORD, be upon us, according as we hope in thee.

PSALM XXXIV.

1 David praiseth God, and exhorteth others thereto by his experience. 8 They are blessed that trust in God. 11 He exhorteth to the fear of God. 15 The privileges of the righteous.

1. *A Psalm of David*, when he changed his behavior before Abimelech;¹ who drove him away, and he departed.

I WILL bless the LORD at all times: his praise shall continually be in my mouth.²

2 My soul shall make her boast in the LORD:³ the humble shall hear thereof, and be glad.⁴

3 Oh magnify the LORD with me, and let us exalt his name together.⁵

4 I sought the LORD, and he heard me, and delivered me from all my fears.⁶

5 They looked⁷ unto him, and were lightened: and their faces were not ashamed.

6 This poor man cried, and the LORD heard him,⁸ and saved him out of all his troubles.⁹

7 The angel of the LORD encampeth round about them that fear him, and delivereth them.¹⁰

8 Oh taste and see that the LORD is good:¹¹ blessed is the man that trusteth in him.¹²

9 Oh fear the LORD, ye his saints: for there is no want to them that fear him.

10 The young lions do lack, and suffer hunger: but they that seek the LORD shall not want any good thing.

11 Come, ye children, hearken unto me: I will teach you the fear of the LORD.

12 What man is he that desireth life, and loveth many days, that he may see good?¹³

13 Keep thy tongue from evil, and thy lips from speaking guile.

14 Depart from evil, and do good;¹⁴ seek peace, and pursue it.¹⁵

15 The eyes of the LORD are upon the righteous, and his ears are open unto their cry.

¹ Psa. 37:19; ² Psa. 115:9-11; ³ Zech. 10:7; ⁴ Job 16:22; ⁵ Isa. 25:9; ⁶ Or, *Arbush*; ⁷ 1 Sam. 21:13; ⁸ Eph. 5:20; ⁹ 1 Cor. 1:30; ¹⁰ Psa. 119:74; ¹¹ Luke 1:46, etc.; ¹² Luke 11:9; ¹³ Or, *floured*; ¹⁴ Isa. 3:1; ¹⁵ 2 Sam. 22:1; ¹⁶ Heb. 1:14; ¹⁷ 1 Pet. 2:3; ¹⁸ Psa. 2:12; ¹⁹ 1 Pet. 3:10, etc.; ²⁰ 2 Tim. 2:19; ²¹ Matt. 5:9.

as their employment, and his favor as their reward, will be truly and for ever blessed.

19. No reliance can be placed on creatures for safety, without the protecting care and kindness of Jehovah. He taketh pleasure in those that fear him and that hope in his mercy.

PSALM XXXIV.

Title, *changed his behavior*; or, more literally, changed his understanding, that is, feigned himself mad. 1 Sam. 21:13.

2. *Make her boast in the Lord*; glory in him as my all-sufficient good.

5. *They*; who seek the Lord as their chief good.

6. *This poor man*; David, who had been delivered from great and sore distresses.

7. *The angel of the Lord*; the minister of God's will, sent to deliver all who trust in him.

9. *No want*; of any thing which will conduce to their highest good.

15. *Upon the righteous*; for their benefit.

16 The face of the LORD is against them that do evil,^a to cut off the remembrance of them from the earth.

17 The righteous cry, and the LORD heareth, and delivereth them out of all their troubles.^b

18 The LORD is nigh unto them that are of a broken heart:^c and saveth such as be of a contrite spirit.^d

19 Many are the afflictions of the righteous: but the LORD delivereth him out of them all.

20 He keepeth all his bones: not one of them is broken.

21 Evil shall slay the wicked: and they that hate the righteous shall be desolate.^e

22 The LORD redeemeth the soul of his servants: and none of them that trust in him shall be desolate.^f

PSALM XXXV.

1 David prayeth for his own safety, and his enemies' confusion. 11 He complaineth of their wrongful dealing, 22 and pleadeth with God for deliverance.

¶ A Psalm of David.

I PLEAD my cause, O LORD, with them that strive with me: fight against them that fight against me.^g

2 Take hold of shield and buckler, and stand up for my help.

3 Draw out also the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation.

4 Let them be confounded and put to shame that seek after my soul:^h let them be turned back and brought to confusion that devise my hurt.

5 Let them be as chaff before the wind:ⁱ and let the angel of the LORD chase them.

6 Let their way be dark and slippery:^j and let the angel of the LORD persecute them.

7 For without cause have they hid for me their net in a pit, which without cause they have digged for my soul.

^a Ezek 11:7, 8. ^b Isa 63:21. ^c Heb. to the broken of heart. ^d Heb. the contrite of spirit. ^e Or, guilty. ^f Psa 11:11, 12. ^g Lam. 3:58. ^h Psa. 71:21. ⁱ Psa. 1:4. ^j Heb. darkness and slipperiness. ^k Heb. which he knoweth not of. ^l 1 Thess. 5:3. ^m Prov. 22:24, 25. ⁿ Heb. Witnesses of wrong. ^o Psa. 27:12; Matt. 26:50-51. ^p Heb. asked me. ^q John 10:22.

18. *Of a broken heart*; humbled and penitent for sin, and turned from the love and practice of it to God.

20. *Not one of them is broken*; the meaning of this and other like promises is, that God continually watches over the bodies of his saints, as well as over their souls, so that no real evil can befall them. Whatever discipline he sees good to lay upon their bodies, he will make conducive to their highest welfare; so that though it be in respect to its outward form an evil, it is turned by his providence and grace into a blessing. See introductory note to Psa. 1.

21, 22. *Be desolate*; the word in the original means, be held guilty, and, as such, be destroyed.

INSTRUCTIONS.

1. We always have reason to bless God, whatever may be our present condition; our mercies are great and multiplied, and our sufferings less than we deserve.

4. Jehovah can deliver his people not only from evil, but also from the fear of it; so that in seeking him they shall not want any good, but be kept in perfect peace and filled with joy unspeakable, their minds being stayed on him.

11. Those who know the blessedness of fearing, loving, and obeying God, are desirous that all others, especially the young, should experience the same benefit; and the earlier in life they become devoted to him, the greater

8 Let destruction come upon him at unawares:^a and let his net that he hath hid catch himself: into that very destruction let him fall.

9 And my soul shall be joyful in the LORD: it shall rejoice in his salvation.

10 All my bones shall say, LORD, who is like unto thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him?^b

11 False witnesses^c did rise up;^d they laid to my charge^e things that I knew not.

12 They rewarded me evil for good,^f to the spoiling^g of my soul.

13 But as for me, when they were sick, my clothing was sackcloth: I humbled^h my soul with fasting; and my prayer returned into mine own bosom.

14 I behaved myselfⁱ as though he had been my friend or brother:^j I bowed down heavily, as one that mourneth for his mother.

15 But in mine adversity^k they rejoiced, and gathered themselves together: yea, the abjects gathered themselves together against me,^l and I knew it not; they did tear me, and ceased not:

16 With hypocritical mockers in feasts, they gnashed upon me with their teeth.^m

17 Lord, how long wilt thou look on? rescue my soul from their destructions, my darlingⁿ from the lions.^o

18 I will give thee thanks in the great congregation: I will praise thee among much^p people.

19 Let not them that are mine enemies wrongfully^q rejoice over me: neither let them wink with the eye that hate me without a cause.^r

20 For they speak not peace: but they devise deceitful matters against them that are quiet in the land.^s

21 Yea, they opened their mouth wide against me, and said, Aha, aha, our eye hath seen it.^t

¹ Heb. depriving. ² Or, afflicted. ³ Heb. walked. ⁴ Heb. as a friend, as a brother to me. ⁵ Heb. halting. ⁶ Job 30:1, 8, etc. ⁷ Lam. 2:16; Aots 7:54. ⁸ Heb. only one. ⁹ Psa. 22:20. ¹⁰ Heb. strong. ¹¹ Heb. falsely. ¹² John 15:25. ¹³ Matt. 12:24. ¹⁴ Psa. 40:15.

ordinarily will be their excellence, usefulness, and happiness in future years.

17. Supplication to God in trouble is the unfailing resource of his people, and they have blessed experience from time to time of his willingness and power to save.

PSALM XXXV.

4. *Let them be confounded*; this form of expression is a prediction of what will take place with regard to those who continue in wickedness, and also implies denunciation uttered by inspired men against the enemies of God.

5. *As chaff*; driven by the wind and utterly destroyed. *The angel of the Lord*; the minister of God's will, sent to destroy his enemies.

8. *Him*; the chief persecutor, who had excited others to the same diabolical work.

10. *All my bones*; the bones are here put for the whole man.

11. *I knew not*; was ignorant of, because I had not committed them.

13. *Returned into mine own bosom*; he experienced the benefit of his prayers, though they did not benefit his enemies.

17. *My darling*; my soul. Psa. 22:20.

19. *Wink with the eye*; in malicious triumph.

20. *Them that are quiet in the land*; the meek and peaceable servants of God.

21. *Aha*; an expression of triumph and contempt.

22 *This thou hast seen, O LORD: keep not silence:*^a O Lord, be not far from me.

23 *Stir up thyself, and awake to my judgment, even unto my cause, my God and my Lord.*^b

24 *Judge me,*^c O LORD my God, according to thy righteousness;^d and let them not rejoice over me.

25 *Let them not say in their hearts, Ah,*^e so would we have it: let them not say, We have swallowed him up.

26 *Let them be ashamed and brought to confusion together that rejoice at my hurt: let them be clothed with shame and dishonor that magnify themselves against me.*^o

27 *Let them shout for joy, and be glad, that favor my righteous cause:*^f yea, let them say continually, Let the LORD be magnified, which hath pleasure in the prosperity of his servant.^f

28 *And my tongue shall speak of thy righteousness and of thy praise all the day long.*^g

PSALM XXXVI.

1 The grievous estate of the wicked. 5 The excellency of God's mercy. 10 David prayeth for God's favor to the upright in heart.

¶ To the chief Musician, A Psalm of David the servant of the LORD.

THE transgression of the wicked saith within my heart, *that there is no fear of God before his eyes.*

2 *For he flattereth himself in his own eyes, until his iniquity be found to be hateful.*

3 *The words of his mouth are iniquity and deceit: he hath left off to be wise, and to do good.*^h

^a Psa. 50:21. ^b Isa. 65:6. ^c Psa. 80:2. ^d 1 Pet. 2:23. ^e 2 Thess. 1:6. ^f Heb. *Ah, ah, our soul.* ^g Psa. 132:19. ^h Heb. *righteousness.* ⁱ Psa. 70:4. ^j Psa. 31:1. ^k Heb. *to find his iniquity to hate.* ^l Jer. 4:22. ^m Cr. *vanity.* ⁿ Prov. 4:16. ^o Psa. 97:10. ^p Heb. *mountains of God.* ^q Rom. 11:33.

INSTRUCTIONS.

4. Those who perseveringly oppose God and his people will be confounded and put to shame. They will be cast away as worthless and be destroyed.

8. Leaders in persecution will be distinguished in their punishment, and the destruction which they sought to bring upon others will come on themselves.

13. The people of God should never be overcome of evil, but endeavor to overcome evil with good; and in this way, if they do not benefit others, they will greatly benefit themselves.

18. The friends of God desire his salvation, not only on account of its effects on themselves, but that God may be honored, and increasing multitudes be led to glorify him.

26. The destruction of the people of God would bring great dishonor on him, while their deliverance and salvation will be greatly to his glory.

PSALM XXXVI.

1. *Saith within my heart:* is conclusive evidence to me. 2. *He flattereth himself;* that he is good, notwithstanding all his iniquities.

8. *Fitness of thy house;* its abundant spiritual provisions. The meaning of the psalmist is, that he shall be admitted, as a member of God's spiritual family, to dwell in his presence, and be filled with joy from the light of his countenance. Of this, communion with God in his earthly sanctuary is an earnest and a pledge.

9. *The fountain;* God is the author of life, and all its blessings flow from him. *In thy light shall we see light;* God is the uncreated source of light; when he shines upon the souls of his people, they see light. Light is here put for salvation in the widest sense.

10. *Know thee;* in such a manner as to trust in and obey thee.

4 *He deviseth mischief*ⁱ upon his bed:ⁱ he setteth himself in a way that is not good; he abhorreth not evil.ⁱ

5 *Thy mercy, O LORD, is in the heavens; and thy faithfulness reacheth unto the clouds.*

6 *Thy righteousness is like the great mountains;*^j thy judgments are a great deep;^k O LORD, thou preservest man and beast.

7 *How excellent*^l is thy loving-kindness. O God! therefore the children of men put their trust under the shadow of thy wings.

8 *They shall be abundantly satisfied*^m with the fatness of thy house;^m and thou shalt make them drink of the river of thy pleasures.^m

9 *For with thee is the fountain of life:*ⁿ in thy light shall we see light.^o

10 *Oh continue*^p thy loving-kindness unto them that know thee; and thy righteousness to the upright in heart.

11 *Let not the foot of pride come against me, and let not the hand of the wicked remove me.*

12 *There are the workers of iniquity fallen: they are cast down, and shall not be able to rise.*

PSALM XXXVII.

David persuadeth to patience and confidence in God, by the different estate of the godly and the wicked.

¶ A Psalm of David.

INTER not thyself because of evil-doers,^p neither be thou envious against the workers of iniquity.^q

^r Heb. *precious;* 1 Pet. 2:7. ^s Heb. *watered.* ^t Psa. 65:4. ^u Rev. 22:1, 17. ^v Jer. 2:13; John 4:10. ^w 2 Cor. 4:6. ^x Heb. *draw out at length.* ^y 1 Sam. 1:6; Prov. 24:19. ^z Psa. 73:3.

INSTRUCTIONS.

1. The conduct of wicked men shows the state of their hearts, and none are the friends of God who do not make it their great object habitually to obey him.

2. Wicked men live in constant self-flattery and self-delusion. Thus they keep themselves ignorant of their true character, and encourage themselves in a life of sin, till they perish without remedy.

3. When men neglect to do what they know to be right, they deliberately do what they know to be evil; and unless restrained by the grace of God, will grow worse and worse till they perish.

5. The glorious perfections of God infinitely surpass every thing in nature; and are a sure foundation of confidence to all who trust in him.

7. By the loving kindness of God many are led to trust in him, and thus to learn that in the keeping of his commands there is great reward. In his presence there is fulness of joy, and at his right hand there are pleasures for evermore.

PSALM XXXVII.

This psalm is throughout an expansion of the original promise of God to his covenant people, that, so long as they obeyed him, he would give them quiet possession and enjoyment of the promised land. Lev. 26:3-13; Dent. 28:1-11. But the earthly inheritance of Canaan foreshadowed a far higher and more spiritual inheritance; namely, the possession of God himself as the soul's everlasting portion. They who have God for their inheritance, inherit with him the earth and all things in it, in the sense that he will make all things work together for their present and everlasting welfare. Rom. 8:28; 1 Cor. 3:21-23; Rev. 21:7. In this high spiritual sense our Lord has interpreted the eleventh verse of this psalm. See Matt. 5:5.

1. *Because of evil-doers—workers of iniquity;* because they prosper in their sinful ways, ver. 7.

2 For they shall soon be cut down like the grass, and wither as the green herb.

3 Trust in the LORD, and do good; so shalt thou dwell in the land, and verily^a thou shalt be fed.

4 Delight thyself also in the LORD; and he shall give thee the desires of thy heart.^b

5 Commit thy way unto^c the LORD; trust also in him; and he shall bring it to pass.

6 And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.^d

7 Rest in^e the LORD, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

8 Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.

9 For evil-doers shall be cut off: but those that wait upon the LORD, they shall inherit the earth.

10 For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be.

11 But the meek shall inherit the earth;^f and shall delight themselves in the abundance of peace.

12 The wicked plotteth^g against the just, and gnasheth upon him with his teeth.

13 The LORD shall laugh at him: for he seeth that his day is coming.

14 The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation.^h

15 Their sword shall enter into their own heart, and their bows shall be broken.

16 A little that a righteous man hath is better than the riches of many wicked.ⁱ

17 For the arms of the wicked shall be broken:^j but the LORD upholdeth the righteous.

18 The LORD knoweth the days of the upright: and their inheritance shall be for ever.^k

19 They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied.

20 But the wicked shall perish, and the enemies of the LORD shall be as the fat^l of lambs: they shall consume; into smoke shall they consume away.

21 The wicked borroweth, and payeth not again: but the righteous showeth mercy, and giveth.

22 For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off.

23 The steps of a good man are ordered^m by the LORD: and he delighteth in his way.

24 Though he fall, he shall not be utterly cast down: for the LORD upholdeth him with his hand.ⁿ

25 I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.^o

26 He is ever^p merciful, and lendeth; and his seed is blessed.

27 Depart from evil, and do good; and dwell for evermore.

28 For the LORD loveth judgment, and forsaketh not his saints:^q they are preserved for ever;^r but the seed of the wicked shall be cut off.^m

29 The righteous shall inherit the land, and dwell therein for ever.

30 The mouth of the righteous speaketh wisdom,^s and his tongue talketh of judgment.

31 The law of his God is in his heart;^t none of his steps^v shall slide.

32 The wicked watcheth the righteous, and seeketh to slay him.

33 The LORD will not leave him in his hand,^u nor condemn him when he is judged.^l

34 Wait on the LORD,^w and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it.

35 I have seen the wicked in great power, and spreading himself like a green bay-tree.^x

36 Yet he passed away, and lo, he was not: yea, I sought him, but he could not be found.

37 Mark the perfect man, and behold the upright: for the end of that man is peace.^y

^a Heb. in truth, or stablesness. ^b Isa. 58:14. ^c Heb. Roll thy way upon; ^d Psal. 22:5. ^e Mic. 7:9. ^f Heb. Be silent to. ^g Prov. 20:22, Lam. 3:27, 28. ^h Matt. 5:5. ⁱ Or, practiseth. ^j Heb. the upright of usury. ^k Prov. 15:16. ^l Ezek. 30:21, etc. ^m 1 Pet. 1:3, 4. ⁿ Heb. preciousness. ^o Or, es-

ablished. ^p Prov. 16:9. ^q Mic. 7:8. ^r Isa. 33:16; Heb. 13:5, 6. ^s Heb. all the day. ^t Isa. 30:18. ^u 1 Pet. 4:5. ^v Isa. 14:20. ^w Matt. 12:47. ^x Dent. 6:6; Isa. 51:7. ^y Or, goings. ^z 2 Pet. 2:9. ^{aa} Rom. 8:1, 31. ^{ab} Eccl. 7:4. ^{ac} Job 3:3; Isa. 14:11-19. ^{ad} Prov. 14:32.

3. *Dwell in the land;* he supplied with all needed good. *Verily thou shalt be fed;* or, thou shalt feed on truth; that is, God's truth and faithfulness shall be thy support.

5. *He shall bring it to pass;* accomplish, in the best way, the most desirable ends for thy welfare.

6. *Bring forth thy righteousness—thy judgment;* shall vindicate thy character, and deliver thee from the oppression of the wicked, in the most open and public way.

9. *Wait upon the Lord;* in humble dependence on him, and diligent use of the means of his appointment. Ver. 34. *Shall inherit the earth;* for this, and verses 11, 22, 29, 34, see the introductory note.

13. *His day;* the summer's day of ruin.
15. *Enter into their own heart;* their efforts to destroy others shall ruin themselves.

18. *Their inheritance shall be for ever;* see introductory note.

20. *As the fat of lambs;* which is burned upon the altar and goes up in smoke. Others render, "As the glory of the pastures;" that is, as the grass, which withers and crumbles to dust under the summer's heat.

21. *The wicked borroweth—showeth mercy, and giveth;* to the righteous, who has the disposition to do good, God gives the means; from the wicked, who wants the disposition, he takes away the means also.

22. *Ham;* God.

26. *Merciful, and lendeth;* see note to ver. 21.

27. *Dwell for evermore;* in God's presence and under his protection. See introductory note.

31. *None of his steps shall slide;* he shall not fall into sin, and therefore not into calamity.

35. *A green bay-tree;* rather, as the margin, a tree growing in its native soil, and therefore vigorous and strong.

INSTRUCTIONS.

1. Uneasiness at the prosperity of others is rebellion against the providence of God, and a source of sin and misery to him who indulges it.

4. Delight in the character, will, and ways of God is a means of increasing excellence, usefulness, and enjoyment.

10. The prosperity of the wicked, however great, is of short continuance, and will soon come to a perpetual end.

16. The blessing of God as a portion is more valuable than the possession of all earthly good, and it will continue for ever.

25. Devotion to God is the best way to secure not only one's own good, but the good of his children and of his most distant posterity.

34. Perseverance in the path of duty will in due time be honored, and meet with an abundant reward.

38 But the transgressors shall be destroyed together: the end of the wicked shall be cut off.^a

39 But the salvation of the righteous is of the LORD: he is their strength in the time of trouble.

40 And the LORD shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him.^b

PSALM XXXVIII.

David imploreth God to take compassion on his pitiful case.

¶ A Psalm of David, to bring to remembrance.^c

OLORD, rebuke me not in thy wrath: neither chasten me in thy hot displeasure.

2 For thine arrows stick fast in me,^d and thy hand presseth me sore.

3 There is no soundness in my flesh because of thine anger; neither is there any rest^e in my bones because of my sin.^o

4 For mine iniquities are gone over my head:^f as a heavy burden they are too heavy for me.

5 My wounds stink and are corrupt because of my foolishness.^g

6 I am troubled;^h I am bowed down greatly; I go mourning all the day long.

7 For my loins are filled with a loathsome disease: and there is no soundness in my flesh.

8 I am feeble and sore broken: I have roared by reason of the disquietness of my heart.ⁱ

9 Lord, all my desire is before thee; and my groaning is not hid from thee.^j

10 My heart panteth, my strength faileth me: as for the light of mine eyes,^k it also is gone from^l me.

11 My lovers and my friends stand aloof from my side;^m and my kinsmenⁿ stand afar off.^o

12 They also that seek after my life lay snares for me: and they that seek my hurt speak mis-

chievous things, and imagine deceits all the day long.

13 But I, as a deaf man, heard not;^m and I was as a dumb man that openeth not his mouth.

14 Thus I was as a man that heareth not, and in whose mouth are no reproofs.

15 For in thee, O LORD, do I hope:ⁿ thou wilt hear.^o O LORD my God.

16 For I said, Hear me, lest otherwise they should rejoice over me: when my foot slippeth, they magnify themselves against me.

17 For I am ready to halt,^p and my sorrow is continually before me.

18 For I will declare mine iniquity; I will be sorry for my sin.^q

19 But mine enemies are lively, and they are increased:^r and they that hate me wrongfully are multiplied.

20 They also that render evil for good are mine adversaries; because I follow the thing that good is.

21 Forsake me not, O LORD: O my God, be not far from me.

22 Make haste to help me,^s O Lord my salvation.

PSALM XXXIX.

1 David's care for his thoughts. 4 He prayeth for a sense of the brevity and vanity of life, 7 for pardon, 10 and for deliverance from God's judgments.

¶ To the chief Musician, even to Jeduthun. A Psalm of David.

I SAID, I will take heed to my ways, that I sin not with my tongue:^a I will keep my mouth with a bridle,^b while the wicked is before me.^c

2 I was dumb with silence; I held my peace, even from good; and my sorrow was stirred.^d

3 My heart was hot within me; while I was mus- ing the fire burned: then spake I with my tongue,

16:10, etc.; Isa. 42:10, 20. ² Heb. *thee do I wait for*. ³ Or, answer. ⁴ Heb. *for halting*. ⁵ 2 Cor. 7:9, 10. ⁶ Heb. *being strong, are strong*. ⁷ Heb. *for my help*. ⁸ 1 Chr. 16:11. ⁹ Prov. 21:24; James 3:2, etc. ¹⁰ Heb. *a bridle, or muzzle for my mouth*. ¹¹ Col. 4:5. ¹² Heb. *troubled*.

9. God is perfectly acquainted with all the afflictions of his people, and lays no more upon them than he will enable them by his grace to bear and will overrule for their sanctification and salvation.

13. Silent and hearty submission to the will of God as manifested in his providence honors him, and prepares the way for deliverance from all evil and the enjoyment of great and everlasting good. The Lord Jesus Christ, who was brought as a lamb to the slaughter, opened not his mouth.

18. Penitence for sin, ingenuous confession of it, and hearty application to the blood of Christ for pardon, are essential to forgiveness with God, and to the experience of his salvation.

PSALM XXXIX.

1. *Keep my mouth;* be silent. *While the wicked is before me;* under the pressure of present suffering, the psalmist was greatly tempted to impatient complaints respecting God's dealings with him. See ver. 9-11. To guard against these, he resolved to impose upon himself entire silence in the presence of the wicked.

2. *Even from good;* from the fear of saying something wrong, he refrained from uttering any thing, even that which was right, and might have been profitable.

3. *While I was mus- ing;* in silence. The suppression of his feelings within his own bosom only made him more vehement, till he could no longer refrain, but spoke to God as in the following verses.

40. Trust in God through Christ is the grand means of peace and safety, and will secure eternal life.

PSALM XXXVIII.

Title, *to bring to remembrance*; to bring himself to remembrance before God by recounting to Him his sorrows, and pleading before Him His promises. David wrote this psalm under a great pressure of suffering, arising from the persecution of his enemies and the desertion of his friends. To this, in the opinion of some, was added a distressing disease; but others understand verses 3, 5, 7, 11, as a figurative description of the calamities brought upon him by the persecution of his enemies.

2. *Thine arrows;* the afflictions which God sent upon him.

5. *My wounds;* those made by the arrows of the Almighty, ver. 2.

11. *Sore;* more literally, stroke, the suffering which God had inflicted on him. While his enemies took advantage of his distresses, his friends kept at a distance from him.

13. *Heard not;* he was silent, as though he heard not. A description of meekness and patience.

16. *Slippeth;* falls into calamity. So also the words "to halt" in the following verse.

18. *Declare mine iniquity;* confess it.

INSTRUCTIONS.

3. The righteous view their sins as the cause of all their calamities, and however great their distresses, they feel that they suffer less than their iniquities deserve.

4 LORD, make me to know mine end, and the measure of my days, what it is: that I may know how frail I am.*

5 Behold, thou hast made my days as a handbreadth: and mine age is as nothing before thee:^a verily every man at his best state[†] is altogether vanity. Selah.

6 Surely every man walketh in a vain show:[‡] surely they are disquieted in vain: he heareth up riches, and knoweth not who shall gather them.[§]

7 And now, Lord, what wait I for? my hope is in thee.

8 Deliver me from all my transgressions: make me not the reproach of the foolish.

9 I was dumb, I opened not my mouth: because thou didst it.

10 Remove thy stroke away from me: I am consumed by the blow[¶] of thy hand.

11 When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth:[‡] surely every man is vanity. Selah.

12 Hear my prayer, O LORD, and give ear unto my cry; hold not thy peace at my tears: for I am a stranger with thee, and a sojourner, as all my fathers were.

13 Oh spare me, that I may recover strength, before I go hence, and be no more.

PSALM XL.

1 The benefit of confidence in God. 6 Obedience is the best sacrifice. 11 David's sense of evils exciteth him to prayer.

¶ To the chief Musician, A Psalm of David.

I WAITED^a patiently for the LORD; and he inclined unto me, and heard my cry.

2 He brought me up also out of a horrible pit,^b out of the miry clay, and set my feet upon a rock, and established my goings.

* Or, what time I have born. † Psa. 90:4, etc. ‡ Heb. settled. § Heb. an emaze. ¶ Eccl. 2:15, etc.; Luke 12:20, 21. † Heb. conflict. ‡ Heb. that which is to be desired in him to melt away. § Heb. In waiting I waited. ¶ Heb. a pit of noise. † Psa. 134. ‡ Psa. 125:5. § Job 9:10. ¶ Jer. 29:11

6. They; who seek this world as their chief good.
9. Thou didst it; his afflictions were sent by God.

11. Like a moth; as a moth destroys a garment, so health and beauty are consumed by the afflicting hand of God.

12. A stranger—a sojourner; one on a pilgrimage; passing quickly through this to the eternal world.

INSTRUCTIONS.

2. Great circumspection in conversation, especially in the presence of the wicked, is a duty; but neither fear nor favor should hinder us from speaking that which is good, or making known our wants and offering our requests in prayer and supplication to God.

6. Those who seek the world as their chief good, find that it leaves them when they most need support; while it may be the ruin of those who come after them.

12. As the continuance of man upon the earth is like a vapor which appeareth for a little time and then vanisheth away, his treasure should be laid up in heaven and his affections should be there; then, when absent from the body he will be present with the Lord, and the God whom he has served will be his inheritance and his portion for ever.

PSALM XL.

This psalm has its fulfilment in the sufferings and deliverances of all God's people; but more especially of those who are set over them, as was David, and thus act in their

3 And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the LORD.

4 Blessed is that man that maketh the LORD his trust, and respecteth not the proud,^c nor such as turn aside to lies.^d

5 Many, O LORD my God, are thy wonderful works which thou hast done,^e and thy thoughts which are to us-ward:^f they cannot be reckoned up in order unto thee:^g if I would declare and speak of them, they are more than can be numbered.

6 Sacrifice and offering thou didst not desire;^h mine ears hast thou opened:ⁱ burnt-offering and sin-offering hast thou not required.

7 Then said I, Lo, I come: in the volume of the book it is written of me,^j

8 I delight to do thy will, O my God:^k yea, thy law is within my heart.^l

9 I have preached righteousness in the great congregation:^m lo, I have not refrained my lips, O LORD, thou knowest.

10 I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy loving-kindness and thy truth from the great congregation.ⁿ

11 Withhold not thou thy tender mercies from me, O LORD: let thy loving-kindness and thy truth continually preserve me.^o

12 For innumerable evils have compassed me about:^p mine iniquities have taken hold upon me,^q so that I am not able to look up;^r they are more than the hairs of my head: therefore my heart faileth me.

13 Be pleased, O LORD, to deliver me: O LORD, make haste to help me.

14 Let them be ashamed and confounded together that seek after my soul to destroy it; let

† Or, none can order them unto thee. † Psa. 51:16; Heb. 10:1-10 † Heb. digged; Exod. 21:6. † Luke 21:14; John 5:39. † John 4:34. † Heb. in the midst of my bowels. † Luke 4:16-22. † Acts 20:20, 27. † Psa. 85:10. † Heb. 4:13. † Psa. 35:4, etc. † Luke 15:13, 14. † Heb. forsaken.

behalf. And since God has made our Lord Jesus Christ "head over all things to the church, which is his body," it is fulfilled in him in the highest sense, and is accordingly applied to him in the New Testament.

2. Horrible pit—miry clay; great difficulties and distresses.

3. A new song; for new deliverance. See it; his deliverance and subsequent blessings.

6. Sacrifice and offering; such external services as the law prescribed. Mine ears hast thou opened; to hearken to and obey the Father's will. See Exod. 21:6; Heb. 10:5.

7. Lo, I come; that is, to do thy will. These words apply in their highest sense to the Saviour.

9. Preached righteousness; declared divine truth to the people.

12. Mine iniquities have taken hold upon me; these words apply, in their proper sense, only to the chastisements which God inflicts upon his people for their sins. In the Lord Jesus they are fulfilled only in the sense that God laid upon him the iniquities of us all, so that, though guiltless, he suffered for us.

INSTRUCTIONS.

1. Those who continue to wait upon God by humble prayer and supplication, and in the diligent use of all the appointed means of grace, will find in the end that the Lord hears and answers, and does exceeding abundantly for them according to all their wants.

them be driven backward and put to shame that wish me evil.

15 Let them be desolate for a reward of their shame that say unto me, Aha, aha.

16 Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The LORD be magnified.

17 But I am poor and needy: yet the LORD thinketh upon me;^a thou art my help and my deliverer; make no tarrying, O my God.

PSALM XLI.

1 The blessedness of the man who careth for the poor. 4 David complaineth of his enemies' treachery. 10 He fleeth to God for succor.

^a To the chief Musician, A Psalm of David.

BLESSED is he that considereth the poor;^a the LORD will deliver him in time of trouble.[†]

2 The LORD will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not[‡] deliver him unto the will of his enemies.^c

3 The LORD will strengthen him upon the bed of languishing: thou wilt make[§] all his bed in his sickness.

4 I said, LORD, be merciful unto me:^d heal my soul; for I have sinned against thee.

5 Mine enemies speak evil of me, When shall he die, and his name perish?

6 And if he come to see me, he speaketh vanity:[†] his heart gathereth iniquity to itself; when he goeth abroad, he telleth it.

7 All that hate me whisper together against me: against me do they devise my hurt.[‡]

^a Ver. 5; 1 Peter 5:7. ^b Heb. weak, or sick. ^c Prov. 14:21; Heb. 6:10. ^d Heb. the day of evil. ^e Or. do not thou. ^f Psa. 37:32, 33. ^g Heb. turn. ^h Psa. 32:5. ⁱ Psa. 117:3; Hos. 6:1. ^j Prov. 26:21, 25. ^k Heb. evil to me. ^l Heb. A thing of Belial. ^m Heb. the man of my peace. ⁿ Heb. magnified.

3. The blessings which God bestows upon his people in answer to prayer, encourage many to pray and to put their trust in him.

8. External service is nothing in the sight of God, without obedience of heart to his revealed will.

12. The number and aggravations of our sins are such as would for ever shut us out from the favor of God, and prevent our ever seeking him, were it not for his mercy and grace in Christ Jesus.

17. The kind thoughts of God towards the poor and needy keep them from sinking into despair, lead them to hope for deliverance, and prepare them to magnify the riches of his grace in their salvation.

PSALM XLI.

This psalm is best explained upon the supposition that David wrote it when he was lying upon a bed of sickness, ver. 8. This encouraged his enemies to form mischievous plots against him, ver. 7; though at the same time they paid him hypocritical visits of pretended friendship, ver. 6.

1. Considereth: has compassion upon the poor, and assists them. David's own condition of distress and weakness seems to have been the occasion of this reflection.

3. Make all his bed; comfort and support him.

9. Mine own familiar friend; these words refer to the conduct of Amithophel towards David, but had their most perfect fulfillment in the treachery of Judas, and were applied to him by the Saviour himself. John 13:18.

10. May repute them; in these words David, and in David Christ, speaks as the head and representative of God's church. It is no private revenge which he desires, but the deliverance of God's people from their malicious foes, who in seeking his destruction seek theirs also.

8 An evil disease,[†] say they, cleaveth fast unto him; and now that he lieth he shall rise up no more.

9 Yea, mine own familiar friend,^{*} in whom I trusted, which did eat of my bread, hath lifted up[†] his heel against me.[‡]

10 But thou, O LORD, be merciful unto me, and raise me up, that I may requite them.

11 By this I know that thou favorest me, because mine enemies doth not triumph over me.

12 And as for me, thou upholdest me in mine integrity, and settest me before thy face for ever.

13 Blessed be the LORD God of Israel from everlasting, and to everlasting. Amen, and Amen.

PSALM XLII.

1 David's zeal to serve God in the temple. 5 He encourageth his soul to trust in God.

^a To the chief Musician, Maschil, for the sons[†] of Korah.

AS the hart panteth[§] after the water-brooks, so panteth my soul after thee, O God.

2 My soul thirsteth for God, for the living God:[†] when shall I come and appear before God?[‡]

3 My tears have been my meat day and night, while they continually say unto me, Where is thy God?

4 When I remember these things, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holy-day.[‡]

5 Why art thou cast down,[†] O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise him,^{*} for the help of his countenance.[†]

^a Job 19:19; John 8:18. ^b Or, A Psalm giving instruction to the sons, etc. ^c Heb. brayth. ^d Psa. 63:1, John 7:37. ^e Job 23:3. ^f Psa. 122:1. ^g Heb. bowed down. ^h Or, give thanks. ⁱ Or, his presence is salvation.

12. Settest me before thy face; makest me blessed in thy presence.

13. Amen, and Amen; this doxology marks the conclusion of the first of the five books, or rolls, into which the Psalms have been from ancient times divided. See introductory remarks to the book of Psalms.

INSTRUCTIONS.

1. Compassion to the poor and needy, and readiness to assist them for the Lord's sake and in imitation of his example, is an evidence of love to him and preparation for the reception of his mercies.

4. The pardon of sin and deliverance from its guilt and power are more to be desired than deliverance from temporal suffering, or the possession of all earthly good.

9. Confidence in creatures may be sadly disappointed; but trust in the Lord, and expectation of good from him in the keeping of his commands, will be fully realized and meet an abundant reward.

11. God's faithfulness to his covenant-people makes the destruction of their incorrigible enemies necessary and certain. Though they may triumph for a season, he will manifest his everlasting loving-kindness towards his church in their final overthrow.

PSALM XLII.

1. Hurt; deer.

2. Appear before God; in the place of his worship; from which the psalmist was manifestly exiled when he wrote this and the following psalm.

3. They; his unbelieving enemies.

5. Help of his countenance; to see the light of God's countenance is to enjoy his presence and favor; and that is salvation. Num. 6:25, 26; Psa. 4:6. The psalmist has

6 O my God, my soul is cast down within me;^a therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar.*

7 Deep calleth unto deep at the noise of thy water-spouts: all thy waves and thy billows are gone over me.^b

8 Yet the Lord will command his loving-kindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life.

9 I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy?

10 As with a sword^c in my bones, mine enemies reproach me; while they say daily unto me, Where is thy God?

11 Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God.

PSALM XLIII.

1 David, praying to be restored to the temple, promiseth to serve God joyfully. 5 He encourageth his soul to trust in God.

JUDGE me, O God, and plead my cause against an ungodly^d nation: Oh deliver me from the deceitful and unjust man.^e

2 For thou art the God of my strength: why dost thou cast me off? why go I mourning because of the oppression of the enemy?

3 Oh send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles.

4 Then will I go unto the altar of God, unto God my exceeding joy:^f yea, upon the harp will I praise thee, O God my God.

^a Psa. 77:3-10. ^b Or, the little hill; Psa. 133:3. ^c Psa. 85:7. ^d Or, killing. ^e Or, unmerciful. ^f Heb. a man of deceit and iniquity. ^g Heb. the goodness

reference to those manifestations of God's presence which he had enjoyed in the sanctuary. Psa. 63:2.

6. The Hermonites; the country north-east of Palestine. The hill Mizar; a little hill in the land of Hermon. Even if there, far away from mount Zion, he would still trust in God.

7. Thy water-spouts; the troubles with which David was afflicted.

9. Forgotten me; delayed to deliver me.

10. A sword in my bones; expressive of intense distress. 11. The health of my countenance; his deliverer, and restorer to health, prosperity, gladness, and joy.

INSTRUCTIONS.

1. Piety will lead those who have it to desire the presence and favor of God more than all earthly good.

2. A characteristic of true religion is strong attachment to the public worship of God. They who undervalue and neglect the sanctuary, are unlike the believers described in God's word.

5. The scriptural way of finding relief from anxiety of spirit, is to pray, and trust in God's promises.

9. Though God may long delay to answer the prayers of his people, or appear for their deliverance from trouble, they will not despair, but continue to call upon him, to hope in his mercy, and expect that in due time he will grant them complete and enduring relief.

PSALM XLIII.

This short psalm is entirely in the strain of the preceding, and seems to form a sort of supplement to it.

5 Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God: for I shall yet praise him, who is the health of my countenance, and my God.

PSALM XLIV.

1 The church, in memory of former favors, 7 complaineth of her present evils. 17 Professing her integrity, 24 she fervently prayeth for success.

^a To the chief Musician for the sons of Korah, Maschil.

WE have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old.

2 How thou didst drive out the heathen with thy hand, and plantedst them; how thou didst afflict the people, and cast them out.

3 For they got not the land in possession by their own sword, neither did their own arm save them:^d but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favor unto them.^e

4 Thou art my King, O God: command deliverances for Jacob.

5 Through thee will we push down our enemies: through thy name will we tread them under that rise up against us.

6 For I will not trust in my bow, neither shall my sword save me.^f

7 But thou hast saved us from our enemies, and hast put them to shame that hated us.^g

8 In God we boast all the day long, and praise thy name for ever. Selah.

9 But thou hast east off and put us to shame;^h and goest not forth with our armies.

10 Thou makest us to turn back from the enemy:ⁱ and they which hate us spoil for themselves.

^a Psa. 42:5, 11. ^b Josh. 24:12. ^c Deut. 4:37. ^d Hos. 1:7. ^e Psa. 132:18. ^f Psa. 74:1. ^g Lam. 3:31, 32. ^h Lev. 26:17. ⁱ Deut. 28:25, 64.

3. Thy holy hill; Zion. Thy tabernacles, the tabernacle which David pitched on Zion when he transferred the ark to that place. The plural "tabernacles" is elsewhere used, perhaps with reference to its various divisions into the court, the holy place, and the holy of holies. Psa. 84:1.

INSTRUCTIONS.

1. The piety or usefulness of any one, however great, will not in this world save him from trouble.

3. The greatest desire of a pious man is to be led in the path of truth and duty, and to enjoy the ordinances and favor of God. In these he rejoices more than in all earthly good.

5. In his greatest distresses the good man still trusts in God, and is supported by the hope that he shall in due time be delivered from all trouble, and prepared to praise and enjoy Him for ever.

PSALM XLIV.

This psalm is eminently national in its character, having been written in behalf of the suffering covenant people at a time when their enemies were triumphant over them. On the title, see the general introduction to the book of Psalms.

3. The land; the land of Canaan.

4. Jacob; the children of Israel.

5. Through thy name; through thy perfections. The name of God expresses the sum of his revealed attributes.

8. Boast; acknowledge thee as our only deliverer, and glory not in our strength, but in thine alone.

10. Spoil for themselves; for their own pleasure and aggrandizement.

11 Thou hast given us like sheep appointed for meat;* and hast scattered us among the heathen.

12 Thou sellest thy people for naught,^a and dost not increase *thy wealth* by their price.^a

13 Thou makest us a reproach to our neighbors, a scorn and a derision to them that are round about us.

14 Thou makest us a byword among the heathen, a shaking of the head among the people.^b

15 My confusion is continually before me, and the shame of my face hath covered me,

16 For the voice of him that reproacheth and blasphemeth; by reason of the enemy and avenger.^c

17 All this is come upon us;^d yet have we not forgotten thee, neither have we dealt falsely in thy covenant.

18 Our heart is not turned back,^e neither have our steps declined from thy way;

19 Though thou hast sore broken us in the place of dragons,^f and covered us with the shadow of death.^g

20 If we have forgotten the name of our God, or stretched out our hands to a strange god;^h

21 Shall not God search this out? for he knoweth the secrets of the heart.

22 Yea, for thy sake are we killed all the day long: we are counted as sheep for the slaughter.ⁱ

23 Awake, why sleepest thou, O Lord? arise, east us not off for ever!^j

24 Wherefore hidest thou thy face, and forgettest our affliction and our oppression?

25 For our soul is bowed down to the dust: our belly cleaveth unto the earth.

26 Arise for our help,^k and redeem us for thy mercies^l sake.

* Heb. *as sheep of meat*. † Heb. *without price*. ‡ Deut. 32:30. § Jer. 21:9. ¶ Ps. 2:2. † Dan. 9:13. ‡ Job 23:11, 12. § Ps. 119:157. † Or, *gangs*. ‡ Psa. 33:7. § Psa. 23:4. † Job 31:26-28. ‡ Rom. 8:36. † ver. 9. † Heb. *ahelp for us*. † Psa. 69:10, title. † Or, *of instruction*. † Heb. *boileth*.

11. *Byword*—*shaking of the head*; a subject of contempt. 17. *Not forgotten thee*; not apostatized from God.

19. *Place of dragons*; desolate place where wild animals dwell. The word here rendered "dragons" does not mean sea-monsters, which the Hebrew expresses by a different word. *Shadow of death*; great and dreadful darkness.

22. *Killed all the day long*; continually exposed to murderous persecution. These words, in which the ancient church expressed her bitter experience, are applied by the apostle Paul to the sufferings of Christians under the new dispensation.

23. *Why sleepest thou*; God is represented as sleeping when he allows the enemies of his people to prevail against them.

24. *Forgettest our affliction*; delayest to remove it.

INSTRUCTIONS.

1. The history of God's dealings with his people is full of instruction, and a knowledge of it should be communicated from parents to their children.

3. The mercies which men enjoy come not through their own power and goodness, but through the power and goodness of God.

9. In the discipline of his people, God sometimes forsakes them "for a small moment." Isa. 54:8, 9. Then their enemies triumph over them. But no evil can come upon them except by his permission, and for the purpose of purifying them from sin. By this discipline he prepares his visible earthly church for greater enlargement and strength in this world, and the true spiritual members of it for glory everlasting.

17. Whatever evils may come on the true people of God, they will not forsake his service.

21. All things are naked and open to the all-seeing eye of God, and the great concern of his people is to approve

PSALM XLV.

1 The majesty and grace of Christ's kingdom. 10 The duty of the church, and the benefits thereof.

¶ To the chief Musician upon Shoshammim,^a for the sons of Korah, Maschil,^b A Song of Ioves.

MY heart is inditing* a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer.

2 Thou art fairer than the children of men:^a grace is poured into thy lips:^b therefore God hath blessed thee for ever.

3 Gird thy sword upon thy thigh,^c O most mighty, with thy glory and thy majesty.

4 And in thy majesty ride prosperously,^d because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things.^e

5 Thine arrows are sharp in the heart of the king's enemies;^f whereby the people fall under thee.

6 Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre.^g

7 Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.^h

8 All thy garments smell of myrrh, and aloes, and cassia,ⁱ out of the ivory palaces, whereby they have made thee glad.

9 King's daughters were among thy honorable women:^j upon thy right hand did stand the queen in gold of Ophir.^k

10 Hearken, O daughter, and consider, and incline thine ear;^l forget also thine own people, and thy father's house;

or *subleth up*. † Song 5:9-15. † Luke 4:22. † Heb. 4:12; Rev. 1:16. † Heb. *prospere thou, ride thou*. † Rev. 6:2. † Psa. 63:5. † Psa. 93:2. † Heb. 1:8. † Or, *O God*. † 1 Kings 1:39, 40; Isa. 61:1. † Song 1:3. † Song 6:8. † 1 Kings 2:19. † Deut. 33:9; Matt. 10:37.

themselves to him; in their deepest troubles they feel that their help must come from him.

PSALM XLV.

The theme of this psalm is Jesus Christ the King of kings, and the espousal of his church to him. In the Old Testament, God is often represented as the husband of Zion, that is, of his church. Isa. 54:4-6; 62:4, 5. In like manner the New Testament church is called "the bride, the Lamb's wife," and she is "arrayed in fine linen, clean and white," for the day of her marriage. Eph. 5:23; Rev. 19:7, 8; 21:9. The espousal of the Saviour to his church is here represented under imagery borrowed from the marriage customs of eastern nations.

1. *Inditing*; meditating in preparation to speak. *The king*; Jesus Christ. *The pen of a ready writer*; the fulness of his feelings makes his tongue fervent and rapid in its utterance, like the pen of a ready writer.

2. *Grace is poured into thy lips*; he received the Holy Spirit without measure.

5. *The king's enemies*; the enemies of Christ. Compare Isa. 11:1; Rev. 19:21.

6. *O God*; this is applied by the Holy Spirit to Jesus Christ. Heb. 1:8, 9.

8. *Myrrh, and aloes, and cassia*; put for sweet odors generally. The aloes here spoken of are the *lign-aloes*, mentioned Num. 21:6; Prov. 7:17; Song 4:11. It is a species of fragrant wood.

9. *Gold of Ophir*; Ophir is here mentioned as emphatically the gold-land of the ancient Hebrews. For its situation see note to 1 Kings 9:28.

10. *Forget—thine own people*; be wholly devoted to Jesus Christ, and love him more than father, mother, or any earthly friend.

11 So shall the king greatly desire thy beauty:^a for he is thy Lord;^b and worship thou him.^c

12 And the daughter of Tyre shall be there with a gift;^d even the rich among the people shall entreat thy favor.^e

13 The king's daughter is all glorious within: her clothing is of wrought gold.^f

14 She shall be brought unto the king in raiment of needlework:^g the virgins her companions that follow her shall be brought unto thee.

15 With gladness and rejoicing shall they be brought;^h they shall enter into the king's palace.

16 Instead of thy fathers shall be thy children;ⁱ whom thou mayest make princes in all the earth.^j

17 I will make thy name to be remembered in all generations:^k therefore shall the people praise thee for ever and ever.

PSALM XLVI.

1 The confidence which the church hath in God. 8 An exhortation to behold the works of the Lord.

¶ To the chief Musician for¹ the sons of Korah, A Song¹ upon Alamoth.^m

GOD is our refuge and strength, a very present help in trouble.

2 Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea;ⁿ

^a Song 4:9, etc. ^b Isa. 54:5. ^c Psa. 95:6. ^d Isa. 23:18; Acts 21:3-6. ^e Heb. fare. ^f Isa. 60:3. ^g Isa. 61:10; Rev. 19:7, 8. ^h Song 1:4. ⁱ Isa. 35:10; Jude 24. ^j Psa. 22:30. ^k Rev. 1:6. ^l Mal. 1:11. ^m Or, of. ⁿ Psa.

1. *Thy beauty*; the holiness and spiritual beauty of his church.

12. *The daughter of Tyre*; that is, Tyre herself, represented as a princely female. The Tyrians were celebrated for their extensive commerce and great wealth. The general idea is, that the rich and mighty should contribute their offerings to Christ and his bride the church.

13. *The king's daughter*; Christ's redeemed and sanctified church. *Within*; within the king's palace. Her glorious apparel represents her spiritual beauty.

16. *Thy children*; the children of the King; the church of Christ is here, as elsewhere, represented as the mother of a numerous and honorable offspring.

INSTRUCTIONS.

1. The thoughts of true believers are very much occupied about Christ and his cause.

3. Since God has given to Christ all power in heaven and in earth, and made him "most mighty" in behalf of the church, they who love the prosperity of his kingdom shall see their utmost desires fulfilled.

6. Jesus Christ is God over all; he is so addressed by the Father, and his works prove him to be divine.

10. Those who would partake of Christ's salvation must love him supremely, and be ready, when called, to forsake all for his sake.

13. Divine grace changes the heart and makes it meet to be a habitation for God through his Spirit.

16. Death is continually removing the fathers from Christ's church; but the number and strength of Christ's spiritual offspring on earth shall be increased, till they shall inherit the world. In that happy day the righteous shall be "princes in all the earth."

PSALM XLVI.

The occasion of the present psalm seems to have been some remarkable triumph of God's people over their enemies; perhaps their deliverance from the Assyrian army in the days of Hezekiah. 2 Kings 19:35; Isa. 37:36. In it the church rises above all human trust to simple faith in

3 *Though* the waters thereof roar and be troubled, *though* the mountains shake with the swelling thereof. Selah.

4 *There is* a river, the streams whereof shall make glad the city of God,^a the holy place of the tabernacles of the Most High.^b

5 *God is* in the midst of her; she shall not be moved: God shall help her, and that right early.^c

6 The heathen raged, the kingdoms were moved; he uttered his voice, the earth melted.

7 The Lord of hosts is with us; the God of Jacob is our refuge.^d Selah.

8 Come, behold the works of the Lord, what desolations he hath made in the earth.

9 He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.^e

10 Be still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth.^f

11 The Lord of hosts is with us; the God of Jacob is our refuge. Selah.

PSALM XLVII.

The nations are exhorted cheerfully to entertain the kingdom of Christ.

¶ To the chief Musician, A Psalm for² the sons of Korah.

OH clap your hands, all ye people; shout unto God with the voice of triumph.

48, 66. ^m 1 Chr. 15: 20. ¹ Heb. heart of the sea. ⁿ Rev. 21:2, 3. ^o Ezek. 47:1-12. ^p Heb. when the morning approacheth; Exod. 11:31, 37; Psa. 30:5. ^q Heb. a high place for us. ^r Ezek. 39:9, 10. ^s Isa. 2:11, 17. ^t Or, of.

God's almighty power and unchangeable love. The two following psalms are in the same general strain.

Title, *upon Alamoth*; Alamoth, that is, *virgins*, probably denotes that the song was to be sung with treble voices.

1. *A very present help*; found by experience to be ever ready and all-powerful to help his people.

2. *Though the earth be removed*; the figures employed in this and the following verse denote violent commotions and changes of every kind, physical and political.

4. *A river*; the river of the water of life proceeding from God's throne. Ezek. 47:1; Rev. 22:1. This is the symbol of his life-giving presence and power. *The city of God*; Jerusalem, the place of God's special presence under the Mosaic economy. This city of God is now his true church.

5. *Right early*; in due season; when help is most needed.

6. *The earth melted*; showing its dependence on God, and that all things are entirely under his control.

9. *He maketh wars to cease*; by the destruction of the hostile forces. This is the final issue of all assaults upon his people; and while the conflict rages, he governs in the midst of it, and overrules it for his glory and their good.

10. *Be still*; desist from your vain assaults upon my people.

11. *Us*; the people of God.

INSTRUCTIONS.

1. Those who have God for their defender need fear no evil.

5. The presence and favor of God are at all times the security, support, and comfort of his people.

9. In the midst of wars and tumults, it is a consolation to God's people to know that the issues of them are in his hand, and that he will in the end make them subservient to their peace and prosperity.

10. One great design of God in all his dispensations is to manifest his true character, and make himself known to all people as the one only living and true Jehovah.

PSALM XLVII.

1. *All ye people*; that is, as the original word means, all ye

2 For the LORD most high *is* terrible; *he is* a great King over all the earth.

3 He shall subdue the people under us, and the nations under our feet.

4 He shall choose our inheritance for us, the excellency of Jacob whom he loved. Selah.

5 God is gone up with a shout,^a the LORD with the sound of a trumpet.

6 Sing praises to God, sing praises: sing praises unto our King; sing praises.

7 For God *is* the King of all the earth:^b sing ye praises with understanding.^c

8 God reigneth over the heathen: God sitteth upon the throne of his holiness.

9 The princes of the people are gathered together, *even* the people of^d the God of Abraham: for the shields of the earth *belong* unto God:^d he is greatly exalted.

PSALM XLVIII.

The ornaments and privileges of the church.

¶ A Song and Psalm for¹ the sons of Korah.

GREAT *is* the LORD, and greatly to be praised in the city of our God, *in* the mountain of his holiness.^e

2 Beautiful for situation, the joy of the whole

^a Psa. 6: 8-18, 33; Acts 1: 5-11. ^b Zech. 14: 9. ^c Or, every one that hath understanding. ^d 1 Cor. 14: 15; Col. 3: 16. ^e Or, The voluntary of the people are gathered unto the people of, etc.; 2 Cor. 8: 5. ^f Prov. 30: 5. ^g Or, of

nations. Here, as often elsewhere in the Psalms, the gentile nations are called upon to rejoice in God, in anticipation of their reception, through faith, into the church.

3. *Under us*; under his covenant people. The victories of ancient Israel over the surrounding heathen nations foreshadowed the spiritual subjection of the nations to the church through faith in Christ.

4. *Our inheritance*—the excellency of Jacob; designations of the goodly heritage which God conferred upon his ancient people.

5. *God is gone up*; from the conquest of his enemies to heaven. *A shout*—the sound of a trumpet; the signs of rejoicing.

7. *All the earth*; God is not a local deity, but a universal monarch.

8. *God reigneth over the heathen*; they will one day all be brought to acknowledge and adore him as their King.

9. *Gathered together*; to worship God and acknowledge him as their Lord. These are the princes of the heathen mentioned in the preceding verse. *The people of the God of Abraham*; who had become such by their submission to him. *The shields of the earth*; the same as the "princes of the people," Hosea 1: 8.

INSTRUCTIONS.

1. God is the joy of his people. In him they glory as their righteousness, wisdom, and strength.

4. The condition of each individual is chosen for him by God, and with it he should be content, and thus by his conduct say, Not my will, but thine be done.

6. Those who from the heart offer praises to God, glorify him. In this, the high and the low, the rich and the poor, persons of all descriptions may unite, and thus secure his approbation and blessing.

8. The prophets of the Old Testament foresaw and predicted the day when all heathen nations shall be brought to acknowledge and glorify God, and he shall be greatly exalted throughout the whole earth.

PSALM XLVIII.

1. The city of our God; Jerusalem.

earth, *is* mount Zion,^f on the sides of the north,^g the city of the great King.^h

3 God is known in her palaces for a refuge.

4 For lo, the kings were assembled,ⁱ they passed by together.

5 They saw *it*, and so they marvelled; they were troubled, and hasted away.

6 Fear took hold upon them there, and pain, as of a woman in travail.^j

7 Thou breakest the ships of Tarshish with an east wind.^k

8 As we have heard, so have we seen in the city of the LORD of hosts, in the city of our God: God will establish it for ever.^l Selah.

9 We have thought of thy loving-kindness, O God, in the midst of thy temple.

10 According to thy name,^m O God, so *is* thy praise unto the ends of the earth: thy right hand is full of righteousness.

11 Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.

12 Walk about Zion, and go round about her: tell the towers thereof.

13 Mark ye wellⁿ her bulwarks, consider^o her palaces; that ye may tell *it* to the generation following.

14 For this God is our God for ever and ever: he will be our guide, *even* unto death.ⁿ

^e Psa. 65: 4. ^f Isa. 50: 2; Lam. 2: 15. ^g Isa. 14: 13. ^h Matt. 5: 25. ⁱ 2 Sam. 10: 6-19. ^j Ezek. 13: 14-16. ^k Ezek. 27: 25. ^l Isa. 2: 2. ^m Josh. 7: 9; Psa. 113: 3. ⁿ Heb. Set your heart to. ^o Or, raise up. ^p Psa. 73: 24, 1-a 5-11.

2. *The joy of the whole earth*; as the seat of the true worship of Jehovah, which was appointed to extend itself over the whole earth. Isa. 2: 2-4. *Mount Zion, on the sides of the north*; "the sides of the north" seem to include not only the northern slope of the hill of Zion, but also Moriah, which lay to the north-east, and upon which the temple was built.

5. *They were troubled, and hasted away*; the enemies of Jerusalem that had come up against it, were scattered and dispersed.

7. *Thou breakest the ships of Tarshish*; a particular instance of God's power, to represent his universal sovereignty. *With an east wind*; compare Acts 27: 14.

8. *As we have heard, so have we seen*; the wonderful doings of God in past ages, of which we have heard, have been repeated before our eyes.

10. *So is thy praise*; or, so be thy praise. The name of God is the sum of his perfections, as manifested to men. With this the praises rendered to him by men ought to correspond.

11. *Thy judgments*; the retributions of God, especially with reference to his enemies.

12. *Tell the towers thereof*; count the towers of Jerusalem, that ye may see her impregnable strength.

INSTRUCTIONS.

2. The true spiritual Zion is the light and glory of the whole earth. God administers the government of the world for her good, and he will make her a blessing to all nations.

5. The enemies of God, in their assaults upon his people, bring ruin upon themselves. God is with those who love him, and they must prevail.

13. It is the privilege and duty of God's people, in each successive generation, to record his glorious interpositions in their behalf, for the comfort and encouragement of those who come after them.

14. God will never forsake those who trust in him, but will guide them by his counsel, and afterwards receive them to glory.

PSALM XLIX.

1 An earnest persuasion to build the faith of resurrection not on worldly power, but on God. 16 Worldly prosperity is not to be admired.

¶ To the chief Musician, A Psalm for the sons of Korah.

HEAR this, all ye people; give ear, all ye inhabitants of the world:

2 Both low and high, rich and poor, together.

3 My mouth shall speak of wisdom; and the meditation of my heart shall be of understanding.

4 I will incline mine ear to a parable: I will open my dark saying upon the harp.

5 Wherefore should I fear in the days of evil,^a when the iniquity of my heels shall compass me about?^b

6 They that trust in their wealth, and boast themselves in the multitude of their riches;

7 None of them can by any means redeem his brother, nor give to God a ransom for him:^c

8 (For the redemption of their soul is precious, and it ceaseth for ever:)

9 That he should still live for ever, and not see corruption.^d

10 For he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others.^e

11 Their inward thought is, that their houses shall continue for ever, and their dwelling-places to all generations;† they call their lands after their own names.^f

12 Nevertheless man being in honor abideth not:‡ he is like the beasts that perish.

13 This their way is their folly: yet their posterity approve their sayings.^g Selah.

^a Or, of. a Rom. 9:33, 34 b Hos. 7:2. c Job 36:15. d Acts 13:33-37. e Eccl. 2:16-21. f Heb. generation and generation. † 2 Sam. 1:18. ‡ Psa. 39:5. † Heb. delight in their mouth. b Dan. 7:24; Rev. 2:26, 27. † Or, strength. † Or, the grave being a habitation to every one of them. ¶ Heb.

PSALM XLIX.

The theme of this psalm is the vanity of all earthly honors and possessions, in contrast with the righteous man's portion, which is everlasting life, honor, and blessing in God's presence.

3. *Wisdom*; that course which it is proper for frail man to pursue.

4. *Incline mine ear*; in the attitude of earnest attention, as I sing my song with the accompaniment of the harp. The psalmist receives from God the instructions which he communicates to others, and he, as well as his hearers, must reverently attend to them. *A parable—dark saying*; here used of instruction communicated in a figurative and sententious style.

5. *The iniquity of my heels*; his past offences; but some render the words, the iniquity of my oppressors, who followed him with their persecutions.

7. *Redeem his brother*; save him from the grave.

8. *Redemption of their soul*; preservation of their life. *Precious*; it exceeds all price which men can pay for it. This is true alike of the redemption of the natural life and of the immortal spirit.

12. *Abideth not*; he must soon die.

13. *Approve their sayings*; imitate their example.

14. *The morning*; soon, in the morning of the resurrection.

15. *God will redeem my soul from the power of the grave*; he will preserve the lives of his saints from dangers of every kind until their appointed time comes; and will finally raise them from the dead, and receive them, soul and body, to himself.

19. *They shall never see light*; the wicked have all their good things in this life.

14 Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning;^b and their beauty^c shall consume in the grave from their dwelling.^d

15 But God will redeem my soul from the power^e of the grave:† for he shall receive me. Selah.

16 Be not thou afraid when one is made rich, when the glory of his house is increased;

17 For when he dieth he shall carry nothing away:‡ his glory shall not descend after him.

18 Though while he lived† he blessed his soul: and men will praise thee, when thou doest well to thyself:

19 He shall go^g to the generation of his fathers; they shall never see light.

20 Man that is in honor, and understandeth not, is like the beasts that perish.^h

PSALM L.

1 The majesty of God in the church. 5 His order to gather his saints. 7 The pleasure of God is not in ceremonies, 14 but in sincerity of obedience.

¶ A Psalm of Asaph.

THE mighty God,^k even the LORD, hath spoken, and called the earth from the rising of the sun unto the going down thereof.

2 Out of Zion, the perfection of beauty, God hath shined.^l

3 Our God shall come,^m and shall not keep silence: a fire shall devour before him,ⁿ and it shall be very tempestuous round about him.

4 He shall call to the heavens from above, and to the earth, that he may judge his people.

hand. * Or, hell. † Luke 12:20. ‡ Heb. in his life. † Heb. the soul shall go. ‡ Eccl. 3:15, 19. † Or, for. † Isa. 9:3. † Psa. 68:21. † Rev. 22:30. † Dan. 7:10.

20. *Understandeth not*; understandeth not his duty as a rational being, mortal and yet immortal.

INSTRUCTIONS.

1. That wisdom which is from above, and that understanding which consists in the fear of the Lord, are equally essential to all classes of people.

5. They that fear God and trust him for what they need, have no reason to fear any one else.

8. No earthly treasures, however costly and abundant, can save the possessor or his friends from the stroke of death.

13. Multitudes imitate the folly and wickedness of those who have gone before them, in living for earth, and not for heaven.

16. No one should be fearful or envious at the prosperity and wealth of others, for they will soon die, and go hence as destitute as if they had lived in poverty.

18. Those who live only to gratify their appetites and passions, sink themselves in infamy; men may applaud, but God will condemn them.

PSALM L.

In this psalm God is represented as coming forth in majesty and glory from his dwelling-place in mount Zion, and summoning his covenant people to judgment for their hypocrisy and wickedness.

2. *The perfection of beauty*; Zion, as the royal abode of Jehovah, was to the pious Israelite the sum of all excellence and beauty. Psa. 48:2.

3. *Shall come*; from Zion to judge his people.

4. *Call to the heavens—to the earth*; to heaven and earth with all their inhabitants, to be present as witnesses.

5 Gather my saints together unto me;^a those that have made a covenant with me by sacrifice.^b

6 And the heavens shall declare his righteousness: for God is judge himself.^c Selah.

7 Hear,^d O my people, and I will speak; O Israel, and I will testify against thee: I am God, even thy God.

8 I will not reprove thee for thy sacrifices or thy burnt-offerings, to have been continually before me.

9 I will take no bullock out of thy house, nor he-goats out of thy folds:^e

10 For every beast of the forest is mine, and the cattle upon a thousand hills.

11 I know all the fowls of the mountains; and the wild beasts of the field are mine.

12 If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof.

13 Will I eat the flesh of bulls, or drink the blood of goats?

14 Offer unto God thanksgiving; and pay thy vows unto the Most High.

15 And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.^f

16 But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth?^g

17 Seeing thou hast instruction, and castest my words behind thee.^h

18 When thou sawest a thief, then thou consentedst with him, and hast been partakerⁱ with adulterers.

19 Thou givest^j thy mouth to evil, and thy tongue frameth deceit.

20 Thou sittest and speakest against thy brother; thou slanderest thine own mother's son.

21 These things hast thou done, and I kept silence;^k thou thoughtest that I was altogether such a one as thyself: but I will reprove thee, and set thee a token before thine eyes.

¹ Matt. 21:31. ² Heb. 12:21. ³ Rev. 20:12. ⁴ Mic. 6:1-8. ⁵ Acts 17:25; Heb. 10:1, 6. ⁶ Heb. with me. ⁷ Ps. 107:6, etc. ⁸ ⁹ ¹⁰ ¹¹ ¹² John 1:21. ¹³ Prov. 5:12, 13. ¹⁴ Heb. thy portion was. ¹⁵ Heb. sendest. ¹⁶ Ecol. 8:11, 12; Rom. 2:1; 2 Pet. 3:9. ¹⁷ Ps. 9:17. ¹⁸ 1 Pet. 2:9. ¹⁹ Heb. drispath his way.

5. *My saints*; my visible, professed worshippers. Israel, as the peculiar people of God, and consecrated to his service, is called "a holy nation," Exod. 19:6. *By sacrifice*; the national covenant with Israel was originally ratified by sacrifices and the sprinkling of blood, Exod. 24:5-8; and the stated sacrifices appointed under the law, may be regarded as a perpetual renewing of this covenant.

6. *His righteousness*; the correctness of his decisions.

9. *I will take no bullock*; God does not require sacrifices, or any other services which men can render, for his own sake, "as though he needed any thing," nor will he accept them unless offered in faith and love. Acts 17:25.

14. *Thanksgiving*; a spiritual service; not that thanksgiving should be substituted for sacrifice, but that these should be an expression of thanksgiving.

16. *The wicked*; the open violators of God's law.

21. *Such a one as thyself*; one who would connive at wickedness, and suffer it to go unpunished.

22. *Tear you in pieces*; suddenly and utterly destroy you.

23. *Offer up praise*; offers sacrifices of thanksgiving. See ver. 14. *Conversation*; conduct and life.

INSTRUCTIONS.

3. A day is coming when all shall discern between him that serveth God in truth, and him that serveth him not.

8. External service merely, without the heart being engaged, will be of no avail in the sight of God.

22 Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver.¹

23 Whoso offereth praise glorifieth me:^k and to him that ordereth his conversation^l aright will I show the salvation of God.¹

PSALM LI.

1 David prayeth for remission of sins, whereof he maketh a deep confession. 6 He prayeth for sanctification. 16 God delighteth not in sacrifice, but in sincerity. 18 He prayeth for the church.

• To the chief Musician, A Psalm of David, when Nathan the prophet came unto him, after he had gone in to Bath-sheba.

I HAVE mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies blot out my transgressions.^o

2 Wash me thoroughly from mine iniquity, and cleanse me from my sin.^p

3 For I acknowledge my transgressions:^q and my sin is ever before me.

4 Against thee,^r thee only, have I sinned and done this evil in thy sight:^s that thou mightest be justified when thou speakest, and be clear when thou judgest.

5 Behold, I was shapen in iniquity; and in sin did my mother conceive^t me.¹

6 Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom.

7 Purge me with hyssop, and I shall be clean;^u wash me, and I shall be whiter than snow.^v

8 Make me to hear joy and gladness, that the bones which thou hast broken may rejoice.^w

9 Hide thy face from my sins, and blot out all mine iniquities.

10 Create in me a clean heart, O God;^x and renew a right^y spirit within me.

11 Cast me not away from thy presence; and take not thy Holy Spirit from me.^z

¹ Phil. 1:27. ² 2 Sam. 12:1, etc. ³ 2 Sam. 11:2, 1. ⁴ Isa. 41:25; 41:22; Acts 3:19. ⁵ Rev. 1:5. ⁶ 2 Sam. 12:13. ⁷ 2 Sam. 12:13. ⁸ Luke 15:21. ⁹ Heb. warm. ¹⁰ Eph. 2:3. ¹¹ Lev. 14:9-19; Num. 19:18. ¹² Heb. 9:19. ¹³ Isa. 1:18. ¹⁴ Matt. 5:4. ¹⁵ Jer. 16:17. ¹⁶ Acts 15:9. ¹⁷ Or, constant. ¹⁸ Luke 11:13.

15. Humble, believing, affectionate prayer will always be heard, and in God's own way and time be abundantly answered.

16. God will not accept any service at the hand of the habitual violators of his law.

22. God often waits upon sinners with much long-suffering, but will finally call them to account, and punish them according to their deserts.

23. Without an upright life, all professions of godliness, and all claims to true religion and salvation are vain. Matt. 7:15-23; James 1:26; 1 John 3:7.

PSALM LI.

1. *My transgressions*; especially his sins in the matter of Uriah, with which he was charged by the prophet Nathan, and of which he was now deeply sensible.

4. *Against thee, thee only*; his sin was principally, or especially against God, and most aggravated against his sight. *Be justified—and be clear when thou judgest*; clear from all wrong in condemning him.

6. *Truth in the inward parts*; purity, sincerity, and uprightness of soul.

7. *Hyssop*; a plant or shrub used in external cleansing, an emblem of internal purity.

8. *The bones which thou hast broken*; that the distresses brought upon him might be removed.

12 Restore unto me the joy of thy salvation; and uphold me with thy free Spirit.^a

13 Then will I teach transgressors thy ways;^b and sinners shall be converted unto thee.

14 Deliver me from bloodguiltiness,^c O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness.^c

15 O Lord, open thou my lips; and my mouth shall show forth thy praise.

16 For thou desirest not sacrifice: else would I give it: thou delightest not in burnt-offering.^d

17 The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.^e

18 Do good in thy god pleasure unto Zion: build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifices of righteousness,^f with burnt-offering and whole burnt-offering: then shall they offer bullocks upon thine altar.

PSALM LII.

1 David, condemning the spitefulness of Doeg, prophesieth his destruction. 6 The righteous shall rejoice at it. 5 David, upon his confidence in God's mercy, giveth thanks.

¶ To the chief Musician, Maschil, A Psalm of David, when Doeg the Edomite came and told Saul,^a and said unto him, David is come to the house of Ahimelech.

WHY boastest thou thyself in mischief, O mighty man? the goodness of God endureth continually.¹

2 Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully.

3 Thou lovest evil more than good; and lying rather than to speak righteousness.² Selah.

4 Thou lovest all devouring words, O thou deceitful tongue.

12. The joy of thy salvation; which he had lost by his sin. Uphold me; without this he would again fall into his sins.

14. Bloodguiltiness; in procuring the death of Uriah.

17. The sacrifices of God; the offerings which are pleasing to him and which he will accept.

18. Zion; the church of God.

19. Sacrifices of righteousness; such as God requires.

INSTRUCTIONS.

1. All the hope of the true penitent is in the free mercy and rich grace of God, and these form his only plea before him.

4. However greedily any one injures his fellow-men by his sins, their chief guilt is in being committed against God.

7. Purification from sin is the work of the Holy Spirit, and to him the believer looks for this inestimable blessing.

11. Without the constant aid of the Holy Spirit, even the most eminent believers will be in constant danger of falling into the most aggravated sins.

13. It is only when we have the joy of God's salvation in our own hearts, that we are qualified to guide sinners to repentance. The believer desires God's presence and the light of his countenance, not for his own sake alone, but for the sake of his fellow-men.

15. For a heart to praise God men are dependent on him, and they should continually look up to him for this inestimable blessing.

18. The sincere penitent desires spiritual blessings not only for himself but for others, especially for the people of God in every part of the world.

5 God shall likewise destroy thee^a for ever,^b he shall take thee away, and pluck thee out of thy dwelling-place, and root thee out of the land of the living.¹ Selah.

6 The righteous also shall see, and fear, and shall laugh at him:

7 Lo, this is the man that made not God his strength; but trusted in the abundance of his riches,² and strengthened himself in his wickedness.³

8 But I am like a green olive-tree in the house of God:⁴ I trust in the mercy of God for ever and ever.

9 I will praise thee for ever, because thou hast done it: and I will wait on thy name;⁵ for it is good before thy saints.⁶

PSALM LIII.

1 David describeth the corruption of a natural man. 4 He convinceth the wicked by the light of their own conscience. 6 He gloryeth in the salvation of God.

¶ To the chief Musician upon Mahalath, Maschil, A Psalm of David.

THE fool hath said in his heart, There is no God.^a Corrupt are they,^b and have done abominable iniquity:^c there is none that doeth good.

2 God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God.^d

3 Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no, not one.

4 Have the workers of iniquity no knowledge? who eat up my people as they eat bread: they have not called upon God.

5 There were they in great fear,^e where no fear was:^f for God hath scattered the bones of him

¹ Prov. 2:22. ² 1 Tim. 6:17. ³ Or, substance. ⁴ Psal. 1:3; 92:12. ⁵ Lam. 3:25, 26. ⁶ Psal. 73:28. ^a Psal. 14:1. ^b Gen. 6:5, 12. ^c Eph. 5:12. ^d Psal. 11:4. ^e Heb. they feared a fear. ^f Prov. 28:1.

PSALM LII.

Title, when Doeg the Edomite came; see the narrative in 1 Sam. 21:1-7; 22:9-23.

1. Mighty man; Doeg the Edomite. Endureth continually; as much as to say, it will protect me from thy mischievous designs.

2. Like a sharp razor; wounding deep and suddenly.

4. Devouring words; words that injure and destroy. They occasioned the death of all Ahimelech's house, with the exception of Abiathar.

6. Fear; fear to sin. Laugh at him; rejoice at his ruin.

8. Like a green olive-tree; prosperous and flourishing.

9. I will wait on thy name; adore God for the manifestations of his character, and expect from him all needed good.

INSTRUCTIONS.

1. To boast in iniquity is the way to perdition.

5. Slander and calumny are exceedingly heinous in God's sight. He will sooner or later destroy all who practise them; and will permit his servants to rejoice in his righteous judgments.

7. Ungodly men who trust in their power and wealth, will have speedy and sore disappointment.

8. The righteous, who put their trust in God, will never be disappointed; they shall be like trees planted by the waters, ever green and fruitful.

PSALM LIII.

This psalm is, for substance, the same as Psalm 14. See the notes on that psalm.

5. Where no fear was; no external cause of fear.

that encampeth *against* thee: thou hast put *them* to shame, because God hath despised them.^a

6 Oh that the salvation of Israel *were come*^b out of Zion! When God bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.^b

PSALM LIV.

1 David, complaining of the Ziphim, prayeth for salvation. 4 Upon his confidence in God's help he promiseth sacrifice.

^a To the chief Musician on Neginoth, Maschil, *A Psalm of David*, when the Ziphim came and said to Saul, Doth not David hide himself with us?^c

SAVE me, O God, by thy name, and judge me by thy strength.

2 Hear my prayer, O God; give ear to the words of my mouth.

3 For strangers are risen up against me, and oppressors seek after my soul:^d they have not set God before them. Selah.

4 Behold, God *is* my helper: the Lord *is* with them that uphold my soul.^e

5 He shall reward evil unto mine enemies:^f cut them off in thy truth.

6 I will freely sacrifice unto thee: I will praise thy name, O LORD: for *it is* good.

7 For he hath delivered me out of all trouble:^g and mine eye hath seen *his desire* upon mine enemies.

PSALM LV.

1 David in his prayer complaineth of his fearful case. 9 He prayeth against his enemies, of whose wickedness and treachery he complaineth. 16 He comforteth himself in God's preservation of him, and confusion of his enemies.

^a To the chief Musician on Neginoth, Maschil, *A Psalm of David*.

GIVE ear to my prayer, O God; and hide not thyself from my supplication.

^a Jer. 6:30. ^b Heb. Who will give salvation, etc. ^c Ps. 129:1-3. ^d 1 Sam. 24:19. ^e Ps. 35:1. ^f Ps. 118:7. ^g Heb. those that observe me; Ps. 5:2. ^h 1 Sam. 29:24. ⁱ 2 Sam. 16:7, 8. ^j Ps. 116:3. ^k Heb. covered. ^l Jer. 6:7.

6. Bringeth back the captivity of his people; delivers them from trouble, and bestows upon them prosperity.

INSTRUCTIONS.

1. Those who say, There is no God, even in their hearts, are dupes of their own wickedness and folly.

2. None naturally seek after God, nor will any ever do it without the influences of his grace.

5. God can fill the wicked with trembling and consternation in the absence of all external appearances of danger; and in the end, more and greater evils than they feared will come upon them.

6. Let the righteous wait patiently upon God, and their highest expectations will be more than realized.

PSALM LIV.

Title, when the Ziphim came; the Ziphim are the same as the Ziphites, 1 Sam. 23:19.

1. *By thy name*; by thy glorious perfections; for these, as manifested to men, constitute God's name.

3. *Strangers*; the Ziphites, as having the spirit of strangers, that is, foreign enemies; unless the reference be to foreigners in the service of Saul, such as Doeg the Edomite, who were among the foremost in persecuting David.

4. *Them that uphold my soul*; those in Israel who adhered to the cause of David.

INSTRUCTIONS.

2. Prayer is the refuge of God's people. In every time

2 Attend unto me, and hear me: I mourn in my complaint, and make a noise;

3 Because of the voice of the enemy, because of the oppression of the wicked; for they cast iniquity upon me,^a and in wrath they hate me.

4 My heart is sore pained within me: and the terrors of death are fallen upon me.^b

5 Fearfulness and trembling are come upon me, and horror hath overwhelmed^c me.

6 And I said, Oh that I had wings like a dove! for then would I fly away, and be at rest.

7 Lo, then would I wander far off, and remain in the wilderness. Selah.

8 I would hasten my escape from the windy storm and tempest.

9 Destroy, O Lord, and divide their tongues: for I have seen violence and strife in the city.^d

10 Day and night they go about it upon the walls thereof: mischief also and sorrow are in the midst of it.

11 Wickedness is in the midst thereof: deceit and guile depart not from her streets.

12 For *it was* not an enemy that reproached me; when I could have borne *it*: neither was *it* he that hated me that did magnify himself against me; then I would have hid myself from him:

13 But *it was* thou, a man mine equal,^e my guide, and mine acquaintance.^f

14 We took sweet counsel^g together, and walked unto the house of God in company.^h

15 Let death seize upon them, and let them go down quick into hell;ⁱ for wickedness is in their dwellings, and among them.

16 As for me, I will call upon God;^j and the LORD shall save me.

17 Evening, and morning, and at noon, will I pray, and cry aloud:^k and he shall hear my voice.

18 He hath delivered my soul in peace from the

^a Ps. 41:9. ^b Heb. according to my rank. ^c 2 Sam. 15:12. ^d Heb. Who slewed counsel. ^e Ps. 42:1. ^f Or, the grate. ^g Num. 16:30-32. ^h Ps. 73:25. ⁱ Dan. 6:10. Acts 3:1.

of trouble they look to him, and find him to be a very present and all sufficient helper.

5. The enemies of God are destined to destruction, while his people will behold and acquiesce in his judgments.

PSALM LV.

This psalm probably refers to the rebellion of Absalom.

3. *Cast iniquity upon me*; overwhelm me with their wickedness.

5. *Horror hath overwhelmed me*; his horror was in view of the plans devised by enemies for his destruction; but it was aggravated by the consciousness of his own sinfulness.

8. *Windy storm and tempest*; the trouble which surrounded him.

9. *Divide their tongues*; distract their counsels. This was strikingly fulfilled in the case of Ahithophel's counsel. *The city*; Jerusalem.

10. *They go about it upon the walls*; violence and strife are, as it were, the watchmen of the city night and day.

12. *An enemy*; that is, open and avowed. *Then I would have hid myself from him*; guarded myself against his assaults.

13. *Thou, a man mine equal*; Ahithophel. *My guide*; or, my friend, as the original word is elsewhere rendered. Prov. 16:28; 17:9.

14. *In company*; with the festive throng.

15. *Go down quick into hell*; go down alive into the place of the dead, like Korah and his company. Num. 16:33.

battle that was against me: for there were many with me.^a

19 God shall hear, and afflict them, even he that abideth of old. Selah. Because they have no changes, therefore they^b fear not God.^b

20 He hath put forth his hands against such as be at peace with him: he hath broken^c his covenant.

21 *The words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords.*

22 Cast thy burden^d upon the Lord, and he shall sustain thee;^e he shall never suffer the righteous to be moved.^d

23 But thou, O God, shalt bring them down into the pit of destruction: bloody and deceitful men^f shall not live out half^g their days;^e but I will trust in thee.

PSALM LVI.

1 David, praying to God in confidence of his word, complaineth of his enemies.

1 He professeth his confidence in God's word, and promiseth to praise him.

2 To the chief Musician upon Jonath-elem-rechokim, Mich-tam of David,^h when the Philistines took him in Gath.ⁱ

BE merciful unto me, O God, for man would swallow me up:^k he fighting daily oppresseth me.

2 Mine enemies^l would daily swallow me up: for they be many that fight against me, O thou Most High.

3 What time I am afraid, I will trust in thee.^h

4 In God I will praise his word, in God I have put my trust; I will not fear what flesh can do unto me.^j

5 Every day they wrest my words:^j all their thoughts are against me for evil.

6 They gather themselves together, they hide

^a 2 Chron. 32. 7, 8. ^b 1 John 3. 1. ^c Or, With whom also there be no changes, get they. ^d Psa. 73. 5, etc. ^e Heb. profound. ^f Or, soft. ^g Matt. 6. 23, 26. ^h 1 Pet. 5. 7. ⁱ Psa. 137. 3. ^j Heb. men of blood and deceit. ^k Heb. halve. ^l Prov. 10. 27. ^m Or, A golden Psalm of David; Psa. 16. title. ⁿ 1 Sam.

20. *He*; the wicked man spoken of, verse 13.
22. *Cast thy burden upon the Lord*; depend entirely on him for all needed good.

23. *Half their days*; half the natural term of life: a prophecy of the premature death of David's enemies.

INSTRUCTIONS.

4. A conviction of sin as the cause of all our trouble fills the soul with anguish which is more distressing than any external trials.

5. It is the lot of those whom God appoints to eminent stations in his church to endure great suffering in her behalf, both from inward conflicts and outward opposition.

9. The hearts of the wicked, as well as the righteous, are in the hands of God, and he can at any time divide their counsels and bring their projects to naught.

12. The defection of former friends is harder to bear than the opposition of those who have been open enemies.

17. Regularity and constancy in prayer are essential to peace of conscience, and that joy in the Holy Ghost which is a safeguard and support in trouble.

22. Dependence on God will keep the soul in peace; when the wicked are cut off, the righteous will stand unmoved.

PSALM LVI.

Title, *Jonath-elem-rechokim*; "the dumb dove of distant ones," most probably an enigmatical designation of David,

themselves, they mark my steps,^k when they wait for my soul.

7 Shall they escape by iniquity?^l in *thine* anger cast down the people, O God.

8 Thou tollest my wanderings: put thou my tears into thy bottle: *are they* not in thy book?^m

9 When I cry unto thee, then shall mine enemies turn back: this I know; for God is for me.ⁿ

10 In God will I praise his word: in the Lord will I praise his word.

11 In God have I put my trust: I will not be afraid what man can do unto me.

12 Thy vows are upon me, O God: I will render praises unto thee.

13 For thou hast delivered my soul from death: *wilt not thou deliver* my feet from falling, that I may walk before God in the light of the living?

PSALM LVII.

1 David in prayer fleeing unto God complaineth of his dangerous case.

7 He encourageth himself to praise God.

8 To the chief Musician, Al-taschith, Michtam^o of David, when he fled from Saut in the cave.^p

BE merciful unto me, O God, be merciful unto me, for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast.^q

2 I will cry unto God most high; unto God that performeth *all things* for me.

3 He shall send from heaven, and save me from the reproach of^r him that would swallow me up. Selah. God shall send forth his mercy and his truth.

4 My soul is among lions: and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword.^s

21. 11. 29. 1. ^t Hos. 8. 8. ^u Heb. observers. ^v 1 Sam. 20. 6. ^w Luke 12. 4, 5. ^x Luke 11. 54. ^y Psa. 97. 32. ^z 1 Cor. 13. 8. ^{aa} Mal. 2. 16. ^{ab} Rom. 8. 31. ^{ac} Or, Destroy not. ^{ad} A golden Psalm. ^{ae} 1 Sam. 22. 1; Psa. 142. title. ^{af} Psa. 63. 7. ^{ag} Or, he reproacheth. ^{ah} Psa. 52. 2.

as an innocent, defenceless man, in the hands of distant ones, that is, foreigners.

4. *In God*; by God's mercy and gracious assistance. *His word*; his word of promise, as fulfilled to me in my preservation in the midst of enemies.

5. *Wrest*; pervert.

8. *Toldest*; numberest. *Into thy bottle—in thy book*; the meaning is, Carefully treasure them up in thy memory.

12. *Thy vows are upon me*; the psalmist here anticipates his approaching deliverance, and promises to render to God the thank-offerings which he has vowed.

INSTRUCTIONS.

1. The only hope for man in trouble is in the mercy of God; to this his people look, and on it they depend for all they need.

3. Trust in God is the grand support in adversity, and is one of the things which distinguish the righteous from the wicked.

8. The various removals of the people of God are all ordered by him, and he never forgets their sufferings for his sake, but will give a gracious and an abundant reward.

11. Confidence in God is a safeguard against the fear of man.

PSALM LVII.

4. *Lions*; fierce and cruel men who sought to destroy him. *Set on fire*; inflamed by their passions, and inflaming others. *Spears and arrows*; instruments of destruction.

5 Be thou exalted, O God, above the heavens; let thy glory be above all the earth.

6 They have prepared a net for my steps;^a my soul is bowed down; they have digged a pit before me, into the midst whereof they are fallen themselves. Selah.

7 My heart is fixed,^b O God, my heart is fixed; I will sing and give praise.

8 Awake up, my glory; awake, psaltery and harp: I myself will awake early.^b

9 I will praise thee, O Lord, among the people: I will sing unto thee among the nations.

10 For thy mercy is great unto the heavens, and thy truth unto the clouds.

11 Be thou exalted, O God, above the heavens: let thy glory be above all the earth.

PSALM LVIII.

¹ David reproveth wicked judges, 3 describeth the nature of the wicked, 6 devoteth them to God's judgments, 10 whereat the righteous shall rejoice.

• To the chief Musician, Al-taschith, Michtam of David.¹

DO ye indeed speak righteousness, O congregation? do ye judge uprightly, O ye sons of men?

2 Yea, in heart ye work wickedness;^c ye weigh the violence of your hands in the earth.

3 The wicked are estranged from the womb: they go astray as soon as they be born,^d speaking lies.

4 Their poison is like the poison of^e a serpent:^d they are like the deaf adder¹ that stoppeth her ear;

5 Which will not hearken to the voice of charmers, charming never so wisely.^f

^a Mic. 7:2. ^b Or, prepared. ^c Psa. 108:1-5. ^d Or, Destroy not, A golden Palm of David. ^e Psa. 21:11. ^f Heb. from the belly. ^g Heb. according to the likeness of. ^h Rom. 3:13. ⁱ Or, asp. ^j Or, be the charmer never so cunning. ^k Exod. 15:15. ^l Prov. 10:25. ^m Heb. as living as wrath. ⁿ Rev.

5. Be thou exalted, O God; for the deliverance vouchsafed to me; which the psalmist here anticipates.

7. Fixed; settled on the foundation of the everlasting covenant; determined, in the strength and by the grace of God, to trust in and praise him.

8. My glory; the same as, my soul, see note to Psa. 16:9.

10. Great unto the heavens; incommensurably great.

INSTRUCTIONS.

1. The mercy of God forms the never-failing plea of his people; to him as a refuge they apply in every season of calamity, and patiently wait for his salvation.

4. However numerous the enemies, and however great the danger of God's people, he will protect them, and at length deliver them from all their troubles.

6. The efforts of the wicked to destroy the righteous often prove the means of their own ruin.

9. The godly not only praise God themselves, but desire that he may be praised by all people throughout the earth.

PSALM LVIII.

1. Do ye judge uprightly; the reference is to the decisions of wicked rulers who were the enemies and persecutors of David.

2. Ye weigh the violence of your hands; dispense violence instead of justice.

3. As soon as they be born; at the commencement of their course of moral action, they naturally depart from God. Gen. 8:21.

4. Like the deaf adder; as this is insensible to all the words of the charmer, so are they to all attempts to recall them from their wicked ways.

6. Break their teeth; disable them from doing mischief.

6 Break their teeth, O God, in their mouth; break out the great teeth of the young lions, O Lord.

7 Let them melt away as waters which run continually:^c when he bendeth his bow to shoot his arrows, let them be as cut in pieces.

8 As a snail which melteth, let every one of them pass away: like the untimely birth of a woman, that they may not see the sun.

9 Before your pots can feel the thorns, he shall take them away as with a whirlwind,^d both living, and in his wrath.^e

10 The righteous shall rejoice when he seeth the vengeance:^f he shall wash his feet in the blood of the wicked.^g

11 So that a man shall say, Verily there is a reward for^h the righteous: verily he is a God that judgeth in the earth.ⁱ

PSALM LIX.

¹ David prayeth to be delivered from his enemies. 6 He complaineth of their cruelty. 8 He trusteth in God. 11 He prayeth against them. 16 He praiseth God.

• To the chief Musician, Al-taschith, Michtam of David:¹ when Saul sent, and they watched the height to kill him.²

DELIVER me from mine enemies,¹ O my God: defend me² from them that rise up against me.

2 Deliver me from the workers of iniquity, and save me from bloody men.³

3 For lo, they lie in wait for my soul: the mighty are gathered against me; not for my transgression, nor for my sin, O LORD.⁴

11:17, 18. ^h Psa. 68:23. ⁱ Heb. fruit of; Isa. 3:10. ^j Psa. 9:16. ^k Psa. 57, title. ^l 1 Sam. 19:11, etc. ^m Psa. 18:45. ⁿ Heb. set me on high. ^o Psa. 139:19. ^p 1 Sam. 24:11, 17.

7. Them; the arrows. As cut in pieces; broken, or blunted, so that they can do no execution.

8. Which melteth; probably an allusion to the slime secreted from its own body which the snail leaves in its path.

9. Feel the thorns; feel their heat. Kindling a fire of thorns under their pots is a figure for plotting wicked schemes, which God will carry away as with a tempest, before their accomplishment. Shall take them away; shall sweep away the thorns with a tempest, as the original word implies, and thus put an end, so to speak, to the cooking of their mischievous plots. Both living, and in his wrath; the literal meaning of the original, as expressed in the margin, seems to be that God's wrath will take away the thorns while yet living, that is, yet green and unburned, before the pots have felt the heat from their flame. Others prefer to render, Whether raw, or cooked; in other words, whether their schemes are immature, or now complete and ripening to accomplishment.

10. Wash his feet in the blood of the wicked; in token of triumph.

INSTRUCTIONS.

1. No iniquity is more hateful than that which is practised under the cover of law.

3. Men are from the beginning of their moral existence prone to evil as the sparks to fly upward, or the waters to run downward.

9. The destruction of the ungodly will be sudden and complete; they will be taken away in the midst of their wicked plans.

PSALM LIX.

Title, when Saul sent; see 1 Sam. 19:11.

3. Not for my transgression; the opposition of the wicked to him was not caused by his sins against them.

4 They run and prepare themselves without *my* fault: awake to help^a me, and behold.

5 Thou therefore, O Lord God of hosts, the God of Israel, awake to visit all the heathen: be not merciful to any wicked transgressors. Selah.

6 They return at evening: they make a noise like a dog, and go round about the city.

7 Behold, they belch out with their mouth: swords are in their lips:^a for who, *say they*, doth hear?

8 But thou, O Lord, shalt laugh at them;^b thou shalt have all the heathen in derision.

9 Because of his strength will I wait upon thee: for God *is* my defence.^c

10 The God of my mercy shall prevent me:^d God shall let me see *my desire* upon mine enemies.^e

11 Slay them not,^f lest my people forget: scatter them by thy power; and bring them down, O Lord our shield.

12 For the sin of their mouth and the words of their lips let them even be taken in their pride; and for cursing and lying *which* they speak.^g

13 Consume them in wrath, consume them, that they *may not be*: and let them know that God ruleth in Jacob unto the ends of the earth.^h Selah.

14 And at evening let them return; and let them make a noise like a dog, and go round about the city.

15 Let them wander up and down for meat,ⁱ and grudge if they be not satisfied.^j

16 But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble.^k

17 Unto thee, O my strength,^l will I sing: for God *is* my defence, and the God of my mercy.

PSALM LX.

1 David, complaining to God of former judgment. A new, upon better hope, prayeth for deliverance. 6 Comforting himself in God's promises, he craveth that help whereto he trusteth.

7 To the chief Musician upon Shushan-eduth,¹ Michtam² of David, to teach: when he strove with Aram-naharaim and with Aram-zobah, when Joab returned, and smote of Edom in the valley of salt twelve thousand.³

O GOD, thou hast cast us off,⁴ thou hast sentenced⁵ us, thou hast been displeas'd; O turn thyself to us again.⁶

2 Thou hast made the earth to tremble; thou hast broken it: heal the breaches thereof;⁷ for it shaketh.

3 Thou hast showed thy people hard things:⁸ thou hast made us to drink the wine of astonishment.⁹

4 Thou hast given a banner to them that fear thee,¹⁰ that it may be displayed because of the truth. Selah.

5 That thy beloved may be delivered:¹¹ save *with* thy right hand, and hear me.

6 God hath spoken in his holiness; I will rejoice: I will divide Shechem, and mete out the valley of Succoth.

7 Gilead *is* mine, and Manassch *is* mine; Ephraim also *is* the strength of my head; Judah *is* my lawgiver;

8 Moab *is* my washpot; over Edom will I cast out my shoe: Philistia, triumph thou because of me.¹²

^a Heb. meet. ^b Prov. 12:15. ^c Psa. 2:4. ^d Heb. high place. ^e Psa. 21:3. ^f Heb. observer; Psa. 56:2. ^g Gen. 4:12, 15; Rev. 9:6. ^h Prov. 12:13. ⁱ Psa. 46:10, 11. ^j Heb. to eat; Psa. 63:13. ^k Or, if they be not satisfied, then they will stay all night. ^l Psa. 30:5. ^m Psa. 14:1. ⁿ Psa. 89, title.

¹ Or, A golden Psalm. ² 2 Sam. 8:3-13; 1 Chron. 18:3-12. ³ Psa. 41:9. ⁴ Heb. broken. ⁵ Lam. 3:31, 32; Zech. 10:6. ⁶ 2 Chron. 7:14; Jer. 30:17. ⁷ Psa. 71:20. ⁸ Isa. 51:17, 22. ⁹ Song 2:1. ¹⁰ Psa. 104:6, etc. ¹¹ Or, over me: (by an irony.)

4. *They run*; that is, run upon me as enemies.

5. *The heathen*; the enemies of God and his people.

6. This verse, in the original, is the same as the fourteenth, word for word; and may, like it, be considered as either a prediction or a prayer. *Return*; like hungry dogs that have taken no prey. *Make a noise*; howl from hunger. *Go round about the city*; in search of food.

9. *Because of his strength*; because of the strength of my enemy, who seeks my life.

10. *Prevent me*; go before me and give me the victory over all my foes.

11. *Slay them not*; but preserve them in such a way as to be a warning to all others against continuing in sin.

12. *Taken*; as by a net.

13. *In Jacob*; among his people.

14. See verse six.

INSTRUCTIONS.

3. However numerous or mighty thy enemies, God will protect his people, and eventually deliver them from all harm.

7. The wicked often flatter themselves that no one takes notice of their transgressions, or will call them to account for their sins. But there is nothing covered that shall not be revealed, neither is there any thing hid, which is not seen, and shall not be made known.

11. The condition of the wicked in this world is often a standing monument of their transgressions, and of the anger of God against them.

13. God ruleth in all places throughout the earth, and especially among his chosen people, and will cause all things to work for good to those who love him.

PSALM LX.

Title. *Aram-naharaim*—Syria of the two rivers; that is,

Mesopotamia. *Aram-zobah*; that is, Syria Zobah. This country probably lay north-east of Damascus, on the west side of the Euphrates. *Returned*; from the expedition against Syria. *Of Edom in the valley of salt*; probably the valley at the south end of the Dead sea, which is at the present day bordered on the west by a salt mountain. For the events referred to in this title, see notes on 1 Chron. 18:12. Compare also 2 Sam. 8:11-14.

1. *Thou hast cast us off*; the first three verses of the psalm refer to the period before the victories celebrated in the remaining verses.

3. *Thou hast showed thy people hard things*; afflictions, especially reverses in war. *Drink the wine of astonishment*; wine that produces giddiness and reeling; a frequent scriptural metaphor to express the amazement and perplexity produced by God's heavy judgments. Jer. 25:15, 16, 27.

4. *A banner*; as a signal and pledge of God's presence. *The broken*; is to a military standard elevated on the top of a mountain as a rallying point in time of war. Here God himself furnishes the banner, and thus pledges his presence and help.

6. *Shechem—Succoth*; two places of the land of Israel, the former on the west side of Jordan, the latter on the east. They stand here as representatives of all the cities of Israel.

7. *Gilead—Manassch—Ephraim*; three regions put to represent the whole land which should be subjected to David's power. *The strength of my head*; my helmet, that is, my defence. *My lawgiver*; the seat of my kingdom. Gen. 49:10.

8. *My washpot*; put to dishonorable service as a conquered people. *Cast out my shoe*; probably in token of possession.

9 Who will bring me *into* the strong city? who will lead me into Edom?

10 Will not thou, O God, *which* hadst cast us off? and thou, O God, *which* didst not go out with our armies?

11 Give us help from trouble: for vain is the help of man.

12 Through God we shall do valiantly: for he it is that shall tread down our enemies.^a

PSALM LXI.

1 David fleeth to God upon his former experience. 4 He voweth perpetual service unto him, because of his promises.

¶ To the chief Musician upon Neginah, A Psalm of David.

HEAR my cry, O God; attend unto my prayer. 2 From the end of the earth will I cry unto thee, when my heart is overwhelmed:^b lead me to the rock that is higher than I.

3 For thou hast been a shelter for me, and a strong tower from the enemy.^c

4 I will abide in thy tabernacle for ever: I will trust in the covert of thy wings. Selah.

5 For thou, O God, hast heard my vows: thou hast given me the heritage of those that fear thy name.

6 Thou wilt prolong the king's life:^d and his years as many generations.^e

7 He shall abide before God for ever: Oh prepare mercy and truth,^f which may preserve him.

8 So will I sing praise unto thy name for ever, that I may daily perform my vows.

PSALM LXII.

1 David professing his confidence in God discourageth his enemies. 5 In the same confidence he encourageth the godly. 9 No trust is to be put in worldly things. 11 Power and mercy belong to God.

¶ To the chief Musician, to Jehuthim,^g A Psalm of David.

TRULY my soul waiteth upon God: from him cometh my salvation.

^a Heb. city of strength. ^b Heb. salvation. ^c Isa. 63. 3. ^d Isa. 51. 11. ^e Prov. 15. 10. ^f Or, make my refuge. ^g Heb. shalt add days to the days of the king. ^h Heb. generation and generation. ⁱ Psa. 43. 3. ^j 1 Chr. 25. 1. 3. ^k Or, Only. ^l Heb. is silent. ^m Heb. high place. ⁿ Psa. 37. 21.

9. The strong city; Petra, the capital of Edom.

12. Tread down our enemies; enable us to overcome them.

INSTRUCTIONS.

1. Trials are the consequences of sin, and should lead us to self-examination, repentance, and hearty turning unto the Lord.

3. Even the people of God, if they sin against him, are often visited with great and sore troubles, from which nothing but his grace can deliver them.

7. Jehovah is king over all, and the rightful proprietor of all the kingdoms and nations of the earth.

11. God is the only effectual helper in trouble, and to him alone men should look as their deliverer.

PSALM LXI.

2. From the end of the earth; this psalm was probably written when David was an exile from the sanctuary. Separation from God's presence seemed to him like banishment to the ends of the earth.

3. A strong tower; place and means of defence.

4. I will abide in thy tabernacle; or, let me abide in thy tabernacle. To abide in God's tabernacle is to be admitted to communion with him as a member of his household. Of this the visible tabernacle served as a sign and a pledge. See notes to Psa. 15. 1; 27. 4.

5. The heritage of those that fear thy name; the presence and blessing of God.

7. He shall abide before God for ever; probably an allusion to the promise made by God to David through Nathan: "Thy house and thy kingdom shall be established for ever before thee." 2 Sam. 7. 16.

8. My vows; his engagements to serve the Lord.

2 He only is my rock and my salvation; he is my defence; I shall not be greatly moved.¹

3 How long will ye imagine mischief against a man? ye shall be slain all of you: as a bowing wall shall ye be, and as a tottering fence.

4 They only consult to cast him down from his excellency: they delight in lies: they bless with their mouth, but they curse inwardly.² Selah.

5 My soul, wait thou only upon God; for my expectation is from him.

6 He only is my rock and my salvation; he is my defence; I shall not be moved.

7 In God is my salvation and my glory: the rock of my strength, and my refuge, is in God.

8 Trust in him at all times; ye people, pour out your heart before him:³ God is a refuge for us. Selah.

9 Surely men of low degree are vanity, and men of high degree are a lie; to be laid in the balance, they are altogether lighter than vanity.

10 Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them.

11 God hath spoken once; twice have I heard this; that power *belongeth* unto God.⁴

12 Also unto thee, O Lord, *belongeth* mercy: for thou renderest to every man according to his work.⁵

PSALM LXIII.

1 David's thirst for God. 4 His manner of blessing God. 9 His confidence of his enemies' destruction, and his own safety.

¶ A Psalm of David, when he was in the wilderness of Judah.⁶

O GOD, thou art my God; early will I seek thee: my soul thirsteth for thee,⁷ my flesh longeth for thee in a dry and thirsty land, where no water is:⁸

Me. 7. 8. ¹ Heb. in their inward parts. ² 1 Sam. 1. 15. ³ Or, abide. ⁴ Or, strength. ⁵ Rev. 19. 1. ⁶ 2 Cor. 5. 10. ⁷ 1 Sam. 22. 5; 23. 1-16. ⁸ Prov. 17. 3; Song 3. 1-3. ⁹ Psa. 42. 2; John 7. 37. ⁹ Heb. weary. ¹⁰ Heb. without water. Isa. 41. 17.

INSTRUCTIONS.

2. God is a sure refuge, in all times of trouble, to those who pray to and put their trust in him.

5. God witnesses the engagements and hears the supplications of his people, and none truly seek him in vain.

7. However great or long continued their trials, the people of God are ripening for heaven and preparing to dwell with him for ever.

PSALM LXII.

Title, to Jehuthim; or, over Jehuthim; that is, over the company of singers belonging to his family.

4. They; the wicked who persecuted David. His excellency; his kingly dignity.

9. A lie; given to deception, they cannot be trusted in. To be laid in the balance; the meaning is, that if they be weighed in the balances of truth, they will be found lighter than vanity.

11. That power; to raise up, or cast down

INSTRUCTIONS.

1. To wait upon God by prayer and supplication, submission to his will, and devotion to his service, is the way to experience his salvation.

5. Expectations from men will be disappointed, while expectations from God will be abundantly more than realized.

10. Riches, when idolized, become a curse to the possessor.

PSALM LXIII.

Title, in the wilderness of Judah; this wilderness lay along the eastern border of Judah.

1. A dry and thirsty land; at a distance from the taber-

2 To see thy power and thy glory,^a so as I have seen thee in the sanctuary.^b

3 Because thy loving-kindness is better than life,^c my lips shall praise thee.

4 Thus will I bless thee while I live: I will lift up my hands in thy name.

5 My soul shall be satisfied as *with marrow*^d and fatness;^d and my mouth shall praise thee with joyful lips:

6 When I remember thee upon my bed,^e and meditate on thee in the *night* watches.

7 Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.

8 My soul followeth hard after thee: thy right hand upholdeth me.^f

9 But those that seek my soul, to destroy it, shall go into the lower parts of the earth.

10 They shall fall by the sword:^g they shall be a portion for foxes.^g

11 But the king shall rejoice in God; every one that sweareth by him shall glory:^h but the mouth of them that speak lies shall be stopped.

PSALM LXIV.

1 David prayeth for deliverance, complaining of his enemies. 7 He promiseth himself to see such an evident destruction of his enemies, as the righteous shall rejoice at it.

^g To the chief Musician, A Psalm of David.

HEAR my voice, O God, in my prayer: preserve my life from fear of the enemy.

2 Hide me from the secret counsel of the wicked;¹ from the insurrection of the workers of iniquity:

3 Who whet their tongue like a sword, and bend their bows to shoot their arrows, *even bitter words*:²

4 That they may shoot in secret at the perfect; suddenly do they shoot at him, and fear not.

5 They encourage themselves in an evil matter:³ *h*

^a Psal. 27. 4. ^b Psal. 84-2, 11; Isa. 60: 13. ^c Psal. 30: 5; 1 John 3: 2. ^d Heb. *fatness*. ^e Song 1: 4. ^f Song 3: 2. ^g Psal. 18: 45. ^h Heb. *make him run out like water by the hands of the sword*. ¹ Song 2: 15. ² Isa. 65: 16. ³ Gen. 49: 6. ⁴ Jer. 9: 3. ⁴ Or, *speech*. ⁵ Prov. 1: 11-13. ⁶ Heb. *to hate*. ⁷ Or, *see*

naele and ordinances of God. The meaning of the psalmist is, that separation from the place where God manifests his presence is to his soul what a dry and thirsty wilderness is to the body.

4. *Lift up my hands*; the attitude of prayer.

5. *Be satisfied*; with communion with thee, as the all-satisfying portion of my soul.

10. *A portion for foxes*; the Hebrew includes, under one word, foxes and jackals. Jackals are numerous in Palestine, and prey on dead bodies. To be a portion for jackals, is to be left unburied on the battle-field as the food of jackals.

11. *The king*; David. *Sweareth by him*; by the name of God, as a sign of allegiance to him. *Shall glory*; glory in the salvation that God bestows upon him.

INSTRUCTIONS.

1. To be deprived of the privileges of the sanctuary is a great calamity, and one which is severely felt by all who love God.

5. No joys are so elevated, pure, and satisfying as those which spring from the service and enjoyment of God.

9. The people of God are his peculiar treasure, and those who seek to destroy them will themselves be destroyed.

11. Lying tongues shall be put to silence, and none but the lovers of truth and righteousness shall inherit the divine favor.

PSALM LXIV.

4. *Shoot at him*; speak violent and bitter words against him.

they commune of laying snares privily;⁵ they say. Who shall see them?

6 They search out iniquities: they accomplish a diligent search:¹ both the inward thought of every one of them, and the heart, is deep.

7 But God shall shoot at them *with an arrow*; suddenly shall they be wounded.²

8 So they shall make their own tongue to fall upon themselves: all that see them shall flee away.

9 And all men shall fear, and shall declare the work of God; for they shall wisely consider of his doing.

10 The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

PSALM LXV.

1 David praiseth God for his grace. 4 The blessedness of God's chosen by reason of benefits.

^g To the chief Musician, A Psalm and Song of David.

PRAISE waiteth¹ for thee, O God, in Zion: and unto thee shall the vow be performed.

2 O thou that hearest prayer, unto thee shall all flesh come.

3 Iniquities² prevail against me: as for our transgressions, thou shalt purge them away.³

4 Blessed is the man whom thou choosest, and causest to approach *unto thee*, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, *even of thy holy temple*.⁴

5 *By* terrible things in righteousness wilt thou answer us,⁵ O God of our salvation; *who art* the confidence of all the ends of the earth, and of them that are afar off *upon the sea*:

6 Which by his strength setteth fast the mountains; *being girded with power*:

are consumed by that which they have thoroughly searched; Heb. *a search searched*. ² Heb. *their wound shall be*. ³ Heb. *is silent*; Psal. 62: 1. ⁴ Heb. *Words, or Matters of iniquities*. ⁵ 1 John 1: 7, 9. ⁶ Psal. 63: 5. ⁷ Psal. 43: 4.

6. *They search out iniquities*; devise wicked plans.

8. *Their own tongue*; their bitter words.

9. *Shall fear*; fear the judgments of God.

10. *Shall glory*; glory or rejoice in God, who has delivered them.

INSTRUCTIONS.

5. The wicked encourage each other in sin, and flatter themselves and one another that their evil deeds will never be brought to light.

8. The evils which the wicked seek to bring upon the righteous often fall upon themselves.

10. Uprightness of heart is essential to joy in a holy God.

PSALM LXV.

Title, *A Psalm and Song*; or, "A Psalm, a Song;" that is, a psalm which is also a song of praise. See the general introduction to the book. This psalm is properly named a song, for it celebrates God's majesty, greatness, and forgiving love; especially his goodness, as manifested in the gift of "rain from heaven and fruitful seasons."

2. *Shall all flesh come*; all flesh is dependent on God for life and breath and all things; and shall come to God in prayer, in the day when all nations shall be enlightened by his word and Spirit.

3. *Purge them away*; forgive their sins and purify their souls through the great atonement.

5. *Terrible things*; those which God accomplishes for the destruction of his enemies and the salvation of His people.

7 Which stilleth the noise of the seas, the noise of their waves,^a and the tumult of the people.

8 They also that dwell in the innermost parts are afraid at thy tokens: thou makest the outgoings of the morning and evening to rejoice.^b

9 Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it.

10 Thou waterest the ridges thereof abundantly, thou settlest the furrows thereof: thou makest it soft with showers, thou blessest the springing thereof.

11 Thou crownest the year with thy goodness; and thy paths drop fatness.

12 They drop upon the pastures of the wilderness; and the little hills rejoice on every side.^c

13 The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.^d

PSALM LXVI.

^f David exhorteth to praise God, 5 to observe his great works, 8 to bless him for his gracious benefits, 12 He voweth for himself religious service to God, 16 He declareth God's special goodness to himself.

To the chief Musician, A Song or Psalm.

MAKE a joyful noise unto God, all ye lands: 2 Sing forth the honor of his name: make his praise glorious.

3 Say unto God, How terrible art thou in thy works! through the greatness of thy power shall thine enemies submit themselves unto thee.

4 All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name. Selah.

5 Come and see the works of God: he is terrible in his doing toward the children of men.

6 He turned the sea into dry land: they went through the flood on foot: there did we rejoice in him.

^a Matt. 8:26. ^b Or, sing. ^c Or, after thou hast made it to desire rain. ^d Or, rained rain to descend into. ^e Heb. dissolved it. ^f Heb. of. ^g Heb. are girded with joy. ^h Isa. 55:12. ⁱ Heb. the earth. ^j Heb. lie, or yield.

8. *Thy tokens*; the signs of God's presence and almighty power in nature.

9. *The river of God*; God's inexhaustible store of waters, from which he sends upon the earth refreshing showers.

11. *Thy paths drop fatness*; that is, wherever thou goest thou scatterest fatness around thee. Fatness stands here, as oft in elsewhere, for a rich abundance of the best gifts.

12. *They drop*; drop fatness. But we may render more literally, "the pastures of the wilderness drop," that is, with fatness, in consequence of God's visit to them.

INSTRUCTIONS.

1. No blessedness is so great as that which results from being chosen of God to salvation, through the sanctification of the Spirit, and belief of his truth.

7. God rules in the kingdoms of nature and of providence, as well as of grace, and controls all things according to the wise and good counsels of his own perfect will.

9. All the blessings of this life come from God, and are the fruit of his kindness, mercy, and grace to the children of men.

13. All the works of God praise him, and his saints bless him for the mercies of this life and of that which is to come.

PSALM LXVII.

In this psalm the writer takes occasion, from a personal deliverance vouchsafed to him by God—or, as some think, a deliverance granted to God's people, in whose name he speaks—to celebrate the wonderful dealings of God with his covenant people in all past ages.

7 He ruleth by his power for ever: his eyes behold the nations: let not the rebellious exalt themselves. Selah.

8 Oh bless our God, ye people, and make the voice of his praise to be heard:

9 Which holdeth our soul in life, and suffereth not our feet to be moved.

10 For thou, O God, hast proved us: thou hast tried us, as silver is tried.^a

11 Thou broughtest us into the net:^b thou laidst affliction upon our loins.

12 Thou hast caused men to ride over our heads; we went through fire and through water: but thou broughtest us out into a wealthy place.^c

13 I will go into thy house with burnt-offerings: I will pay thee my vows,

14 Which my lips have uttered,^d and my mouth hath spoken, when I was in trouble.

15 I will offer unto thee burnt-sacrifices of fatlings,^e with the incense of rams: I will offer bullocks with goats. Selah.

16 Come and hear, all ye that fear God, and I will declare what he hath done for my soul.^f

17 I cried unto him with my mouth, and he was extolled with my tongue.

18 If I regard iniquity in my heart, the Lord will not hear me:^g

19 But verily God hath heard me: he hath attended to the voice of my prayer.

20 Blessed be God, which hath not turned away my prayer, nor his mercy from me.

PSALM LXVIII.

1 A prayer for the enlargement of God's kingdom, 3 to the joy of the people, 6 and the increase of God's blessings.

To the chief Musician on Neginoth, A Psalm or Song.

GOD be merciful unto us, and bless us;^a and cause his face to shine upon us;^b Selah.

^c *foreign objects*; Psa. 81:15. ^d Exod. 11:21. ^e Heb. putteth. ^f Isa. 45:10. ^g 1 Pet. 1:7. ^h 11:7, 12. ⁱ Heb. must. ^j Heb. opened. ^k Heb. mirror. ^l Psa. 94:2-11. ^m Prov. 25:9. ⁿ Num. 6:25. ^o Heb. with. ^p Psa. 4:6.

3. *Submit themselves unto thee*; be forced to profess submission and obedience to thee.

6. *He turned the sea into dry land*; at the time the children of Israel crossed the Red sea.

10. *Proved us*; by afflictions.

12. *Through fire and through water*; fiery trials and floods of temptation. *Into a wealthy place*; into circumstances of prosperity.

18. *Iniquity in my heart*; that is, when he was charged with, or any known sin.

INSTRUCTIONS.

1. The friends of God are desirous that all in every land may know, acknowledge, praise, and adore him.

9. The preservation of our bodies and souls is the work of God, and the fruit of his kindness; they should therefore be devoted to his service.

13. Deliverance from special troubles calls for special thanksgiving to God, and the promises which we made in affliction should be conscientiously fulfilled.

17. Jehovah is a God who hears prayer, and supplications offered to him in spirit and in truth will be abundantly answered.

PSALM LXVIII.

This psalm breathes throughout the true missionary spirit. The psalmist, in the exercise of lively faith and ardent love, anticipates the conversion of all nations to God, and calls upon them all to praise him for his gracious guidance.

1. *Unto us*, that is, unto us his covenant people; for it

2 That thy way may be known upon earth, thy saving health among all nations.^a

3 Let the people praise thee, O God; let all the people praise thee.

4 Oh let the nations be glad and sing for joy; for thou shalt judge the people righteously, and govern^c the nations upon earth. Selah.

5 Let the people praise thee, O God; let all the people praise thee.

6 Then shall the earth yield her increase; and God, even our own God, shall bless us.^b

7 God shall bless us; and all the ends of the earth shall fear him.^c

PSALM LXVIII.

1 A prayer at the removing of the ark. 1 An exhortation to praise God for his mercies, 7 for his care of the church, 19 for his great works.

¶ To the chief Musician, A Psalm or Song of David.

LET God arise, let his enemies be scattered;^d let them also that hate him flee before him.^e

2 As smoke is driven away, so drive them away:^e as wax melteth before the fire, so let the wicked perish at the presence of God.^f

3 But let the righteous be glad; let them rejoice before God:^g yea, let them exceedingly rejoice.^h

is from Zion, as blessed by Jehovah, that salvation is to go forth to all the gentile nations. Isa. 2:3; 25:6.

2. *Thy way*; thy way of salvation, in which all thy glorious attributes are manifested.

3. *Let the people praise thee*; "all nations" spoken of in the preceding verse. This is the effect of their knowing God's salvation.

4. *Govern the nations*; rather, as in the margin, lead the nations, that is, into the way of salvation.

6. *Shall bless us*; with all needed temporal and spiritual good.

7. *All the ends of the earth shall fear him*; the effect of God's blessing his own people.

INSTRUCTIONS.

1. The light of God's countenance and the joys of his salvation, when granted to his people, tend to spread the knowledge of his name and lead all to praise him.

4. The government of God is a subject of great joy to his people, and they earnestly desire that all the nations of the earth should submit themselves to it, and be happy under it.

7. The prophets of the Old Testament were animated by the same spirit as the apostles under the New Testament. They earnestly desired and prayed for the conversion and salvation of all nations; and they foresaw, with exceeding joy, the extension of the knowledge of God over all the earth.

PSALM LXVIII.

The remarkable character of this psalm is best explained upon the supposition that it was written to be sung when the ark was carried in solemn procession to Jerusalem, either upon the occasion of its removal from the house of Obed-edom to Zion, 2 Sam. 6:12-19, or, as some think, at a later period, when it was brought back at the head of David's victorious army, whom it had accompanied in one of his wars. The ark was the divinely appointed symbol of God's presence. Its entrance into Jerusalem, in triumphal procession, naturally recalled to the psalmist's mind the time when God came down from heaven to deliver his covenant-people, Exod. 3:7, 8, went before them by the way of Sinai and the Arabian wilderness to the

4 Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him.

5 A father of the fatherless, and a judge of the widows, is God in his holy habitation.^b

6 God setteth the solitary in families:^c he bringeth out those which are bound with chains:^d but the rebellious dwell in a dry land.

7 O God, when thou wentest forth before thy people, when thou didst march through the wilderness; Selah:

8 The earth shook,^e the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel.^f

9 Thou, O God, didst send a plentiful rain,^g whereby thou didst confirm thine inheritance,^h when it was weary.

10 Thy congregation hath dwelt therein; thou, O God, hast prepared of thy goodness for the poor.ⁱ

11 The Lord gave the word; great was the company^j of those that published it.

12 Kings of armies did flee apace:^k and she that tarried at home divided the spoil.

13 Though ye have lain among the pots,^l yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.

^a Heb. a house. ^b Psa. 107:19. ^c Hab. 3:10. ^d Exod. 19:16. ^e Heb. shake out. ^f Deut. 11:11-14. ^g Heb. it. ^h Matt. 11:5. ⁱ Heb. army. ^j Heb. did flee, did flee. ^k Psa. 11:6.

promised land, overthrew their enemies, and put them in possession of it. All this he celebrates in the loftiest strains of lyric poetry, with some marked allusions to the song of Deborah and Barak; and, at the close, anticipates the day when this mighty God shall receive the homage of all nations.

The writers of the New Testament regard God's descent from heaven for the salvation of his ancient people, as a prophetic type of the higher salvation which Jesus Christ wrought for his people, when he was made flesh and dwelt among men. See note to verse 18.

1. *Let God arise*; set forward, Num. 10:35. They contain both a prayer and a prediction.

4. *Upon the heavens*; rather, through the deserts; in allusion to God's guidance of the covenant people through the wilderness of Arabia. *Jah*; an abbreviation of the word Jehovah.

6. *Setteth the solitary in families*; provides a home for the desolate and outcast. *Dwell in a dry land*; where they are destitute of the comforts which he gives those who love and obey him.

7. *Wentest forth before thy people*; in bringing them out of Egypt. In this and the following verse the sacred writer agrees very closely with the words of Deborah and Barak's song. Judg. 5:4, 5.

8. *Dropped*; as in a storm of thunder and lightning.

9. *A plentiful rain*; most probably an allusion to the manna and quails, which are elsewhere described under the figure of rain. Psa. 78:24, 27. *Thine inheritance*; Israel, as the heritage of God.

10. *Therein*; in the promised land, to which the Israelites were brought through God's sustaining power in the wilderness.

11. *Gave the word*; the word of victory, when Israel took possession of Canaan. *Those that published it*; the female singers that celebrated it. The allusion is to the choral songs of the Israelitish women with which they celebrated the victories of God's people. Exod. 15:20; Judg. 11:34; 1 Sam. 18:6.

12. *Did flee*; the enemies of Israel.

13. *Lain among the pots*; wrought in brick and mortar

14 When the Almighty scattered kings in it,^a it was^b white as snow in Salmon.

15 The hill of God is as the hill of Bashan; a high hill as the hill of Bashan.

16 Why leap ye, ye high hills? *this is the hill which* God desireth to dwell in; yea, the Lord will dwell in it for ever.^b

17 The chariots of God are twenty thousand, even thousands^c of angels:^c the Lord is among them, as in Sinai, in the holy place.

18 Thou hast ascended on high, thou hast led captivity captive:^d thou hast received gifts for men;^e yea, for the rebellious also,^f that the Lord God might dwell among them.^g

19 Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. Selah.

20 *He that is our God is the God of salvation; and unto God the Lord belong the issues from death.*^h

21 But God shall wound the head of his enemies, and the hairy scalp of such a one as goeth on still in his trespasses.ⁱ

22 The Lord said, I will bring again from Bashan,^j I will bring my people again from the depths of the sea:^k

23 That thy foot may be dipped^l in the blood of thine enemies,^l and the tongue of thy dogs in the same.

24 They have seen thy goings, O God; even the goings of my God, my King, in the sanctuary.

25 The singers were before, the players on in-

struments followed after;^m among them were the damsels playing with timbrels.

26 Bless ye God in the congregations, even the Lord, from the fountain of Israel.

27 There is little Benjamin with their ruler, the princes of Judah and their council,ⁿ the princes of Zebulun, and the princes of Naphtali.

28 Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us.ⁿ

29 Because of thy temple at Jerusalem shall kings bring presents unto thee.

30 Rebuke the company of spearmen,^o the multitude of the bulls, with the calves of the people, till every one submit himself with pieces of silver: scatter thou^p the people that delight in war.

31 Princes shall come out of Egypt;^o Ethiopia shall soon stretch out her hands unto God.^p

32 Sing unto God, ye kingdoms of the earth; Oh sing praises unto the Lord; Selah:

33 To him that rideth upon the heavens of heavens, which were of old; lo, he doth send^q out his voice, and that a mighty voice.

34 Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the clouds.^r

35 O God, thou art terrible out of thy holy places:^q the God of Israel is he that giveth strength and power unto his people.^r Blessed be God.

^a Josh. 12, etc. ^b Or, for her she was. ^c 1 Kings 9:4. ^d Or, among thou sands. ^e Deut. 33:2. ^f Acts 1:20. ^g Eph. 1:7. ^h Heb. in the main. ⁱ A 1:2, 4, 31. ^j 1 Cor. 6:9-11. ^k 1 Tim. 1:13, 15. ^l Rev. 21:1. ^m Deut. 32:39. ⁿ Rev. 1:5. ^o Hab. 3:13. ^p Num. 21:33. ^q Exod. 11:22. ^r 1 Cor. 13:1. ^s Isa.

63:1-6. ^t Rev. 15:2, 3. ^u Or, ye that are of. ^v Or, with their company. ^w Isa. 40:31. ^x Or, the beams of the reeds; Jer. 51:32. ^y Or, he scattereth. ^z Isa. 19:1-25. ^{aa} P Zeph. 3:10. ^{ab} Acts 2:27. ^{ac} 1 Heb. give. ^{ad} Or, heavens. ^{ae} Exod. 15:11. ^{af} 1 a 4:24

in Egypt. But some render the words, "when ye lie down among your folks;" that is, rest in peace, after the conquest of the land.

14. *In it; in the promised land. White as snow;* according to some, the meaning is, that the fields were white with the bones of God's enemies. But the more probable reference is to the splendor of God's presence.

15. *The hill of God—hill of Bashan;* or, as we may render, "A hill of God is the hill of Bashan; a hill of [lot] peaks is the hill of Bashan." A hill of God means a very great and majestic hill. The meaning of the psalmist is, that though Bashan may excel Zion in outward height and splendor, God has honored the latter by making it his peculiar abode.

16. *Leap ye;* or, look askance; from envy at the honor conferred on the hill of Zion.

17. *Twenty thousand;* put for a vast multitude. The reference is to the angelic hosts who were present at the giving of the law on Sinai. Acts 7:53; Gal. 3:19.

18. *Received gifts;* applied by the apostle Paul to the ascension gifts bestowed by Christ upon his church. Eph. 4:8, 20. *Issues;* deliverance.

22. *I will bring again;* according to some, I will bring my people home again from their dispersion. But the connection favors the idea that the reference is rather to God's enemies, thus: Though they hide themselves from me in Bashan, or in the depths of the sea, thence will I bring them, that I may inflict upon them the punishment of their sins. Compare Amos 9:2-4, where a similar figure is used.

23. *Dipped in the blood of thine enemies;* that they might utterly overcome them.

24. *They have seen;* thy people. *Thy goings;* in triumphal procession. See the introductory note. *In the sanctuary;* or, into the sanctuary on mount Zion.

26. *From the fountain of Israel;* ye that come from the fountain of Israel, that is, the descendants of Israel.

27. *Little Benjamin;* the youngest of Jacob's sons, and also the smallest of the tribes present at the triumphal procession. *Judah—Zebulun—Naphtali;* tribes by which they had been principally delivered, here put to represent the whole nation.

30. *The multitude of the bulls, with the calves;* the great, strong, and powerful; young and old.

31. *Egypt; Ethiopia;* representatives of the heathen world, especially Africa.

33. *Heavens of heavens;* the highest heavens.

35. *Out of thy holy places;* literally, out of thy sanctuaries. The plural is used here, and in Psa. 73:17, (in the Hebrew,) and Lev. 21:23, in reference to the various divisions of the sanctuary.

INSTRUCTIONS.

1. Though God delay for a season to appear to his people, in due time he will arise and have mercy upon them, and will confound and destroy those who rise up against them.

7. The deliverance of God's people and his mercies to them in times past, are foretastes and earnest of what he will do for them in time to come.

11. The words of truth and love which God gives to his people encourage them to go forward in duty, putting their trust in him and expecting that he will finally give them the victory over all their foes.

13. Whatever may have been their former character or employment, when made partakers of divine mercy and adorned with the graces of the Holy Spirit, saints become beautiful and lovely in the eyes of the Lord of hosts and of all good beings.

17. God has multitudes which no man can number, who at his call are ready to engage in his cause and fight against his foes.

23. Utter destruction is before the wicked; except they repent, their ruin will be awful and sure.

25. The hearts of kings and rulers are in the hands of

PSALM LXIX.

1 David complaineth of his affliction. 13 He prayeth for deliverance. 22 He devoteth his enemies to destruction. 30 He praiseth God with thanksgiving.

To the chief Musician upon Shoshannim, * 1 Psalm of David.

SAVE me, O God; for the waters are come in unto my soul.

2 I sink in deep mire,* where there is no standing: I am come into deep¹ waters, where the floods overflow me.

3 I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God.

4 They that hate me without a cause are more than the hairs of my head:² they that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away.

5 O God, thou knowest my foolishness; and my sins² are not hid from thee.

6 Let not them that wait on thee, O Lord God of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel.

7 Because for thy sake I have borne reproach: shame hath covered my face.

8 I am become a stranger unto my brethren, and an alien unto my mother's children.⁶

9 For the zeal of thy house hath eaten me up;⁴ and the reproaches of them that reproached thee are fallen upon me.⁶

10 When I wept, and chastened my soul with fasting, that was to my reproach.⁴

11 I made sackcloth also my garment: and I became a proverb to them.

12 They that sit in the gate speak against me; and I was the song of the drunkards.⁵

13 But as for me, my prayer is unto thee, O LORD, in an acceptable time:⁵ O God, in the multitude of thy mercy hear me, in the truth of thy salvation.¹³

* Psal. 43, title. * Heb. the mire of the depth. † Heb. depth of. † John 15:25. † Heb. guiltiness. † John 7:5. † John 2:17. † Rom. 15:3. † Psal. 35:14, etc. † Heb. drinkers of strong drink. † Isa. 49:8; 2 Cor. 6:2. † Heb. 5:7. † Isa. 43:1, 2. † Psal. 16:10; Acts 2:24, etc. † Psal. 86:16; Mic. 7:19. † Heb. make haste to hear me. † Psal. 22:9, 7; 1-a. 53:3; Heb. 12:2. † Heb.

the Lord; and when he inclines them, they favor his people and become nursing fathers and mothers to his church.

31. The dark and polluted places of the earth, which are now full of the habitations of wickedness and cruelty, shall one day all be enlightened and purified, and become a habitation for God through his Spirit.

35. The God of salvation to his people will be the God of vengeance to those who continue to rebel against him. He is a light and glory to those who serve him, but to his persevering enemies a consuming fire.

PSALM LXIX.

This psalm is often quoted in the New Testament, and applied to our Saviour. It does not refer exclusively to Christ's person, as is manifest from the fifth verse; but rather to the church of God in Christ her Head. It describes the great conflict between the kingdom of God and the kingdom of Satan. In this conflict Christ, as the Head of the church, is the principal sufferer, but each of his members also suffers with him. In an especial manner were the sufferings of David, the divinely constituted head of God's covenant people, typical of Christ's sufferings.

1. *The waters*; an emblem of great troubles. *Unto my soul*; so that they are ready to destroy my life.

2. *In deep mire*; distressing affliction.

4. *More than the hairs*; very numerous. *Then I restored*

14 Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters.

15 Let not the water-flood overflow me; neither let the deep swallow me up, and let not the pit shut her mouth upon me.¹

16 Hear me, O LORD; for thy loving-kindness is good: turn unto me according to the multitude of thy tender mercies.^k

17 And hide not thy face from thy servant; for I am in trouble: hear me speedily.^l

18 Draw nigh unto my soul, and redeem it: deliver me because of mine enemies.

19 Thou hast known my reproach, and my shame, and my dishonor:¹ mine adversaries are all before thee.

20 Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity,^m but there was none; and for comforters, but I found none.ⁿ

21 They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.^o

22 Let their table become a snare before them:^p and that which should have been for their welfare, let it become a trap.

23 Let their eyes be darkened, that they see not;^q and make their loins continually to shake.

24 Pour out thine indignation upon them, and let thy wrathful anger take hold of them.^r

25 Let their habitation be desolate;^s and let none dwell¹ in their tents.

26 For they persecute^t him whom thou hast smitten;^u and they talk to the grief of those whom thou hast wounded.²

27 Add iniquity^v unto their iniquity: and let them not come into thy righteousness.

28 Let them be blotted out of the book of the living, and not be written with the righteous.^y

lament with me. † Isa. 63:5. † Mark 14:50. † Matt. 27:34, 48. † John 19:29, 30. † Rom. 11:25-10. † 2 Cor. 3:14. † 1 Thess. 2:15, 16. † Heb. palace. † Matt. 23:35. † Heb. there not be a dweller. † Zech. 1:15. † Isa. 53:4. † Heb. thy wounded. † Or, punishment of iniquity; Matt. 23:35. † Rev. 13:8.

that which I took not away; this psalm might literally apply to David, but more fully in its spiritual meaning to Christ.

6. *For my sake*; the highest application of these words is to Christ. Had he been overcome in the conflict with Satan, all the hopes of his followers must have been for ever put to shame. In a lower, and yet a true sense, they apply to all the faithful servants of God, and more especially to those who are, like David, intrusted with important offices in her behalf.

8. *A stranger unto my brethren*; they treated him with neglect and scorn.

9. *The zeal of thy house*; zeal for the honor of thy house. Applied to Jesus Christ, John 2:17. *Hath eaten me up*; consumed me.

12. *Speak against me*; on account of his devotion to God. 21. *They gave me vinegar*; see Matt. 27:34.

22. *Let their table become a snare*; the prayer contained in this and the six following verses, is also a prophecy of the doom that should overtake the incorrigible enemies of God's people. It was fulfilled upon David's enemies, such as Ahithophel, but it has its highest fulfilment in the case of Christ's enemies. Compare Rom. 11:9-10.

25. See Matt. 23:38.

27. *Add iniquity*; punishment. *Come into thy righteousness*; be numbered among the righteous, or share in the blessings of their salvation.

29 But I *am* poor and sorrowful: let thy salvation, O God, set me up on high.

30 I will praise the name of God with a song, and will magnify him with thanksgiving.

31 *This* also shall please the Lord better than an ox or bullock that hath horns and hoofs.

32 The humble* shall see *this*, and be glad: and your heart shall live that seek God.

33 For the Lord heareth the poor, and despiseth not his prisoners.

34 Let the heaven and earth praise him, the seas, and every thing that moveth^h therein.

35 For God will save Zion, and will build the cities of Judah,^a that they may dwell there, and have it in possession.

36 The seed also of his servants shall inherit it: and they that love his name shall dwell therein.^b

PSALM LXX.

David solliciteth God to the speedy destruction of the wicked, and preservation of the godly.

• To the chief Musician, *A Psalm* of David, to bring to remembrance.^c

MAKE haste, O God, to deliver me;^d make haste to help me.^e O Lord,

2 Let them be ashamed and confounded that seek after my soul: let them be turned backward, and put to confusion, that desire my hurt.

3 Let them be turned back for a reward of their shame that say, Aha, aha.

4 Let all those that seek thee^e rejoice and be glad in thee!^f and let such as love thy salvation say continually, Let God be magnified.

5 But I *am* poor and needy: make haste unto

me, O God: thou *art* my help and my deliverer: O Lord, make no tarrying.

PSALM LXXI.

1 David, in confidence of faith, and experience of God's favor, prayeth both for himself, and against the enemies of his soul. 14 He promiseth constancy. 17 He prayeth for perseverance. 19 He praiseth God, and promiseth to do it cheerfully.

IN thee, O LORD, do I put my trust:^g let me never be put to confusion.

2 Deliver me in thy righteousness, and cause me to escape: incline thine ear unto me, and save me.^h

3 Be thou my strong habitation,ⁱ whereunto I may continually resort:^l thou hast given commandment to save me; for thou *art* my rock and my fortress.

4 Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man.

5 For thou *art* my hope, O Lord God: *thou art* my trust from my youth.^j

6 By thee have I been holden up from the womb;^k thou art he that took me out of my mother's bowels: my praise shall be continually of thee.^l

7 I *am* as a wonder unto many;^m but thou art my strong refuge.

8 Let my mouth be filled with thy praise and with thy honor all the day.

9 Cast me not off in the time of old age; for-sake me not when my strength faileth.

10 For mine enemies speak against me; and they that lay wait for my soul take counsel together.ⁿ

11 Saying, God hath forsaken him: persecute and take him; for *there is none* to deliver him.

rock of habitation. • *Pray* 18:10. • *Jer.* 17:17, 17. • *Ps.* 22:9, 10; 134:3, 4. • *1* *Ps.* 143:1, 2. • *2* *Zech.* 3:8. • *3* *Heb.* watch, or observe. • *2* *Sa.* 17:1, etc.; *Matt.* 27:1.

a pledge of the deliverance of all who put their trust in him. Since he was victorious over Satan, none of his true disciples can fail of victory. He conquered the powers of hell for himself, and for all his followers.

PSALM LXX.

See notes to Psalm 40:13-17, with which this psalm substantially agrees.

3. *Aha*; an expression of contemptuous exultation.

INSTRUCTIONS.

3. The end of all who persist in persecuting God's servants, shall be "shame and everlasting contempt." But they who seek God in sincerity and truth shall be, through grace, rewarded with everlasting glory and blessedness.

5. The unworthiness and poverty of sinners forms no barrier against their acceptance with God: when their wants are duly felt, and they apply to God for help, he is glorified in bestowing it upon them.

PSALM LXXI.

In its general character, this psalm agrees with Psalms 22, 40, 69, and is to be interpreted upon the same principles.

7. *I am as a wonder unto many*; an object of astonishment from the intensity of my sufferings. These words were strikingly fulfilled in the person of our Lord, the great Head of the church. *Isa.* 52:14. They are fulfilled also in each of his members, according to the measure of "the affections of Christ," which God has appointed him to "fill up." *Col.* 1:24.

11. *God hath forsaken him*; this they concluded from his distresses.

32. *The humble shall see this, and be glad*; the cause of Christ is the cause of the humble; they sympathize with him in his sufferings, and rejoice with him in his triumphs.

35. *God will save Zion*; the deliverance of Christ, who is the chief subject of this psalm, includes in itself the deliverance of Zion also; that is, his church universal.

INSTRUCTIONS.

1. In the great conflict between Christ and Satan, all the true members of Christ's body have a part. They cannot reign with him till they have suffered with him. When for his sake they sink in deep waters, they will, in imitation of his example, earnestly cry to God for help, and wait upon him till he is pleased to appear for their salvation.

6. The people of God are anxious not to dishonor him, or be the occasion of injury to their fellow-men, especially to such as love his salvation.

9. God is very dear to his people, and leads them to show much zeal, make great sacrifices, and perform numerous labors to promote his honor.

12. Piety and drunkenness are in direct opposition to each other, and as one prevails the other will be done away.

21. The minuteness with which the treatment of the Saviour was foretold by the Old Testament, and the exact fulfillment of the description in him, is proof that it was given by inspiration, and that holy men of old wrote and spoke as they were directed by the Holy Ghost.

31. The off-rings of the heart, as manifested in prayer and praise, are more precious in the sight of God than any external service, and are essential to true religion.

35. The deliverance of Christ, in the hour of his trial, is

12 O God, be not far from me: O my God, make haste for my help.

13 Let them be confounded and consumed that are adversaries to my soul; let them be covered with reproach and dishonor that seek my hurt.

14 But I will hope continually, and will yet praise thee more and more.

15 My mouth shall show forth thy righteousness and thy salvation all the day; for I know not the numbers thereof.^a

16 I will go in the strength of the Lord God: I will make mention of thy righteousness, even of thine only.^b

17 O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works.

18 Now also when I am old and gray-headed,^c O God, forsake me not; until I have showed thy strength^d unto this generation, and thy power to every one that is to come.

19 Thy righteousness also, O God, is very high,^e who hast done great things: O God, who is like unto thee!

20 Thou, which hast showed me great and sore troubles, shalt quicken me again,^f and shalt bring me up again from the depths of the earth.

21 Thou shalt increase my greatness, and comfort me on every side.

22 I will also praise thee with the psaltery,^g even thy truth, O my God: unto thee will I sing with the harp,^h O thou Holy One of Israel.

23 My lips shall greatly rejoice when I sing unto thee; and my soul, which thou hast redeemed.

24 My tongue also shall talk of thy righteousness all the day long: for they are confounded, for they are brought unto shame, that seek my hurt.

^a Psa. 139:17. ^b Isa. 45:24, 25; Phil. 3:9. ^c Heb. unto old age and grey hairs. ^d Isa. 46:4. ^e Heb. thine arm. ^f Isa. 53:9. ^g Hos. 6:1, 2. ^h Heb. instrument of psaltery. ⁱ Psa. 139:3. ^j Psa. 92:3. ^k Or, of; Psa. 127, title. ^l 1 Kings 1:33, 37. ^m Isa. 41:2-5; 32:1, 17. ⁿ Psa. 85:11. ^o Isa.

13. Let them be confounded; see note to Psa. 69:22.

15. The numbers; the number of his mercies.

20. Shalt quicken me again; grant him deliverance from trouble and give him prosperity. From the depths of the earth; from the deep waters of the earth, put here as a symbol of great distress. Psa. 69:2; 130:1.

22. Psaltery; a stringed instrument of music.

INSTRUCTIONS.

1. Trust in the Lord is the sure means of safety to his people, and their habitual resort in time of trouble.

6. God is our maker, our preserver, and the giver of all our mercies. On him we ever have been and must be dependent for all good, and to him we should be habitually devoted.

9. Old age is a time when men peculiarly need the presence and favor of God, and he will not cast off any who truly trust in him.

15. The mercies of God are immerable, and call for habitual thanksgiving.

20. However great the present trials of God's people, they may rejoice in the anticipation of being one day delivered, and made conquerors and more than conquerors over all their foes.

PSALM LXXII.

1. Thy judgments; thy righteous decisions. The king's son; literally, Solomon, so called as the son of David and his successor on the throne, in correspondence with the original promise of God to David, "He shall build a house for my name, and I will establish the throne of his kingdom for ever," 2 Sam. 7:13; the words include the entire line

PSALM LXXII.

1 David, praying for Solomon, sheweth the goodness and glory of his, in type, and in truth of Christ's kingdom. 18 He bleaseth God.

^a 1 Psalm for^b Solomon

1 GIVE the king thy judgments, O God, and thy righteousness unto the king's son.^b

2 He shall judge thy people with righteousness, and thy poor with judgment.^c

3 The mountains shall bring peace to the people, and the little hills, by righteousness.^d

4 He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.^e

5 They shall fear thee as long as the sun and moon endure, throughout all generations.

6 He shall come down like rain upon the mown grass: as showers that water the earth.^f

7 In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.^g

8 He shall have dominion also from sea to sea, and from the river unto the ends of the earth.^h

9 They that dwell in the wilderness shall bow before him; and his enemies shall liek the dust.ⁱ

10 The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.

11 Yea, all kings shall fall down before him: all nations shall serve him.^j

12 For he shall deliver the needy when he crieth; the poor also, and him that hath no helper.^k

13 He shall spare the poor and needy, and shall save the souls of the needy.

14 He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.

5:12, 13; Rev. 12:10. ¹ 2 Sam. 23:4. Hos. 6:3. ² Heb. till there be no moon. ³ 1 Kings 4:20-24; Psa. 89:35, 36; Zech. 9:10. ⁴ Mic. 7:17. ⁵ 2 Chr. 9:24; Matt. 2:11. ⁶ Psa. 107:23. ⁷ Isa. 41:17; Heb. 7:25.

of Solomon's successors, which is perpetuated for ever in Christ. Thus Christ himself is the main subject of the psalm. In Solomon it has only an incipient fulfilment.

3. The mountains shall bring peace—by righteousness; the mountains and hills shall, as it were, bring forth a harvest of peace to God's people, as the effect of righteousness. Peace includes in itself all prosperity, temporal and spiritual. Righteousness is here the righteous government of the king whom this psalm celebrates, producing righteousness among the people.

6. He shall come down; the effect of his righteous administration shall be like that of rain on meadows newly mown. Compare 2 Sam. 23:3, 4. The happy effects of Solomon's just and peaceable reign were typical of the nobler influences of Christ's spiritual reign over his people.

8. From sea to sea; over all the earth. Ver. 11, 17.

9. Liek the dust; be utterly subdued.

10, 11. Tarshish—the isles—Sheba and Seba; Tarshish was a celebrated mart of trade in the south-west of Spain. The isles are, in general, the sea-coasts and islands of the Mediterranean. Sheba was a country of Southern Arabia, celebrated for its gold, spices, and precious stones. 1 Kings 10:10. Seba is generally supposed to have been Meröe, a province of Ethiopia. These countries stand here to represent all the nations of the earth, which shall in due time give their wealth and homage to Christ. Compare the sixtieth chapter of Isaiah.

12, 13. He shall deliver the needy; the protection which Solomon as a righteous king gave to the poor and needy, represented the higher spiritual protection which Christ gives to all the poor in spirit, who feel their need of him

15 And he shall live,^a and to him shall be given^b of the gold of Sheba;^b prayer also shall be made for him continually; and daily shall he be praised.^c

16 There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon; and they of the city shall flourish like grass of the earth.^d

17 His name shall endure^e for ever; his name shall be continued as long as the sun;^f and men shall be blessed in him;^g all nations shall call him blessed.

18 Blessed be the LORD God, the God of Israel, who only doeth wondrous things.^h

19 And blessed be his glorious name for ever;ⁱ and let the whole earth be filled with his glory.^h Amen, and Amen.

20 The prayers of David the son of Jesse are ended.

PSALM LXXIII.

1 The prophet, prevailing in a temptation, 2 sheweth the occasion thereof, the prosperity of the wicked. 13 The wound given thereby, diffidence. 15 The victory over it, knowledge of God's purpose, in destroying of the wicked, and sustaining the righteous.

• A Psalm of David.

TRULY God is good to Israel, *even* to such as are of a clean heart.¹

2 But as for me, my feet were almost gone; my steps had well-nigh slipped.

^a Job 1:8. ^b Heb. one shall give. ^c 2 Chr. 9:1. ^d Job 25. ^e 4 Hic. 11:27. ^f Heb. be. ^g Heb. as a son to venerate his father's name for ever. ^h Job 1:3. ⁱ Exod. 15:11. ^k Rev. 5:13. ^l Num. 14:21. ^m Hab. 2:14. ⁿ Job. 1:10. ^o Heb. clean of heart; ^p Ps. 18:26; ^q Matt. 5:8. ^r Ps. 37:4.

and come to him for help and salvation. Compare Matt. 11:28-30.

15. For him; for the extension of his blessed kingdom in the world, and in the heart of him who offers the prayer.

16. Upon the top of the mountains; upon the most unlikely places, as well as others, the gospel shall take deep root and produce abundant fruits.

20. Are ended; this is the close of the second of the books into which the Psalms were anciently divided.

INSTRUCTIONS.

1. All wise decisions and all righteous conduct proceed from God their author; and to him all should look that he would grant them the influence of his grace, and thus fit them for the various duties to which they are called.

4. The kingdom of Christ, with the salvation which it brings to the soul, is the heritage of none but the poor in spirit. The proud and self-sufficient are excluded from it, and must stumble and fall into perdition.

7. Since the cause of the righteous is the cause of Christ, it must increase and prosper until it becomes triumphant over the whole earth; and, during its conflict with the kingdom of Satan, all that are spiritually united to Christ, enjoy in the midst of their outward trials, the peace of God which passeth all understanding.

12. Whatever may be the outward worldly condition of Christ's disciples, he will give them all needful protection, help, and comfort here, and eternal deliverance from all oppression and sorrow hereafter.

15. All the true members of Christ's body are animated by his spirit, which is the spirit of love and self-denial. They continually pray for his honor and the enlargement of his kingdom among men; and to this end give liberally of that which God has intrusted to them.

PSALM LXXIII.

The psalmist relates through what a severe inward conflict he has passed in view of the prosperity of the wicked

3 For I was envious at the foolish, when I saw the prosperity of the wicked.¹

4 For there are no bands in their death: but their strength is firm.²

5 They are not in trouble as other men; neither are they plagued like other men.

6 Therefore pride compasseth them about as a chain; violence covereth them as a garment.³

7 Their eyes stand out with fatness: they have more than heart could wish.⁴

8 They are corrupt, and speak wickedly concerning oppression: they speak loftily.⁵

9 They set their mouth against the heavens, and their tongue walketh through the earth.

10 Therefore his people return hither: and waters of a full cup are wrung out to them.

11 And they say, How doth God know? and is there knowledge in the Most High?⁶

12 Behold, these are the ungodly, who prosper in the world; they increase in riches.

13 Verily I have cleansed my heart in vain, and washed my hands in innocence.⁷

14 For all the day long have I been plagued, and chastened every morning.

15 If I say, I will speak thus; behold, I should offend against the generation of thy children.

16 When I thought to know this, it was too painful for me;⁸

17 Until I went into the sanctuary of God; then understood I their end.⁹

¹ Job 1:5. ² Heb. fat. ³ Heb. the trouble of. ⁴ Heb. with. ⁵ Ps. 109:16. ⁶ Heb. speak the thoughts of the heart. ⁷ Job 16. ⁸ Job 22:13. ⁹ Ps. 91:7. ¹⁰ Job 9:27-31. ¹¹ Heb. my chastisement was. ¹² Heb. labor in mine eyes. ¹³ Ps. 37:38.

and the afflictions of the righteous, and how he has overcome it by a revelation in God's sanctuary of the different ends that await the two classes of men.

1. To such as are of a clean heart; by these words he limits his declaration concerning Israel to such as are Israelites indeed.

4. No bands; no peculiar terrors or distresses.

5. Not in trouble; as many pious men are.

6. As a chain; that is, a chain worn for ornament. Gen. 41:42; Prov. 1:9; Dan. 5:16, 29.

7. More; of this world.

9. Walketh through the earth; is used without restraint.

10. Therefore; because of this disagreement between the character of men and their present lot. His people return hither; of this clause the original admits of two readings, and it is otherwise of difficult explanation. Our English version follows one reading, the other is this: "He maketh his people to return hither." Of the various interpretations that have been proposed, the following is perhaps as probable as any: God makes his people, after all their wanderings this way and that in search of an explanation of this mystery, to come back hither, namely, to the point whence they set out—that good men are afflicted, and bad men prospered. Waters of a full cup are wrung out to them; they drink to the dregs a bitter cup in witnessing the prosperity of the wicked, while they are themselves filled with trouble, and their sufferings are aggravated by the temptation to distrust God's justice.

11. They; the wicked.

13. I have cleansed my heart in vain; this was what the psalmist was tempted to say, that his piety was useless.

14. Plagued; visited with distresses.

15. I should offend; such doctrines expressed would grieve the people of God, as being contrary to their experience, contrary to truth, and adapted to do mischief.

16. To know this; the reasons of the prosperity of the wicked and the adversity of the righteous.

18 Surely thou didst set them in slippery places: thou castedst them down into destruction.

19 How are they brought into desolation, as in a moment! they are utterly consumed with terrors.

20 As a dream when one awaketh;^a so, O Lord, when thou awakest, thou shalt despise their image.

21 Thus my heart was grieved, and I was pricked in my reins.

22 So foolish was I, and ignorant:^{*} I was as a beast before^t thee.

23 Nevertheless I am continually with thee: thou hast holden me by my right hand.

24 Thou shalt guide me with thy counsel, and afterward receive me to glory.^b

25 Whom have I in heaven but thee? and there is none upon earth that I desire besides thee.

26 My flesh and my heart faileth: but God is the strength^f of my heart, and my portion for ever.^c

27 For lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee.

28 But it is good for me to draw near to God: I have put my trust in the Lord God, that I may declare all thy works.

^a Isa. 29:7, 8. ^{*} Heb. I knew not. ^t Heb. with. ^b Ps. 48:14. ^c Heb. rock. ^d Lam. 3:21. ^e Or, A Psalm for Asaph to give instruction. ^f Or,

18. In slippery places; where, notwithstanding their present prosperity, they are on the brink of perdition.

19. Brought into desolation; perish at death.

20. When thou awakest; when God leaves the wicked for a season to triumph over the good, he is said to sleep. Ps. 44:23. Their image; their vain show of happiness, which is as unsubstantial and fleeting as a night-vision.

21. Thus my heart was grieved; before I understood the end of the wicked. The psalmist reviews his former feelings with deep repentance.

22. Thou hast holden me; kept him from utter apostasy and ruin.

23. Afterward; after the trials of the present life. Receive me to glory; the consciousness of union by faith and love with the eternal God, brings to the psalmist the assurance of a blessed immortality to be spent in God's presence.

24. But thee; none in comparison with God.

25. My flesh and my heart faileth; these words describe his mortal body as subject to decay and death. Strength of my heart; the supporter of my soul. He uses the word "heart" here of his spiritual and immortal nature.

INSTRUCTIONS.

3. Envy is as the rottenness of the bones. He who indulges in it, whether saint or sinner, will be wretched.

6. The pride of the wicked is increased by their prosperity, which may be given them in wrath as a punishment for sins, and be the occasion of ripening them for ruin.

10. Great afflictions are no certain sign of peculiar wickedness; they may be sent in mercy, as fatherly chastisements, and be designed to wean men from the world, quicken them in duty, and fit them for heaven.

16. The ways of Providence with men often appear unaccountable, and the reasons of them will not be known in this world. We must keep in view the end of the righteous and the wicked, and act with habitual reference to the closing scenes of life.

22. To envy the wicked on account of their worldly prosperity is foolish and sinful. It is finding fault with the providence of God, and exposes those who indulge in it to his wrath.

23. God holds up his people and keeps them, notwith-

PSALM LXXIV.

1 The prophet complaineth of the desolation of the sanctuary. 10 He moveth God to help in consideration of his power, 15 of his reproachful enemies, of his children, and of his covenant.

¶ Maschil of Asaph.

O GOD, why hast thou cast us off for ever? why doth thine anger smoke against the sheep of thy pasture?

2 Remember thy congregation, which thou hast purchased of old; the rod^d of thine inheritance, which thou hast redeemed; this mount Zion, wherein thou hast dwelt.

3 Lift up thy feet unto the perpetual desolations; even all that the enemy hath done wickedly in the sanctuary.

4 Thine enemies roar in the midst of thy congregations; they set up their ensigns for signs.^d

5 A man was famous according as he had lifted up axes upon the thick trees.

6 But now they break down the carved work thereof at once with axes and hammers.

7 They have cast fire into thy sanctuary,^e they have defiled by casting down the dwelling-place of thy name to the ground.

8 They said in their hearts, Let us destroy^{*} them

tribe. ^d Lam. 2:7, etc. ^e Heb. cast thy sanctuary into the fire. ^{*} Heb. break.

standing their follies and sins; and in drawing near to him in humble repentance and obedient faith, they find not only their greatest safety, but also their highest joy.

PSALM LXXIV.

Title, of Asaph; as this psalm would be referred to the destruction of the temple by the Chaldeans, many understand "Asaph" as standing for Asaph's family; as several psalms are, according to one interpretation, ascribed to "the sons of Korah," that is, to some one of his descendants.

1. The sheep of thy pasture; Israel, as the peculiar people of God, and especially the pious among this people.

2. The rod of thine inheritance; or, as the margin, the tribe of thine inheritance, the word tribe being used collectively for the whole people.

3. Lift up thy feet; that is, march forth from thy hiding-place and look upon the desolations caused by the enemy.

4. Thy congregations; rather, thy places of assembly. The Hebrew word is the same that is rendered "synagogues," in verse 8, where see note. Their ensigns for signs; they have set up their own heathenish ensigns, as tokens of their dominion, where once the symbol of God's presence and power stood. Ensigns; tokens of authority.

5. A man was famous—thick trees; the meaning of this and the following verse, according to our version, seems to be, that once men showed their power and skill in cutting down forest-trees for useful purposes, such as building; but now they make themselves famous as destroyers. We may, however, render literally thus: "He [the enemy] makes himself known as one who lifts up axes upon thick trees. And now they break down," etc. That is, he proceeds with the cedar-work of the temple as one does with the common trees of the forest, destroying without thought or care.

6. Carved work; with which the place of worship was adorned.

8. All the synagogues of—the land; or, all the places of assembly in the land. See notes to ver. 4. There is no necessity of understanding this of the Jewish synagogues, which were first built at a later date. None of the ancient versions so translate it.

together: they have burned up all the synagogues of God in the land.

9 We see not our signs: *there is no more any prophet: neither is there among us any that knoweth how long.*

10 O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?

11 Why withdrawest thou thy hand, even thy right hand? pluck it out of thy bosom.

12 For God is my King of old,^a working salvation in the midst of the earth.

13 Thou didst divide^a the sea by thy strength:^b thou brakest the heads of the dragons^c in the waters.^c

14 Thou brakest the heads of leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness.^d

15 Thou didst cleave the fountain and the flood:^e thou driedst up mighty rivers.^f

16 The day is thine, the night also is thine: thou hast prepared the light and the sun.

17 Thou hast set all the borders of the earth: thou hast made summer and winter.^g

18 Remember this, that the enemy hath reproached, O LORD, and that the foolish people have blasphemed thy name.^h

19 Oh deliver not the soul of thy turtle dove unto the multitude of the wicked:^b forget not the congregation of thy poor for ever.

20 Have respect unto the covenant:ⁱ for the dark places of the earth are full of the habitations of cruelty.

21 Oh let not the oppressed return ashamed: let the poor and needy praise thy name.

22 Arise, O God, plead thine own cause: remember how the foolish man reproacheth thee daily.

^a Psa. 41:4. ^b Heb. break. ^c Exod. 14:21. ^d Or, whales. ^e Isa. 54:9. ^f Ezek. 29:3. ^g Num. 13:9. ^h Exod. 17:5, 6; Num. 20:11. ⁱ Heb. rivers of strength. ^j Job. 3:13, etc. ^k Heb. them. ^l Psa. 91:7, 8. ^m 8 ng. ⁿ 2:14. ^o Gen. 1:7. ^p Lev. 26:45. ^q 2 Sam. 23:5. ^r Psa. 106:45. ^s Jer. 33:20.

9. *Our signs*; tokens of God's presence, especially as manifested in the gift of prophecy. *How long*; how long our troubles will continue.

11. *Withdrawest thou thy hand*; delaying to deliver them.

12. *Working salvation*; in the deliverance of Israel from Egypt and from all their enemies.

13. *Dragons*; monsters of the deep; representing the great and powerful opposers of divine truth. So also leviathan in the following verse.

19. *Thy turtle dove*; an appellation of endearment, showing God's tender regard for his people.

20. *The covenant*; that he made with Abraham and his posterity, especially with reference to the coming of the Messiah. *The dark places of the earth*; those not enlightened by revelation. The psalmist means that the cruelty of these dark places is exercised against God's covenant-people, which is a reason why he should remember his covenant with them.

INSTRUCTIONS.

1. The fatherly corrections which God inflicts on his people, and which are indications of his love, may sometimes be mistaken by them for expressions of anger; but in the end they will see that it was in kindness to their souls.

8. Men may be so blinded and hardened by sin as to attempt the utter destruction of the Lord's people; but in due time he will arise, plead his own cause, and bring destruction upon those who continue to oppose it.

14. Past deliverances of God's people encourage them to expect his interposition in future, and to look to him for the aid which they need.

23 Forget not the voice of thine enemies: the tumult of those that rise up against thee increaseth continually.

PSALM LXXV.

1 The prophet praiseth God. 2 He promiseth to judge uprightly. 4 He rebuketh the proud by consideration of God's providence. 5 He praiseth God, and promiseth to execute justice.

6 To the chief Musician, Al-taschith,^a A Psalm or Song of Asaph.^b

UNTIL thee, O God, do we give thanks, unto thee do we give thanks: for that thy name is near thy wondrous works declare.

2 When I shall receive the congregation^c I will judge uprightly.^k

3 The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. Selah.

4 I said unto the fools, Deal not foolishly: and to the wicked, Lift not up the horn:

5 Lift not up your horn on high: speak not with a stiff neck.^l

6 For promotion cometh neither from the east, nor from the west, nor from the south.^m

7 But God is the judge: he putteth down one, and setteth up another.ⁿ

8 For in the hand of the LORD there is a cup, and the wine is red: it is full of mixture; and he poureth out of the same; but the dregs thereof, all the wicked of the earth shall wring them out, and drink them.^o

9 But I will declare for ever; I will sing praises to the God of Jacob.

10 All the horns of the wicked also will I cut off:^p but the horns of the righteous shall be exalted.

^a Heb. 8:10. ^b Heb. ascendeth; Jon. 1:2. ^c Or, I destroy not. ^d Or, for 1 Psa. 57:10. ^e Or, When I shall take a set time. ^f 2 Sam. 23:1, 4. ^g Zech. 1:21. ^h Heb. desert. ⁱ 8 Sam. 2:7, 8. ^j Rev. 14:9, 10. ^k Psa. 101:5.

16. The vicissitudes of the seasons are all ordered by God, and he who can make day and night, summer and winter, can do all things which the good of his people requires.

20. The covenant which God made with his people, with reference to the Redeemer and the blessings of his universal reign, is ordered in all things and sure; and not one jot or tittle of it will fail till it is all completely accomplished.

PSALM LXXV.

God's people praise him for his promised interposition in a time of great trouble and confusion, occasioned by their subtraction to the insolence and oppression of the wicked.

1. *Thy name is near*; thou art coming forth to display thy glorious perfections in the protection and deliverance of thy people.

2. *When I shall receive the congregation*; or, as the margin, When I shall take a set time. In this and the following verse Jehovah is the speaker.

3. *Are dissolved*; order and equity are overthrown by the triumph of the ungodly. *I bear up the pillars of it*; I who have established and now maintain the pillars of the earth, will reestablish order in it.

4. *I said unto the fools*; this is the psalmist's admonition to the wicked, in view of God's promised interposition. *Lift not up the horn*; indulge not in pride or haughtiness.

8. *A cup—full of mixture*; a cup drugged with spices to increase its intoxicating effect. This is a common scriptural figure to represent the effects of God's judgments upon the wicked.

PSALM LXXVI.

1 A declaration of God's majesty in the church. 11 An exhortation to serve him reverently.

To the chief Musician on Neginoth, A Psalm or Song of Asaph.

IN Judah is God known:^a his name is great in Israel.^b

2 In Salem also is his tabernacle, and his dwelling-place in Zion.^c

3 There brake he the arrows of the bow, the shield, and the sword, and the battle.^d Selah.

4 Thou art more glorious and excellent than the mountains of prey.

5 The stout-hearted are spoiled,^e they have slept their sleep:^f and none of the men of might have found their hands.

6 At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep.^g

7 Thou, even thou, art to be feared:^h and who may stand in thy sight when once thou art angry?ⁱ

8 Thou didst cause judgment to be heard from heaven:^j the earth feared, and was still,

9 When God arose to judgment, to save all the meek of the earth. Selah.

10 Surely the wrath of man shall praise thee:^k the remainder of wrath shalt thou restrain.^l

11 Vow, and pay unto the LORD your God: let all that be round about him bring presents unto him that ought to be feared.^m

12 He shall cut off the spirit of princes: he is terrible to the kings of the earth.ⁿ

^a Or, for. ^b Psa. 1-8, etc. ^c Deut. 4:7, 8. ^d Psa. 132:13. ^e Isa. 37:35, 36. ^f Isa. 46:12. ^g Jer. 51:39. ^h Zeph. 12:4. ⁱ Jer. 10:7. ^j Nah. 1:6. ^k Exod. 19:16, etc. ^l Dan. 3:19, 28. ^m Psa. 65:7. ⁿ Heb. to fear. ^o Psa. 2:5, 10. ^p Psa. 62, title. ^q Or, for. ^r Heb. hand. ^s Psa. 14:4, 5; 1 Lam.

INSTRUCTIONS.

1. The works of Jehovah, especially his protection of his people and the blessings he bestows upon them, manifest the perfections of his character and show forth his glory.

3. The earth and all things therein are dependent upon God, and are entirely under his control.

6. No one is elevated to office or influence among men except such as God appoints.

10. A great and eternal distinction will be witnessed between the righteous and the wicked, between him that serveth God and him that serveth him not.

PSALM LXXVI.

The reference of this psalm to the overthrow of Sennacherib's army cannot be mistaken. See the history, 2 Kings chap. 18, 19; Isa. chap. 36, 37. As to the title Asaph, see introductory note to Psa. 74.

2. Salem; the ancient name, as is generally believed, of Jerusalem, signifying peace. Gen. 14:18.

3. The arrows of the bow; weapons of war.

4. Than the mountains of prey; mountains inhabited by beasts of prey, here used figuratively to represent the warlike heathen nations. Compare Dan. 7:3.

5. They have slept their sleep; the sleep of death; as was the case with the Assyrians, when a hundred and eighty-five thousand were killed in a night. Found their hands; been able to use them.

6. A dead sleep; the sleep of death.

8. The earth feared; on account of the wrath of Jehovah, as displayed in the salvation of his people and the destruction of their enemies.

10. Praise thee; he made the occasion of his praise. The remainder of wrath shalt thou restrain; or, more literally, with the remainder of wrath shalt thou gird thyself; that is, that thou mayest use it as a weapon against those who indulge in it.

PSALM LXXVII.

1 The psalmist sheweth what fierce combat he had with diffidence. 10 The victory which he had by consideration of God's great and gracious works.

To the chief Musician, to Jeduthun, A Psalm of Asaph.

I CRIED unto God with my voice, even unto God with my voice: and he gave ear unto me.

2 In the day of my trouble I sought the Lord: my sore^a ran in the night, and ceased not: my soul refused to be comforted.

3 I remembered God, and was troubled: I complained, and my spirit was overwhelmed.^b Selah.

4 Thou holdest mine eyes waking: I am so troubled that I cannot speak.

5 I have considered the days of old, the years of ancient times.^c

6 I call to remembrance my song in the night:^d I commune with mine own heart:^e and my spirit made diligent search.^f

7 Will the Lord cast off for ever?^g and will he be favorable no more?

8 Is his mercy clean gone for ever? doth his promise fail for evermore?

9 Hath God forgotten to be gracious?^h hath he in anger shut up his tender mercies? Selah.

10 And I said, This is my infirmity:ⁱ but I will remember the years of the right hand of the Most High.

11 I will remember the works of the LORD: surely I will remember thy wonders of old.^j

3:17, etc. ^b Deut. 32:7; 1 Sa. 63:11. ^c Psa. 42:8. ^d Psa. 4:4. ^e Lam. 3:40. ^f Psa. 74:1; Lam. 3:31, 32. ^g Heb. to generation and generation. ^h Isa. 49:15. ⁱ Psa. 31:22. ^j Psa. 111:4.

INSTRUCTIONS.

1. God is known only in those lands which are enlightened by revelation; all others are veiled in darkness and the shadow of death. Hence, those who are blessed with the word of God should communicate it to all people.

6. Without the sustaining care of Jehovah no one can live, and when he ceases to support them his enemies sleep the sleep of death.

10. God will not suffer any more of human wrath to exist than he can overrule for the advancement of his glory and the good of his people.

12. Before the power of God, kings and princes are as helpless as the feeblest among their subjects. At his rebuke they perish with all their hosts.

PSALM LXXVII.

The psalmist, in deep distress, encourages himself by the remembrance of God's goodness and wonderful dealings towards his people in times past. According to the opinion of some, he speaks in the name of the afflicted people of God.

Title, see note to the title of Psalm 62.

2. My sore ran; rather, my hand, as the margin, was spread out; that is, in prayer. In the night; his troubles continued while others were refreshed with sleep.

5. The days of old; when God appeared for the salvation of his people.

9. Forgotten to be gracious; this the psalmist was tempted to believe.

10. This is my infirmity; that is, as the original word implies, my affliction, laid upon me by God, and therefore to be borne with faith and patience. Accordingly the tone of the psalm here changes from the spirit of despondency to that of hope. The years of the right hand of the Most High; when he wrought wonders for the deliverance of his people.

12 I will meditate also of all thy work, and talk of thy doings.

13 Thy way, O God, is in the sanctuary:^a who is so great a God as our God!^b

14 Thou art the God that doest wonders: thou hast declared thy strength among the people.

15 Thou hast with *thine* arm redeemed thy people, the sons of Jacob and Joseph. Selah.

16 The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled.^c

17 The clouds poured out water:^d the skies sent out a sound: thine arrows also went abroad.

18 The voice of thy thunder was in the heaven:^e the lightnings lightened the world: the earth trembled and shook.

19 Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known.

20 Thou leddest thy people like a flock by the hand of Moses and Aaron.^f

PSALM LXXVIII.

1 An exhortation both to learn and to preach the law of God. 9 The story of God's wrath against the meretricious and disobedient. 67 The Israelites being rejected, God chose Judah, Zion, and David.

• Maschil of Asaph.^g

(GIVE ear, O my people, to my law:^h incline your ears to the words of my mouth.

2 I will open my mouth in a parable: I will utter dark sayings of old:ⁱ

3 Which we have heard and known, and our fathers have told us.

4 We will not hide *them* from their children,^j showing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done.

5 For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children:^k

^a Psa. 9: 4. ^b Exod. 15: 11. ^c Heb. were poured forth with water. ^d 2 Sam. 22: 14. ^e Psa. 77: 13. ^f Isa. 51: 4. ^g Matt. 13: 13, 35. ^h Exod. 13: 8, 11. ⁱ Deut. 6: 7, 11: 19. ^j Psa. 102: 18. ^k Ezek. 20: 12. ^l Heb. prepared not their heart. ^m Deut. 20: 11. ⁿ Heb. throwing forth. ^o Deut. 1: 41-44. ^p 2 Kings 17: 15.

13. *In the sanctuary*; the place where God is worshipped, and where his character and the reasons of his dealings are best learned.

16. *The waters saw thee*; alluding to his wonders at the Red sea.

19. *Thy footsteps are not known*; the works and ways of God are inscrutable, and surpass finite comprehension.

INSTRUCTIONS.

1. While men of the world in their troubles look to creatures for help, or sink down in discouragement, the people of God cry unto him, and he in due time delivers them.

3. A consideration of the mercies of God in times past is well suited to raise the expectation of his help in time to come.

19. Despair of the mercy of God is highly sinful, and a temptation of the devil for the purpose of ruining the souls of men.

13. The house of God is the place where he especially manifests himself to his people, and enables them so to cast their cares upon him as to find that he careth for them.

16. No obstructions will hinder the salvation of God's people when he appears for their deliverance. He can

6 That the generation to come might know *them*, even the children *which* should be born;^k *who* should arise and declare *them* to their children:

7 That they might set their hope in God, and not forget the works of God, but keep his commandments:

8 And might not be as their fathers,^l a stubborn and rebellious generation;^m a generation *that* set not their heart aright,ⁿ and whose spirit was not steadfast with God.

9 The children of Ephraim, *being* armed, and carrying bows, turned back in the day of battle.^o

10 They kept not the covenant of God, and refused to walk in his law:^p

11 And forgot his works, and his wonders that he had showed them.^q

12 Marvellous things did he in the sight of their fathers, in the land of Egypt,^r *in* the field of Zoan.^s

13 He divided the sea, and caused them to pass through;^t and he made the waters to stand as a heap.^u

14 In the daytime also he led them with a cloud, and all the night with a light of fire.^v

15 He clave the rocks in the wilderness, and gave *them* drink as *out* of the great depths.^w

16 He brought streams also out of the rock, and caused waters to run down like rivers.^x

17 And they sinned yet more against him by provoking the Most High in the wilderness.^y

18 And they tempted God in their heart by asking meat for their lust.^z

19 Yea, they spake against God; they said, Can God furnish^a a table in the wilderness?

20 Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people?^b

21 Therefore the Lord heard *this*, and was angry:^c so a fire was kindled against Jacob, and anger also came up against Israel;

p Psa. 106: 13. q Exod. ch. 7: 12. r Isa. 10: 11-13. s Exod. 14: 21. t Exod. 15: 8. u Exod. 15: 21. v Exod. 17: 6. Num. 20: 11; 1 Cor. 10: 3, 4. w Psa. 105: 11. x Deut. 9: 22. y Heb. 3: 10-19. z Exod. 16: 2, etc. a Heb. order. b Num. 11: 1, etc.

open the way for them through the sea, raise up leaders, and guide them safely to his heavenly rest.

PSALM LXXVIII.

A historic psalm, for the instruction of God's covenant-people. It was probably written in David's day, and ends with his elevation to the throne.

2. *Parable*—dark sayings; see note to Psa. 49: 1.

5. *Make them known*; the testimony and law just spoken of.

8. *Set not their heart aright*; did not heartily obey God.

9. *The children of Ephraim*; here representing the whole people. They seem to be specially named because they were the leading tribes before the time of the kings. *Turned back*; the reference is not probably to any particular recorded event, but to their general unbelief and unfaithfulness.

12. *Zoan*; one of the principal cities of Egypt. Num. 13: 22.

13. *He divided the sea*; at the time of the deliverance of Israel from Egypt.

18. *They tempted God*; by distrusting his power, truth, and love.

21. *A fire was kindled*; see Num. 11: 1.

22 Because they believed not in God, and trusted not in his salvation:

23 Though he had commanded the clouds from above, and opened the doors of heaven.^a

24 And had rained down manna upon them to eat, and had given them of the corn of heaven.

25 Man did eat angels' food:^b he sent them meat to the full.

26 He caused an east wind to blow^c in the heaven: and by his power he brought in the south wind.

27 He rained flesh also upon them as dust,^b and feathered fowls^d like as the sand of the sea:

28 And he let it fall in the midst of their camp, round about their habitations.

29 So they did eat, and were well-filled: for he gave them their own desire:^e

30 They were not estranged from their lust: but while their meat was yet in their mouths,

31 The wrath of God came upon them, and slew the fattest of them, and smote down^f the chosen men of Israel.

32 For all this they sinned still, and believed not for his wondrous works.

33 Therefore their days did he consume in vanity, and their years in trouble.

34 When he slew them,^d then they sought him: and they returned and inquired early after God.

35 And they remembered that God was their rock,^g and the high God their redeemer.

36 Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues,^f

37 For their heart was not right with him, neither were they steadfast in his covenant.

38 But he, being full of compassion, forgave their iniquity, and destroyed them not:^e yea, many a time turned he his anger away, and did not stir up all his wrath.^h

39 For he remembered that they were but flesh;ⁱ a wind that passeth away, and cometh not again.^j

40 How oft did they provoke^k him in the wilderness, and grieve him in the desert!^l

41 Yea, they turned back and tempted God, and limited the Holy One of Israel.^m

42 They remembered not his hand, nor the day when he delivered them from the enemy:ⁿ

43 How he had wrought^o his signs in Egypt, and his wonders in the field of Zoan:^m

44 And had turned their rivers into blood;^a and their floods, that they could not drink.

45 He sent divers sorts of flies among them, which devoured them: and frogs, which destroyed them.^o

46 He gave also their increase unto the caterpillar, and their labor unto the locust.^p

47 He destroyed^q their vines with hail,^a and their sycamore-trees with frost.^q

48 He gave up their cattle also to the hail, and their flocks to hot thunderbolts.^r

49 He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels among them.

50 He made a way^s to his anger; he spared not their soul from death, but gave their life over to the pestilence;^t

51 And smote all the first-born in Egypt:^r the chief of their strength in the tabernacles of Ham:

52 But made his own people to go forth like sheep, and guided them in the wilderness like a flock.

53 And he led them on safely, so that they feared not:^s but the sea overwhelmed^t their enemies.

54 And he brought them to the border of his sanctuary, even to this mountain, which his right hand had purchased.

55 He cast out the heathen also before them, and divided them an inheritance by line,^u and made the tribes of Israel to dwell in their tents.

56 Yet they tempted and provoked the most high God, and kept not his testimonies:

57 But turned back, and dealt unfaithfully like their fathers: they were turned aside like a deceitful bow.

58 For they provoked him to anger with their high places, and moved him to jealousy with their graven images.^u

59 When God heard this, he was wroth, and greatly abhorred Israel:

60 So that he forsook the tabernacle of Shiloh, the tent which he placed among men;

61 And delivered his strength into captivity, and his glory into the enemy's hand.

62 He gave his people over also unto the sword;^v and was wroth with his inheritance.

63 The fire consumed their young men; and their maidens were not given to marriage.^z

^a Mal. 3:10. ^b Or, Every one doleth the bread of the mighty. Psa. 101:20. ^c Heb. go. ^d Num 11:1-7. ^e Heb. food of wing. ^f Psa. 106:15. ^g Heb. wood to burn. ^h Or, young; Isa. 40:30, 31. ⁱ Isa. 25:10; Hos. 5:15. ^j Deut. 32:4, 15. ^k Deut. 5:25, 29. ^l Num 14:18, 20. ^m Isa. 48:9. ⁿ Psa. 103:14. ^o Isa. 4:14. ^p Or, rebel against. ^q Psa. 95:7-10. ^r Ver. 19, 20. ^s Or, affliction.

24. *Corn of heaven*; manna, which came from above.
25. *Angels' food*; the manna is so called from its excellence as coming from heaven.

33. *Their days did he consume in vanity, and their years in trouble*; the reference is to the wearisome sojourn of forty years in the wilderness, during which time all the men who came out of Egypt were wasted away. Compare Psa. 90:7-9.

34. *Slew them*; many of them; and visited others with sore calamities.

36. *They lied*; by an insincere profession of love and obedience.

41. *Limited the Holy One*; by ascribing bounds to his power.

43. *The field of Zoan*; the region about the city. Ver. 12.

tion. ^t Heb. set. ^u ver. 12. ^v Exod. 7:20. ^w Exod. 8:6, 24. ^x Exod. 10:13. ^y Heb. killed. ^z Exod. 9:24-25. ^{aa} Or, great hailstones. ^{ab} Heb. shut up. ^{ac} Or, lightnings. ^{ad} Heb. weigh'd a path. ^{ae} Or, beasts to the murrain; Exod. 9:3-5. ^{af} Exod. 12:29. ^{ag} Exod. ch. 14, 15. ^{ah} Heb. covered. ^{ai} Josh. 10:31. ^{aj} Judg. 2:12, 20. ^{ak} 1 Sam. 4:10, 11. ^{al} Heb. praised.

47. *With frost*; rather, as in the margin, with hailstones.
51. *The tabernacles of Ham*; the dwelling-places of the Egyptians, his descendants.

54. *The border of his sanctuary*; the boundary of the holy land. *This mountain*; Zion, as now the central point of the nation. See ver. 68.

57. *Like a deceitful bow*; not accomplishing the end for which they were made.

60. *Shiloh*; a place in the tribe of Ephraim in which had been kept the ark of God, the symbol of his presence.

61. *His strength—his glory*; the ark, which was the emblem of these, and which was taken captive by the Philistines. 1 Sam. 4:11.

63. *Not given to marriage*; literally, not praised, that is, in nuptial songs, according to the custom of the age.

64 Their priests fell by the sword; and their widows made no lamentation.

65 Then the Lord awaked as one out of sleep,^a and like a mighty man that shouteth by reason of wine.^b
66 And he smote his enemies in the hinder parts:^c he put them to a perpetual reproach.

67 Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim;

68 But chose the tribe of Judah,^d the mount Zion which he loved.^e

69 And he built his sanctuary like high palaces, like the earth which he hath established^f for ever.

70 He chose David also his servant, and took him from the shepherds:^g

71 From following^h the ewes great with young he brought him to feed Jacob his people, and Israel his inheritance.ⁱ

72 So he fed them according to the integrity of his heart;^j and guided them by the skillfulness of his hands.

PSALM LXXIX.

1 The psalmist complaineth of the desolation of Jerusalem. 5 He prayeth for deliverance, 13 and promiseth thankfulness.

^a A Psalm of ^b Asaph.

GOD, the heathen are come into thine inheritance;¹ thy holy temple have they defiled: they have laid Jerusalem on heaps.²

2 The dead bodies of thy servants have they given to be meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth.

^a Ps. 7:6. ^b 1:1. 12:14. ^c 1:18. ^d 5:6, 12. ^e Gen. 49:10. ^f 1:1. ^g 7:2. ^h 1:6. ⁱ founded. ^j 2:28. ^k 7:8. ¹ Heb. after. ² 40:11. ³ 1:1. ⁴ 9:1. ⁵ 1:10. ⁶ Lam. 1:10. ⁷ Ps. 71:2-7. ⁸ 2: Kings 25:9, 10. ⁹ Mt. 23:32. ¹⁰ Jer. 46:1. 31:29. ¹¹ Deut. 28:47. ¹² Zeph. 1:15. ¹³ Jer. 10:25; Rev. 16:1.

64. *Their widows made no lamentation*; the meaning seems to be, that the bodies of the slain were left to perish on the field of battle, so that their widows could not mourn over them, as was done at a regular funeral. Compare Jer. 16:6, 7; 25:33; and especially 22:18, 19.

65. *The Lord awaked*; arose for the deliverance of his people.

67. *Refused the tabernacle of Joseph*; refused to have his descendants, the tribe of Ephraim, longer govern the people.

68. *Chose the tribe of Judah*; to have the pre-eminence, as furnishing the royal family. *The mount Zion*; as the site of the tabernacle, and afterwards of the temple. Moriah was reckoned as a part of Zion.

69. *His sanctuary*; the temple, or place of public worship.

INSTRUCTIONS.

2. Many of the instructions and truths of the Bible are dark sayings to those who reject them, while they are plain and highly useful to those who believe and obey them.

4. A knowledge of the past dealings of God should be communicated by parents to their children, as a means of leading them to adore him, and preparing them to transmit the knowledge of his perfections to those who come after them.

8. Men must keep their hearts with all diligence, if they would have their lives directed according to his precepts.

12. No displays of the mercies or judgments of God will lead men to love and obey him; but whatever may be the manifestations of himself, without his grace they will continue to rebel against him.

21. Unbelief of divine testimony is a great sin, and God is angry with those who indulge it. They treat him as if he were a liar, and cut themselves off from the blessings of his salvation.

27. Blessings greatly desired may be given in judgment, and be the occasion of ruin to those who receive them.

33. Continuance in sin causes continuance of trouble,

3 Their blood have they shed like water round about Jerusalem; and *there was none to bury them.*¹

4 We are become a reproach to our neighbors, a scorn and derision to them that are round about us.²

5 How long, Lord? wilt thou be angry for ever? shall thy jealousy burn like fire?³

6 Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name.⁴

7 For they have devoured Jacob, and laid waste his dwelling-place.

8 Oh remember not against us former iniquities;⁵ let thy tender mercies speedily prevent us; for we are brought very low.⁶

9 Help us, O God of our salvation, for the glory of thy name; and deliver us, and purge away our sins, for thy name's sake.

10 Wherefore should the heathen say, Where is their God? Let him be known among the heathen in our sight by the revenging⁷ of the blood of thy servants *which is shed.*

11 Let the sighing of the prisoner come before thee;⁸ according to the greatness of thy power⁹ preserve thou those that are appointed to die;¹⁰

12 And render unto our neighbors sevenfold into their bosom their reproach, wherewith they have reproached thee. O Lord.¹¹

13 So we thy people and sheep of thy pasture will give thee thanks for ever: we will show forth thy praise to all generations.¹²

¹ Or, the iniquities of them that were before us. ² Ps. 130:3. ³ Isa. 61:9. ⁴ Deut. 2:14. ⁵ Heb. vengeance. ⁶ Ps. 102:20. ⁷ Heb. thou art. ⁸ Heb. reserve the children of death. ⁹ Ps. 71:15. ¹⁰ Heb. generation and generation. ¹¹ Ps. 43:21.

and though great afflictions may produce external reformation, yet if the heart be not turned to God, the outward profession of love to him will be hypocrisy.

38. God shows his compassion by waiting long even upon flagrant transgressors, and often by removing from them temporal calamities and continuing to bless them, notwithstanding their sins, in proof that he desires not their death, but that they should turn and live.

52. God will make a way for his chosen people, and grant them deliverance; but his enemies, however numerous and powerful, will be destroyed.

60. The withdrawal of God's presence from a people on account of their sins, is a forerunner of dreadful calamities, and often of approaching ruin.

66. God may permit the wicked to triumph for a time, as a punishment of his people; but their triumph will be short, and their punishment without end.

68. Civil power is the gift of God. He takes it from one and gives it to another, as seemeth good in his sight; and holds all who receive it accountable to him for its use.

PSALM LXXIX.

A psalm belonging to the same period as the seventy-fourth; that is, the Babylonish invasion and captivity.

4. *To our neighbors*; to the surrounding heathen nations, who rejoiced in their calamities. Ps. 137:7; Obad. 12, 14.

7. *Devoured Jacob*; overcame the Israelites and slain them, or carried them away captive.

9. *Purge away our sins*, forgive them for Christ's sake.

10. *Revengeing of the blood of thy servants*; punishing those who slew them.

INSTRUCTIONS.

1. For the sins of God's people, they are often brought into trouble; and they cannot obtain deliverance till, by repentance and reformation, they forsake their iniquities and turn to him.

PSALM LXXX.

1 The psalmist in his prayer complaineth of the miseries of the church.
8 God's former favors are turned into judgments. 14 He prayeth for deliverance.

¶ To the chief Musician upon Shoshannim-Eduth,^a A Psalm of Asaph.

GIVE ear, O Shepherd of Israel, thou that leadest Joseph like a flock;^b thou that dwellest between the cherubim;^c shine forth.^d

2 Before Ephraim and Benjamin and Manasseh stir up thy strength,^e and come and save us.^f

3 Turn us again,^g O God, and cause thy face to shine;^h and we shall be saved.

4 O LORD God of hosts, how long wilt thou be angryⁱ against the prayer of thy people?

5 Thou feedest them with the bread of tears;^j and givest them tears to drink in great measure.

6 Thou makest us a strife unto our neighbors;^k and our enemies laugh among themselves.

7 Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved.

8 Thou hast brought a vine out of Egypt;^l thou hast cast out the heathen, and planted it.

9 Thou preparedst room before it, and didst cause it to take deep root, and it filled the land.

10 The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars.^m

11 She sent out her boughs unto the sea, and her branches unto the river.

12 Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her?ⁿ

13 The boar out of the wood doth waste it, and the wild beast of the field doth devour it.

^a Psa. 69, title. ^b Or, for. ^c Psa. 24:2, 77:20. ^d Exod. 25:29, 22; 2 Sam. 6:2. ^e Deut. 33:2. ^f Num. 21:21. ^g Heb. for salvation in us. ^h Ver. 7, 19, Lam. 5:21. ⁱ Num. 6:25. ^j Heb. smoke; Psa. 74:1. ^k Psa. 42:3; Isa. 39:20. ^l Psa. 79:1. ^m Isa. 5:1-7, Jer. 2:21. ⁿ Heb. robbers of God.

8. The only hope of sinners is in the mercy of God through our Lord Jesus Christ, and to him they should look for pardon, salvation, and all needed good.

12. While the Lord delivers his servants, he brings deserved punishment upon his enemies. To the one he is a kind and merciful shepherd, and to the other a consuming fire.

PSALM LXXX.

A prayer of God's people in deep distress occasioned by the oppression of foreign enemies, in which the transfer of Israel from Egypt to Canaan is beautifully set forth under the allegory of a vine. It belongs apparently to the later period before the Babylonish captivity. In the opinion of many, its occasion was the overthrow of the kingdom of Israel by the Assyrians.

1. *Joseph; the Israelites.*

2. *Before Ephraim and Benjamin and Manasseh;* during the sojourn of the Israelites in the wilderness of Arabia, these three tribes encamped together on the west side of the tabernacle, Num. 2:18-22; and in the order of march, they followed the Kohathites who bore the ark of the covenant, the symbol of God's presence, Num. 10:21, 22; thus having "the ark of the covenant of the Lord of hosts, which dwelleth between the cherubim," immediately before them. Exod. 25:20, 22; 2 Sam. 6:2.

5. *Bread of tears;* deep afflictions, causing many to weep.

8. *A vine;* the church, as embodied in the nation of Israel.

10. *And the boughs thereof were like the goodly cedars;* or, and the boughs thereof, the cedars of God [were covered].

11. *The sea;* the Mediterranean. *The river;* Euphrates.

14 Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine;¹

15 And the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself.²

16 It is burned with fire, it is cut down: they perish at the rebuke of thy countenance.³

17 Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself.⁴

18 So will not we go back from thee: quicken us,⁵ and we will call thy name.

19 Turn us again, O LORD God of hosts, cause thy face to shine; and we shall be saved.

PSALM LXXXI.

1 An exhortation to a solemn praising of God. 4 God challengeth that duty by reason of his benefits. 8 God, exhorting to obedience, complaineth of their disobedience, which proveth their own hurt.

¶ To the chief Musician upon Githith,^a A Psalm of Asaph.

SING aloud unto God our strength: make a joyful noise unto the God of Jacob.

2 Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery.

3 Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day.

4 For this was a statute for Israel, and a law of the God of Jacob.^b

5 This he ordained in Joseph for a testimony, when he went out through^c the land of Egypt: where I heard a language that I understood not.^d

6 I removed his shoulder from the burden: his hands were delivered^e from the pots.^f

^a Nah. 2:2. ^b Isa. 63:15. ^c Isa. 11:1, etc. ^d Zech. 3:8. ^e Psa. 76:7. ^f Isa. 53:5. ^g Eph. 2:1, 5. ^h Psa. 8, title. ⁱ Or, for. ^j Lev. 23:21, 26. ^k Or, against. ^l Psa. 114:1. ^m Heb. passed away. ⁿ Exod. 1:14.

13. *The boar—and the wild beast;* representing the heathen by whom the Israelites were overcome.

17. *The son of man;* the Messiah, for whose advent God's people looked to deliver them from their troubles.

INSTRUCTIONS.

3. The light of God's countenance is the greatest blessing that any can enjoy, and is most earnestly desired and sought by his obedient people.

8. For all her prosperity the church is dependent on the grace of God, while her sins are the cause of all her sorrows.

15. Help for the guilty is laid upon One who is mighty to save, who came to take away sin by the sacrifice of himself, and who ever lives to make intercession for all who come unto God through him.

PSALM LXXXI.

A song for the festival of the passover. See note to verse 5.

3. *In the new moon;* this was done at the beginning of every month, Num. 10:10. But the beginning of the month Abib, being also the beginning of the year, Exod. 12:2, would naturally be observed with peculiar solemnities. *In the time appointed;* or, at the full moon, as the Hebrew word seems to signify. The passover was eaten on the fourteenth day of the month Abib, consequently at the full moon.

5. *Thus;* the solemn feast spoken of above, the feast of the passover. *In Joseph;* among the Israelites. *Testimony;* a perpetual witness of the deliverance of Israel. *A language that I understood not;* the language of a foreign people, the Egyptians.

6. *The burden—the pots;* the hard service in brick and mortar.

7 Thou calledst in trouble, and I delivered thee: I answered thee in the secret place of thunder: I proved thee at the waters of Meribah.^a Selah.

8 Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me:

9 There shall no strange god be in thee; neither shalt thou worship any strange god.

10 I am the Lord thy God, which brought thee out of the land of Egypt:^b open thy mouth wide, and I will fill it.^c

11 But my people would not hearken to my voice; and Israel would none of me.^d

12 So I gave them up unto their own hearts^e: lust:^f and they walked in their own counsels.

13 Oh that my people had hearkened unto me, and Israel had walked in my ways!^g

14 I should soon have subdued their enemies, and turned my hand against their adversaries.

15 The haters of the Lord should have submitted themselves^h unto him: but their time should have endured for ever.

16 He should have fed them also with the finestⁱ of the wheat: and with honey out of the rock should I have satisfied thee.^k

PSALM LXXXII.

1 The psalmist, having exhorted the judges, 5 and reproved their negligence, 8 prayeth God to judge.

* A Psalm of Asaph.

GOD standeth in the congregation of the mighty; he judgeth among the gods.^b

2 How long will ye judge unjustly, and accept the persons of the wicked? Selah.

^a Or, strife. ^b Exod. 17. 2-7. ^c Exod. 20. 2. ^d John 15. 7. ^e Deut. 32. 15. ^f Or, to the hardness of their own hearts, or imaginations. ^g Acts 7. 42. ^h Isa. 48. 18. ⁱ Deut. 32. 29. ^j Heb. took, or yielded feigned obedience; Psa. 66. 3. ^k Heb. fat. ^l Deut. 32. 13. ^m Or, for. ⁿ 2 Chr. 19. 6. 7. ^o Heb.

7. The secret place of thunder; the cloud which encompasses God's throne, whence proceed thunders and lightnings.

10. Open thy mouth; enlarge thy desires. I will fill it; give abundance of blessings.

15. Their time; the time of his people's prosperity.

16. Fed them—with the finest of the wheat; given them the richest blessings.

INSTRUCTIONS.

1. The praise of God forms an important part of the business of his people, and while it honors him, it enlivens, invigorates, and sanctifies their own souls.

7. God is ever ready to hear and answer those who in sincerity and truth call upon him, and to grant them the blessings which they need. Let them hearken unto him, and they shall not want any good thing.

12. The reason why any are ever left of God to hardness of heart and blindness of mind, to follow their own inclination to their ruin, is, they choose not to walk in his ways.

13. God sincerely and earnestly desires the salvation of men, and is greatly dishonored and grieved when they refuse to obey him, and thus cut themselves off from his blessing, when by obedience they might through grace secure all needed good for this life and the life to come.

PSALM LXXXIII.

A psalm in which unjust rulers and judges are rebuked, and their duties set forth.

1. The gods; rulers, called gods on account of their having received from God authority to act as his representatives and in his behalf. Exod. 22: 28.

2. Accept the persons; be guilty of partiality and injustice.

3 Defend^a the poor and fatherless: do justice to the afflicted and needy.^b

4 Deliver the poor and needy: rid them out of the hand of the wicked.

5 They know not, neither will they understand; they walk on in darkness:^c all the foundations of the earth are out of course.^d

6 I have said, Ye are gods;^e and all of you are children of the Most High.

7 But ye shall die like men, and fall like one of the princes.

8 Arise, O God, judge the earth: for thou shalt inherit all nations.^f

PSALM LXXXIII.

1 A complaint to God of the enemies' conspiracies. 9 A prayer against them that oppress the church.

* A Song or Psalm of Asaph.

KEEP not thou silence, O God: hold not thy peace, and be not still, O God.

2 For lo, thine enemies make a tumult:^a and they that hate thee have lifted up the head.

3 They have taken crafty counsel against thy people, and consulted against thy hidden ones.^b

4 They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance.^c

5 For they have consulted together with one consent:^d they are confederate against thee:

6 The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes;^e

7 Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre:

1 Jer. 22: 3. 1 John 12: 35. * Heb. moved. ^b Psa. 75: 3. ^c 2 Tim. 2: 19. ^d 1 John 10: 31, 33. ^e Rev. 11: 15. ^f Or, for. ^g Isa. 37: 29. ^h Psa. 31: 20. ⁱ Esth. 3: 6, 9. ^j Heb. heart. ^k Psa. 2: 2. ^l 2 Chr. 20: 10.

5. Walk on in darkness; continue to pervert justice in their administration. Out of course; society is disorganized by their ignorance and iniquity.

6. Ye are gods; the representatives of God. See note to ver. 1; also note to John 10: 35.

7. Like men; like other men, they must die and give an account of their stewardship.

INSTRUCTIONS.

1. Although rulers are elevated to a resemblance in authority and power to the Most High, yet they are dependent upon God for their influence, and to him must render an account for the manner in which they employ it.

4. One great object of civil government is to defend the poor, weak, and defenceless against the encroachments of the rich and strong, and to award equal justice to all.

7. It becomes rulers as well as ruled to keep in view their sins, and act with an habitual reference to the time when all will stand on a level before God, and receive a retribution according to their works.

PSALM LXXXIII.

A prayer in view of a formidable combination of the enemies of God's people to destroy them. Some refer it to the combination of the Moabites, Ammonites, Edomites, and others against Jehoshaphat, which is recorded in 2 Chron. 20.

3. Thy hidden ones; thy people, whom thou hidest in thy pavilion from the assaults of their enemies. Psa. 27: 5; 31: 20.

6. Hagarenes; a people driven from their own lands by the tribe of Simeon, in the days of Saul.

7. Gebal; supposed to have been a part of Idumea.

8 Assur also is joined with them: they have holpen^c the children of Lot. Selah.

9 Do unto them as unto the Midianites;^a as to Sisera,^b as to Jabin, at the brook of Kishon:

10 Which perished at Eu-dor: they become as dung for the earth.

11 Make their nobles like Oreb, and like Zeeb:^c yea, all their princes as Zebah, and as Zalmunna:^d

12 Who said, Let us take to ourselves the houses of God in possession.

13 O my God, make them like a wheel; as the stubble before the wind.^e

14 As the fire burneth the wood, and as the flame setteth the mountains on fire;

15 So persecute them with thy tempest, and make them afraid with thy storm.

16 Fill their faces with shame; that they may seek thy name, O LORD.

17 Let them be confounded and troubled for ever; yea, let them be put to shame, and perish:

18 That men may know that thou, whose name alone is JEHOVAH,^f art the Most High over all the earth.

PSALM LXXXIV.

1 The prophet, longing for the communion of the sanctuary, 4 sheweth how blessed they are that dwell therein. 8 He prayeth to be restored unto it.

¶ To the chief Musician upon Gittith,^g A Psalm for^h the sons of Korah.

HOW amiable are thy tabernacles, O LORD of hosts!

2 My soul longeth, yea, even fainteth for the courts of the LORD:^a my heart and my flesh crieth out for the living God.

^b Heb. seen an arm to. ^c Num. 31. 1-12. ^d Judg. 4:15, 21. ^e Judg. 7:25. ^f Judg. 8, 12, 21. ^g Isa. 17:13, 14; Matt. 3:12. ^h Isa. 42:7. ⁱ Psa. 7, title; 1 Or, of. ^j Psa. 27:4. ^k Psa. 65:4. ^l Or, nutberry-trees make him a wall; 1 Or, 5:23. ^m Heb. covereth. ⁿ Or, company to company. ^o Job 17:9.

2 Sam. 8: Assur; Assyria. Children of Lot; Moab and Ammon. 9. Midianites—Sisera—Jabin; Judg. chap. 4, 5, 7.

10. Endor; near to mount Tabor, in the north part of Canaan.

13. Like a wheel; whirling like stubble or chaff before the wind.

14. The mountains; their productions.

16. With shame; that is, dishonor, that by this chastisement they may be brought to seek thy name. But some, in view of the following words, supply in the last clause of this verse the word "men," as is done in the eighteenth verse, and render thus: "Fill their faces with shame; that men may seek thy name, O Lord."

INSTRUCTIONS.

3. The wicked have often sought the destruction of the righteous, but their plans have been defeated, and the ruin which they thought to bring upon others came upon themselves.

10. However numerous or formidable the enemies of the church, or however extensive the combinations formed against her, in answer to her prayers they will be overcome, scattered, and destroyed.

16. The Lord will be known by the judgments which he executes, and the destruction of the wicked will be an eternal monument of his truth, his justice, and his power.

PSALM LXXXIV.

1. Amiable; lovely. Thy tabernacles; the place where Jehovah was worshipped.

5. In whose heart are the ways; whose hearts are set on the ways that lead to the house, worship, and service of God.

6. The valley of Baca; a barren, desolate valley; put here

3 Yea, the sparrow hath found a house, and the swallow a nest for herself, where she may lay her young, even thine altars, O LORD of hosts, my King, and my God.

4 Blessed are they that dwell in thy house:¹ they will be still praising thee. Selah.

5 Blessed is the man whose strength is in thee; in whose heart are the ways of them.

6 Who passing through the valley of Baca make it a well;² the rain also filleth³ the pools.

7 They go from strength to strength,⁴ every one of them in Zion appeareth before God.⁵

8 O LORD God of hosts, hear my prayer: give ear, O God of Jacob. Selah.

9 Behold, O God our shield,⁶ and look upon the face of thine anointed.

10 For a day in thy courts is better than a thousand. I had rather be a door-keeper⁷ in the house of my God, than to dwell in the tents of wickedness.

11 For the LORD God is a sun and shield;⁸ the LORD will give grace and glory: no good thing will he withhold from them that walk uprightly.⁹

12 O LORD of hosts, blessed is the man that trusteth in thee.

PSALM LXXXV.

1 The psalmist, out of the experience of former mercies, prayeth for the continuance thereof. 8 He promiseth to wait thereon, out of confidence of God's goodness.

¶ To the chief Musician, A Psalm for^h the sons of Korah.

LORD, thou hast been favorable unto¹ thy land; thou hast brought back the captivity of Jacob.

Prov. 4:18. ² Job 10:28. ³ Gen. 15:1. ⁴ Heb. I would choose rather to sit at the threshold. ⁵ Isa. 60:19. ⁶ Phil. 4:13. ⁷ Or, of; Psa. 42, title. ⁸ Or, well pleased with; Psa. 77:7.

as the emblem of suffering and want. Make it a well; turn it into a fountain of water. The meaning is, that God's accompanying blessing opens a fountain for their refreshment, as was done for Israel of old, in the wilderness. Compare Isa. 43:19, 20.

7. From strength to strength; from one stage to another with increasing energy and vigor, through the refreshment they obtain.

9. Thine anointed; Christ, or David as the representative and type of Christ.

10. Better; more desirable and precious.

11. Sun and shield; protector, benefactor, and source of all good. Grace and glory; one as a preparation for the other.

INSTRUCTIONS.

1. The worship and service of God are inexpressibly dear to his people. His ordinances are as food to their souls; and when deprived of them they become enfeebled and faint for want of spiritual food.

5. Men must depend upon God and draw their support and strength from him, in order successfully to walk in his ways, or find that consolation which his service is suited to afford.

6. When God requires any service of his people, he will give them the strength and the means necessary for its performance.

10. In the spiritual worship of God is greater enjoyment to the spiritually minded, than in all the pleasures of sin. It is the fruit of divine grace, and a sure preparation for endless glory.

PSALM LXXXV.

This psalm is referred by many to the time when the

2 Thou hast forgiven the iniquity of thy people: thou hast covered all their sin.^a Selah.

3 Thou hast taken away all thy wrath: thou hast turned *thyself* from the fierceness of thine anger.^b

4 Turn us, O God of our salvation, and cause thine anger toward us to cease.

5 Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations?

6 Wilt thou not revive us again: that thy people may rejoice in thee?

7 Show us thy mercy, O LORD, and grant us thy salvation.

8 I will hear what God the LORD will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly.^c

9 Surely his salvation is nigh them that fear him; that glory may dwell in our land.

10 Mercy and truth are met together; righteousness and peace have kissed *each other*.^d

11 Truth shall spring out of the earth; and righteousness shall look down from heaven.

12 Yea, the LORD shall give *that which is good*; and our land shall yield her increase.

13 Righteousness shall go before him:^e and shall set us in the way of his steps.^f

3 Be merciful unto me, O Lord: for I cry unto thee daily.^g

4 Rejoice the soul of thy servant: for unto thee, O Lord, do I lift up my soul.

5 For thou, Lord, *art* good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.^h

6 Give ear, O LORD, unto my prayer; and attend to the voice of my supplications.

7 In the day of my trouble I will call upon thee:ⁱ for thou wilt answer me.

8 Among the gods *there is none* like unto thee, O Lord:^j neither *are there any works* like unto thy works.^k

9 All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name.^l

10 For thou *art* great, and doest wondrous things: thou *art* God alone.^m

11 Teach me thy way, O LORD:ⁿ I will walk in thy truth: unite my heart to fear thy name.^o

12 I will praise thee, O Lord my God, with all my heart: and I will glorify thy name for evermore.^p

13 For great *is thy mercy* toward me:^q and thou hast delivered my soul from the lowest hell.^r

14 O God, the proud are risen against me, and the assemblies of violent *men* have sought after my soul; and have not set thee before them.^s

15 But thou, O Lord, *art* a God full of compassion, and gracious, long-suffering,^t and plenteous in mercy and truth.^u

16 O turn unto me, and have mercy upon me; give thy strength unto thy servant, and save the soul of thy handmaid.^v

17 Show me a token for good;^w that they which hate me may see *it*, and be ashamed: because thou, Lord, hast holpen me, and comforted me.

PSALM LXXXVI.

1 David strengtheneth his prayer by the conscience of his religion, 5 by the goodness and power of God. 11 He desireth the continuance of former grace. 14 Complaining of the proud, he craveth some token of God's goodness.

¶ A prayer of David.

DOW down thine ear, O LORD, hear me: for I *am* poor and needy.

2 Preserve my soul; for I *am* holy:^a O thou my God, save thy servant that trusteth in thee.^b

a Ps. 2:11. * Or, thine anger from pouring hot. Dent. 14:17. b Ps. 141:1. c Ps. 32:17. d Ps. 91:11. e Ps. 79:13. f Ps. 119:35. g Or, being a Psalm of 1 Or, use whom thou favourst. h Ps. 26:3. i Or, all the day. j Job. 2:11. k Ps. 50:15. l Isa. 10:15, 26. m Dent. 3:21. n Rev. 15:4.

restoration of the Jewish state after the Babylonish captivity was in progress, but not yet completed, and many trials and difficulties remained to be encountered. The writer first thanks God for the good work which he has begun, and then prays that he would remove the present severe pressure of trouble.

2. *Conserved*; that is, by forgiveness.

4. *Turn us*; restore us to our former prosperity. In the mind of a pious Israelite, such restoration always included the idea of repentance and reformation.

6. *Recessus agam*; by thy life-giving presence and favor. The reviving for which the psalmist prays, includes both the spiritual and the temporal prosperity of Israel, which were inseparably connected with each other.

8. *To folly*; especially to idolatry and its vices.

10. *Mercy and truth are met together*; they harmonize in the dealings of God, especially in his method of forgiving sin and saving sinners through the Redeemer.

11. *Spring out of the earth*, like an abundant harvest. *Righteousness shall look down from heaven*; as a friend and helper. The reference is to God's truth and righteousness, as manifested in the fulfilment of his engagements to his covenant people.

13. *The way of his steps*; lead us to imitate his example.

INSTRUCTIONS.

2. All needed blessings are through grace connected with the forgiveness of sin, without which nothing will avail to salvation.

6. God is the source of all prosperity, national and indi-

m Dent. 32:20; 1 Cor. 8:1. n Ps. 119:31. o Job. 17:20, 21. 1 Cor. 6:17. p Ps. 145:1, 2. q Ps. 103:11. r Or, grate. s 1 Tim. 1:10. t Heb. *terribilis*. u Ps. 104. v Neh. 9:17. w Ps. 84:10. x Isa. 35:21. y 2 Cor. 3:5.

vidual, spiritual and temporal. Men are dependent upon him for "every good and perfect gift;" especially for the beginning and increase of true religion and the salvation connected with it.

8. God will not spare the sins of his covenant people. If they would receive a gracious answer to their prayers, they must repent of their folly and return to it no more.

10. All the attributes of God harmonize in his dealings with men, especially in the way in which he delivers them from hell and prepares them for heaven.

PSALM LXXXVI.

1. *Poor and needy*; this, in a spiritual sense, is the case with all men.

2. *Holy*; one consecrated to God.

3. *Daily*; literally, all the day.

8. *Gods*; such as were worshipped among the heathen.

9. *All nations—shall come and worship before thee*; in the days of millennial glory.

11. *Unite my heart*; bring my affections and all my powers into sweet accordance with thy will.

INSTRUCTIONS.

2. Consciousness of devotion to God gives great encouragement to pray and to trust in him, with the expectation of receiving all needed good.

7. Prayer is the vital resource of God's people in time of trouble, and the sure means of help.

9. However small the number of those who now worship God in spirit and in truth, the time is coming when

PSALM LXXXVII.

1 The nature and glory of the church. 4 The increase, honor, and comfort of the members thereof.

¶ A Psalm or Song for the sons of Korah.

HIS foundation is in the holy mountains.^a
2 The Lord loveth the gates of Zion more than all the dwellings of Jacob.^b

3 Glorious things are spoken of thee, O city of God.^c Selah.

4 I will make mention of Rahab and Babylon to them that know me;^d behold Philistia,^e and Tyre, with Ethiopia;^f this man was born there.

5 And of Zion it shall be said, This and that man was born in her;^g and the Highest himself shall establish her.

6 The Lord shall count, when he writeth up the people,^h that this man was born there. Selah.

7 As well the singers as the players on instruments shall be there:ⁱ all my springs are in thee.^j

PSALM LXXXVIII.

A prayer containing a grievous complaint.

* A Song or Psalm for the sons of Korah, to the chief Musician upon Mahalath Leannoth, Maschil of Heman the Ezrahite.^{1,2}

O LORD God of my salvation, I have cried day and night before thee:¹

2 Let my prayer come before thee: incline thine ear unto my cry;

^a Or, of. ^b Psa. 1:1. ^c Psa. 78:67, 68. ^d Isa. 51:2, etc. ^e Rev. 21:2, etc. ^f Isa. 51:9. ^g Isa. 19:23-25. ^h Psa. 68:31. ⁱ Acts 8:27. ^j Isa. 60:1-9. ¹ Ezek. 13:9. ² 1 Chr. 23:5. ³ Jas. 1:17. ⁴ Or, of. ⁵ Or, A Psalm of Heman the

the whole family of man shall unite in this blessed employment.

13. Deliverance from hell and preparation for heaven is a blessing which God in his rich mercy and grace grants to his people, and for which they are bound, and will be disposed, to adore and praise him for ever.

PSALM LXXXVII.

A psalm which predicts the conversion of all nations to Christ under the beautiful figure of their birth in Zion.

1. *His foundation*; God's foundation, that is, the temple which has been founded.

2. *Zion*; Zion, as the centre of the ancient Jewish theocracy, is put by the inspired writers to represent that theocracy. Of this the Christian church is the true heir and successor, Rom. 4:16, so that all the promises made by God to Zion belong to her.

4. *I will make mention of Rahab and Babylon*; I will name them as nations that have been converted to God, and thus become spiritually the children of Zion. *Rahab*; a name for Egypt. *This man*; in the Hebrew, simply *this*, referring to the various nations just enumerated.

5. *Was born in her*; has become spiritually her offspring. The reference is still to the conversion of the nations to Zion.

6. *When he writeth up the people*; when he enrolls the nations.

7. *Springs*; sources of salvation in the widest sense. Psa. 46:4. *In thee*; in Zion, as of the residence of God.

INSTRUCTIONS.

2. The place of public worship is dear not only to the people of God, but to God himself.

5. To be born under the gospel, and to be spiritually a partaker of its salvation, is a greater honor and blessedness than to have descended from the greatest kings, or to be a partaker of all earthly good.

6. God has given to his Son all nations, as his inherit-

3 For my soul is full of troubles: and my life draweth nigh unto the grave.

4 I am counted with them that go down into the pit: I am as a man that hath no strength:

5 Free among the dead, like the slain that lie in the grave, whom thou rememberest no more: and they are cut off from thy hand.

6 Thou hast laid me in the lowest pit, in darkness, in the deeps.

7 Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves.^m Selah.

8 Thou hast put away mine acquaintance far from me;ⁿ thou hast made me an abomination unto them: I am shut up, and I cannot come forth.^o

9 Mine eye mourneth by reason of affliction: LORD, I have called daily upon thee, I have stretched out my hands unto thee.

10 Wilt thou show wonders to the dead?^p shall the dead arise and praise thee? Selah.

11 Shall thy loving-kindness be declared in the grave? or thy faithfulness in destruction?

12 Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?

13 But unto thee have I cried, O LORD; and in the morning shall my prayer prevent thee.

14 LORD, why castest thou off my soul? why hidest thou thy face from me?

15 I am afflicted and ready to die from my youth up: while I suffer thy terrors I am distracted.^q

16 Thy fierce wrath goeth over me; thy terrors have cut me off.^r

Ezrahite, giving instruction. ^s 1 Kings 4:31. ^t Luke 18:7. ^u Or, by me. ^v 1 Pet. 2:24. ^w Job 19:13, etc. ^x Job 12:14. ^y Psa. 38:18. ^z Job 6:4. ^{aa} Rev. 6:17.

ance; and in due time he will enroll them all as the spiritual citizens of Zion.

7. God's presence and the light of his countenance fill the true Zion with joy and gladness; and through her he dispenses to all nations the blessings of his salvation.

PSALM LXXXVIII.

Whether this psalm describes the sufferings of an afflicted believer, or of the Jewish nation under the figure of an individual, is a question upon which commentators are not agreed. Upon the latter supposition, it belongs, with the following psalm, to the later period of the Jewish kingdom. The ancient interpreters refer it to Christ. This agrees with the New Testament view, which considers the afflictions of Christ's servants, before and after his advent, as parts of one great conflict, in which he, as the Head of his church, is the central and chief sufferer; so that the sorrows of David and other ancient believers who lived before Christ, are conformed to his sorrows, as types to their antitype.

Title, upon *Mahalath Leannoth*; meaning, according to some, upon, that is, concerning a sickness that afflicts; according to others, upon the flute for [public] singing. *Heman*; see note on the title of Psalm 89.

5. *Free among the dead*; commonly understood to mean, discharged from all the affairs of life, like the dead. But some prefer to render the words, prostrate among the dead. *Cut off from thy hand*; separated from the care and protection of thy hand, the care which God bestows upon men as inhabitants of this world, which ceases when they are laid in the grave. Ver. 10-12.

7. *Thy waves*; the troubles that God brought upon him.

12. *In the dark*; the grave.

13. *Prevent thee*; meet thee, as one that goes before another in the way. This is the ancient meaning of the word.

15. *Ready to die*; in view of the distress that he feared was coming upon him.

17 They came round about me daily* like water; they compassed me about together.

18 Lover and friend hast thou put far from me, and mine acquaintance into darkness.

PSALM LXXXIX.

1 The psalmist praiseth God for his covenant, 5 for his wonderful power, 15 for the care of his church, 19 for his favor to the kingdom of David. 38 Then complaining of contrary events, 46 he expostulateth, prayeth, and blesseth God.

♣ Maschil of Ethan the Ezrahite.*

I WILL sing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulness to all generations.†

2 For I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens.

3 I have made a covenant with my chosen, I have sworn unto David my servant,‡

4 Thy seed will I establish for ever, and build up thy throne to all generations. Selah.

5 And the heavens shall praise thy wonders, O LORD:‡ thy faithfulness also in the congregation of the saints.

6 For who in the heaven can be compared unto the LORD? who among the sons of the mighty can be likened unto the LORD?

7 God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him.

8 O LORD God of hosts, who is a strong LORD like unto thee?‡ or to thy faithfulness round about thee?

9 Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them.‡

10 Thou hast broken Rahab§ in pieces, as one that is slain; thou hast scattered thine enemies with thy strong arm.‡

11 The heavens are thine, the earth also is thine: as for the world and the fulness thereof, thou hast founded them.

12 The north and the south thou hast created them: Tabor¶ and Hermon** shall rejoice in thy name.

13 Thou hast a mighty arm:‡ strong is thy hand, and high is thy right hand.

14 Justice and judgment are the habitation* of thy throne:‡ mercy and truth shall go before thy face.

15 Blessed is the people that know the joyful sound:‡ they shall walk, O LORD, in the light of thy countenance.‡

16 In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted.‡

17 For thou art the glory of their strength: and in thy favor our horn shall be exalted.

18 For the LORD is our defence; and the Holy One of Israel is our King.††

19 Then thou spakest in vision to thy holy one, and saidst, I have laid help upon one that is mighty;‡^m I have exalted one chosen out of the people.

20 I have found David my servant;‡ with my holy oil have I anointed him:

21 With whom my hand shall be established: mine arm also shall strengthen him.‡

22 The enemy shall not exact upon him; nor the son of wickedness afflict him.

23 And I will beat down his foes before his face, and plague them that hate him.

24 But my faithfulness and my mercy shall be with him: and in my name shall his horn be exalted.

25 I will set his hand also in the sea,‡ and his right hand in the rivers.

26 He shall cry unto me, Thou art my Father, my God, and the Rock of my salvation.

27 Also I will make him my first-born,‡ higher than the kings of the earth.‡

28 My mercy will I keep for him for evermore,‡ and my covenant shall stand fast with him.‡

29 His seed also will I make to endure for ever, and his throne as the days of heaven.

* Or, all the day. † Or, A Psalm for Ethan the Ezrahite, to give instruction. ‡ 1 Chr. 2:6. † Heb. generation and generation; so ver. 4; Psa. 119:99. b 2 Sam 7:11, etc. c Psa. 19:1. d 1 Sam. 2:2. e Job 3:11; Mark 1:39, 41. f Or, Egypt. † Heb. the arm of thy strength. † Judg 4:6, 12. f Josh. 12:1. † Heb. an arm with might. * Or, establishment; Isa.

16:5. h Psa. 97:2. i Lev. 25:9; Psa. 9:6; Rom. 10:18. j 1 Sam. 6:35. k 1 Cor. 1:30. l Or, our shield, &c. of the LORD, and our king, &c. of the Holy One of Israel. Psa. 17:9. † Isa. 33:22. m Isa. 9:6. n 1 Sam. 16:1, 12. o 2 Sam. 7:8-16. p Psa. 72:8. q Col. 1:15, 16. r Rev. 19:16. s Isa. 55:3. t 2 Sam. 23:5.

17. They; the terrors of the Lord with which he was afflicted.

INSTRUCTIONS.

3. Man is born to trouble, as the sparks fly upward, or as the waters run downward. Happy they who improve it in such a manner that their sufferings shall be in this life only, and perfect felicity be their portion in the life to come.

8. To be deserted by friends and acquaintances in time of trouble adds greatly to calamities, and shows that no dependence can safely be placed upon any but the Lord, who will never forsake those who put their trust in him.

15. The terrors of the Lord on account of sin may be such as to destroy reason, and even life itself; and there is no security from them but in Christ, who died, the just for the unjust, and will save from sin and its consequences all who put their trust in him.

PSALM LXXXIX.

This psalm may be viewed as an amplification of the ancient promise of God to David by Nathan, 2 Samuel 7:12-17, with a prayer that God would conform his dealings with his covenant people to it. It plainly belongs to the later period of the Jewish history, when calamity

upon calamity befell the kings of David's line, and with them the nation.

2. Mercy—faithfulness; God's mercy and faithfulness to David and his seed. Establish; make as permanent as the heavens.

3. My chosen; applied to David, and through him to the Messiah, in whom the predictions of this psalm and many other psalms have their full accomplishment.

10. Rahab; Egypt, as a representative of the persecuting heathen powers.

12. Tabor; a mountain and city on the confines of Zebulun, in the north-east part of the plain of Esdraelon. Hermon; a mountain on the northern border of Palestine.

15. The joyful sound; calling the people to the worship of God.

19. To thy holy one; to David, and in David to Christ, in whom alone the promise has its perfect fulfilment.

20. Anointed him; the holy oil by which David was consecrated to the kingly office was a symbol of the Holy Spirit, who came upon him from the day of his anointing, 1 Sam. 16:13; and who was given to Christ without measure at his baptism. John 3:34.

25. His hand; his ruling hand.

30 If his children forsake my law, and walk not in my judgments;^a

31 If they break^b my statutes, and keep not my commandments;

32 Then will I visit their transgression with the rod, and their iniquity with stripes.

33 Nevertheless my loving-kindness will I not utterly take from^c him, nor suffer my faithfulness to fail.^b

34 My covenant will I not break, nor alter the thing *that is gone out of my lips.*^c

35 Once have I sworn by my holiness that I will not lie^b unto David.

36 His seed shall endure for ever, and his throne as the sun before me.

37 It shall be established for ever as the moon, and as a faithful witness in heaven. Selah.

38 But thou hast cast off and abhorred, thou hast been wroth with thine anointed.^d

39 Thou hast made void the covenant of thy servant: thou hast profaned his crown *by casting it to the ground.*

40 Thou hast broken down all his hedges;^e thou hast brought his strong-holds to ruin.

41 All that pass by the way spoil him: he is a reproach to his neighbors.

42 Thou hast set up the right hand of his adversaries; thou hast made all his enemies to rejoice.

43 Thou hast also turned the edge of his sword, and hast not made him to stand in the battle.

44 Thou hast made his glory^f to cease, and cast his throne down to the ground.

45 The days of his youth hast thou shortened: thou hast covered him with shame. Selah.

30. *His children*; David's children, who occupied the earthly throne on Zion.

33. *Utterly take from him*; by rejecting his house, as he did the house of Saul. 2 Sam. 7: 15.

36. *His seed shall endure for ever, and his throne as the sun*; this is true of Christ and his people.

39. *Made void the covenant*; as it seemed to the psalmist, but not in reality; for God's present dealings with the family of David were in accordance with the threatening contained in the original promise, 2 Sam. 7: 14, repeated afterwards by David in his last charge to Solomon, 1 Chr. 28: 9, and by God himself in a vision of Solomon, 2 Chron. 7: 19, 20.

40. *His hedges*; the hedges which God had built around David and his kingdom.

47. *How short my time is*; in view of the shortness of life and the approach of death, he beseeches God to manifest his loving-kindness, that life may not be filled with trouble and sorrow. This thought is prominent in the book of Job.

52. *Amen, and Amen*; this doxology closes the third ancient division of the Psalms.

INSTRUCTIONS.

1. The children of God, even in the deepest trials, have cause to sing of the mercies of the Lord, and praise him for his kindness to the sons of men.

7. God is to be adored with reverence and holy fear, as well as with confidence and filial affection.

9. He who rules the waves of the sea is engaged for the protection of his people, and is able with perfect ease to control the movements of his and their enemies, and cause

46 How long, Lord? wilt thou hide thyself for ever? Shall thy wrath burn like fire?

47 Remember how short my time is: wherefore hast thou made all men in vain?

48 What man *is he that* liveth, and shall not see death?^g shall he deliver his soul from the hand of the grave? Selah.

49 Lord, where *are* thy former loving-kindnesses, which thou swarest unto David in thy truth?^h

50 Remember, Lord, the reproach of thy servants; *how I do bear in my bosom the reproach of* all the mighty people;

51 Wherewith thine enemies have reproached, O Lord; wherewith they have reproached the footsteps of thine anointed.

52 Blessed be the Lord for evermore.ⁱ Amen, and Amen.

PSALM XC.

¹ Moses setting forth God's providence, 3 complaineth of human fragility, 7 divine chastisements, 10 and brevity of life. 12 He prayeth for the knowledge and sensible experience of God's good providence.

^g A Prayer of^h Moses the man of God.^j

LORD, thou hast been our dwelling-place in all generations.^k

2 Before the mountains were brought forth,^l or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

3 Thou turnest man to destruction; and sayest, Return, ye children of men.^m

4 For a thousand years in thy sight *are but* as yesterday when it is past,ⁿ and as a watch in the night.

5 Thou carriest them away as with a flood; they are as a sleep: in the morning *they are* like grass which groweth up.^o

^k Heb. generation and generation. ^l Psa. 71: 3; Ezek. 11: 16. ^m Prov. 8: 25, 26. ⁿ Gen. 3: 19. ^o Or, he hath passed them. ^p Or, is changed. ^q Isa. 40: 6.

even their wrath to praise him and advance the good of his chosen.

16. If sinners are ever exalted, it must be, not on account of their own righteousness, but through the righteousness of God, which is unto and upon all that believe.

27. No earthly kings can be compared in excellence, dignity, honor, and glory with the Son of God. He is the chief among ten thousand, altogether lovely, the brightness of Jehovah's glory, and the express image of his person, in whom dwells the fulness of the godhead bodily.

36. The covenant of God with Christ, and through him with his people, is an everlasting covenant, ordered in all things and sure. Those who become interested in it, though they may be in trouble, will nevertheless be kept by the mighty power of God through faith unto salvation.

48. The time of man's continuance upon the earth must be short. He should therefore do the work assigned him with fidelity, and in such a manner that when absent from the body he may be present with the Lord.

PSALM XC.

This psalm is as peculiar in its character as in its authorship. Its theme is the brevity of human life, and the sorrow that attends it, both being considered as the fruit of sin. It is very appropriate to the closing period of Israel's sojourn in the wilderness of Arabia, where Moses saw the evil generation which he had led out of Egypt continually wasting away before his eyes; while he and Aaron his brother were doomed to die in the same wilderness.

1. *Dwelling-place*; place of refuge, rest, and comfort.

4. *A thousand years*; God does not estimate time as we do. To him no duration can be long. 2 Pet. 3: 8.

PSALM XCI.

6 In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.^a

7 For we are consumed by thine anger, and by thy wrath are we troubled.

8 Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.^b

9 For all our days are passed away in thy wrath: we spend our years as a tale that is told.

10 The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away.^c

11 Who knoweth the power of thine anger? even according to thy fear, so is thy wrath.

12 So teach us to number our days, that we may apply our hearts unto wisdom.^d

13 Return, O Lord, how long? and let it repent thee concerning thy servants.

14 Oh satisfy us early with thy mercy; that we may rejoice and be glad all our days.

15 Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil.

16 Let thy work appear unto thy servants, and thy glory unto their children.

17 And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.^e

^a Job 11:2. ^b Jer. 2:22. ^c Heb. turned. ^d Or, meditation. ^e Heb. As for the days of our years, in them are seventy years. ^f Jas. 4:11. ^g Heb. cause it come. ^h Prov. 4:7. ⁱ Psa. 110:3. ^j Job 22:25. ^k Prov. 16:3. ^l Psa. 27:5.

8. In the light of thy countenance; our sins are all seen and duly appreciated by God.

9. As a tale that is told; or, as a thought which flits through the mind and then is gone.

11. Who knoweth—thy wrath; this verse may be literally rendered, "Who knoweth the power of thine anger; and, according to thy fear, thy wrath?" that is, Who knoweth thy wrath, as true reverence for thine awful majesty demands? It is greater than all men's fears; they can never comprehend its terribleness nor extent.

12. Wisdom; from above, and that will avail to salvation.

13. Return, O Lord; cease from afflicting us, and visit us anew with prosperity.

16. Thy work; of love and mercy.

17. The beauty of the Lord; the light of his countenance and the joys of his presence. Establish thou the work of our hands; cause it to be continued and to prosper.

INSTRUCTIONS.

1. The eternity and unchangeableness of Jehovah, and the freeness, richness, and abundance of his grace, are an unfailing refuge, support, and comfort to his people.

7. Death is sent by Jehovah, and is an expression of his anger against the sins of men. Dust thou art, and unto dust shalt thou return, is the decision of the Almighty, and all generations have been an illustration of its truth.

12. Divine teaching alone can give that wisdom which is essential to true happiness in this world, and to blessedness in the world to come. All should, therefore, habitually and earnestly seek it.

17. God is the author and finisher of all good works. With his presence and blessing they will continue to prosper. Men must die, and leave many things unfinished; but God lives. His cause will extend, and by such instruments as he shall raise up, will ultimately triumph.

PSALM XCI.

The present is the first of ten anonymous psalms which seem to belong to the same age. They are all of a joyous

1 The state of the godly. 3 Their safety. 9 Their habitation. 11 Their servants. 14 Their friends; with the effects of them all.

THE that dwelleth in the secret place of the Most High^a shall abide^b under the shadow of the Almighty.^b

2 I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust.

3 Surely he shall deliver thee from the snare of the fowler,^c and from the noisome pestilence.

4 He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.

5 Thou shalt not be afraid for the terror by night;^d nor for the arrow that flieth by day;

6 Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.

7 A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.

8 Only with thine eyes shalt thou behold and see the reward of the wicked.^e

9 Because thou hast made the LORD, which is my refuge, even the Most High, thy habitation;

10 There shall no evil befall thee,^f neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee, to keep thee in all thy ways.^g

12 They shall bear thee up in their hands, lest thou dash thy foot against a stone.

^a Heb. holser. ^b Psa. 57:1. ^c Psa. 124:7. ^d Psa. 121:5, 6. ^e Prov. 3:25, 26. ^f Prov. 12:21. ^g Matt. 4:6.

character, anticipating, in the language of faith and hope, the triumph of God's people over all evil. Their general character gives them a peculiar adaptation to the public worship of God in all ages.

The change of persons in the psalm now before us is remarkable. The writer announces as his theme the safety of the believer who dwells under God's protection, verse 1; he speaks of himself as such a believer, verse 2, (and in the original, verse 9, first clause); he addresses such a believer, verses 3-13; and finally, verses 14-16, God addresses the believer.

1. Secret place of the Most High; his pavilion, in which he hides his friends from all harm. Psa. 27:5; 31:20. We dwell in the secret place of the Most High by faith in him and habitual communion with him.

3. The snare of the fowler; the plots of crafty foes. Psa. 124:7. Noisome; destructive.

5. Terror; danger that causes terror. By night—by day; they whom God protects shall be safe from every danger.

7. A thousand—ten thousand; a definite for an indefinite number.

9. Because thou hast made—habitation; this verse may be literally rendered thus: "For thou, Lord, art my refuge; thou hast made the Most High thy habitation." As in verses 2, 3, he first speaks of himself as a believer, and then addresses the believer. We make the Lord our dwelling-place, by habitually resorting to him for comfort and protection.

10. There shall no evil befall thee; this promise is not inconsistent with the chastisement wherewith God visits his people for their profit, that they may be "partakers of his holiness;" this, though for the present "not joyous, but grievous," is no evil, but a rich blessing.

12. Dash; stumble by striking. To be kept from stumbling, is to be kept in the way of truth and safety. Prov. 3:23. These words contain no promise of protection when we tempt God by needlessly exposing ourselves to danger. Matt. 4:5-7.

13 Thou shalt tread upon the lion and adder; the young lion and the dragon shalt thou trample under feet.^a

14 Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

15 He shall call upon me, and I will answer him:^b I will be with him in trouble;^c I will deliver him, and honor him.

16 With long life^d will I satisfy him,^d and show him my salvation.

PSALM XCII.

1 The prophet exhorteth to praise God, 4 for his great works, 6 for his judgments on the wicked, 10 and for his goodness to the godly.

¶ A Psalm or Song for the Sabbath-day.

IT is a good thing to give thanks unto the LORD,^e and to sing praises unto thy name, O Most High: 2 To show forth thy loving-kindness in the morning,^f and thy faithfulness every night,^g

3 Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound.^h

4 For thou, LORD, hast made me glad through thy work: I will triumph in the works of thy hands.

5 O LORD, how great are thy works! and thy thoughts are very deep.ⁱ

6 A brutish man knoweth not; neither doth a fool understand this.

7 When the wicked spring as the grass, and

^a Or, asp. ^b Job 5:23. ^c Isa. 65:24. ^d Isa. 43:2. ^e Heb. length of days. ^f Prov. 3:2; 22:4. ^g Psa. 147:1. ^h Lam. 3:23. ⁱ Heb. in the nights. ^k Or, upon the solemn sound with the harp; Heb. Higgaion; Psa. 9:16 & Isa.

13. Tread upon; overcome. Lion—adder—young lion—dragon; enemies of all classes, the strong and the subtle, the fierce and the malignant.

14. Known my name; been acquainted with my character, and confided in my care.

INSTRUCTIONS.

1. Habitual access to God is a source of perpetual and perfect security.

5. From the numerous evils by night and by day to which the wicked are exposed, those who trust in the Lord shall be delivered.

11. To the heirs of salvation, angels are ministering spirits; in the path of duty God will protect them from all evil, or sanctify his dispensations to their highest good.

15. God's people are not exempt from trouble; but they have his promise that in all their trials he will be with them and deliver them and make them partakers of his everlasting salvation.

PSALM XCII.

4. Thy work; thy providential dealings with the righteous and the wicked, as shown in this psalm.

6. A brutish man—a fool; one who is ignorant of God and estranged from him. Such men are short-sighted, and make the enjoyment of this world their chief good, not foreseeing the destruction which God is about to bring upon them. Thus; God's works and thoughts, especially as manifested in the salvation of the righteous, and the destruction of the wicked.

7. Spring as the grass; have great present prosperity.

10. My horn; my power and influence. Anointed with fresh oil; as was done on festive occasions. This is to be understood spiritually of the strength, comfort, and prosperity which God imparts to the righteous through his providence, word, and Spirit.

11. Mine eye—shall see; the destruction of my enemies. 12. The palm-tree; a tree which becomes very large, affords a refreshing shade, and bears abundance of fruit. A cedar in Lebanon; the most majestic and enduring of trees.

when all the workers of iniquity do flourish; it is that they shall be destroyed for ever;^h

8 But thou, LORD, art most high for evermore.

9 For lo, thine enemies, O LORD, for lo, thine enemies shall perish; all the workers of iniquity shall be scattered.ⁱ

10 But my horn shalt thou exalt like the horn of a unicorn: I shall be anointed with fresh oil.^j

11 Mine eye also shall see my desire on mine enemies, and mine ears shall hear my desire of the wicked that rise up against me.

12 The righteous shall flourish like the palm-tree:^k he shall grow like a cedar in Lebanon.

13 Those that be planted in the house of the LORD shall flourish in the courts of our God.

14 They shall still bring forth fruit in old age; they shall be fat and flourishing;^l

15 To show that the LORD is upright: he is my rock,^m and there is no unrighteousness in him.^m

PSALM XCIII.

The majesty, power, and holiness of Christ's kingdom.

THE LORD reigneth,ⁿ he is clothed with majesty; the LORD is clothed with strength, wherewith he hath girded himself: the world also is established, that it cannot be moved.

2 Thy throne is established of old:^o thou art from everlasting.^o

3 The floods have lifted up, O LORD, the floods

^{55:9, Rom. 11:33. ^h Psa. 73:18-20; Mai. 4:1. ⁱ Matt. 7:23. ^j 2 Cor. 1:21; ^k 1 John 2:20. ^l Psa. 92:8; Hos. 14:5, 6. ^m 1 Heb. green. ⁿ 1 Douc. 32:4. ^o Zeph. 3:5. ^p Isa. 52:7; Rev. 19:6. ^q Heb. from them. ^r Psa. 45:6.}

13. Planted in the house of the Lord; the righteous are figuratively described as planted in God's house, because they derive their strength and fruitfulness from communion with him.

14. Be fat and flourishing; be blessed with great prosperity.

INSTRUCTIONS.

5. The righteous understand God's government, and triumph with holy gladness in the everlasting protection and salvation which it secures to them.

6. The wicked understand not the ways of God's providence, and are not aware that the present prosperity which they abuse will be the occasion of their ruin.

10. They who put their trust in God shall continually receive from him new strength for the performance of the new services which he requires of them.

11. Since God will, in his own time and way, destroy his enemies, the righteous have no occasion to envy their present greatness and power, or to be disquieted by the wicked devices which they bring to pass.

14. Continued fruitfulness, extending into old age, is one of the "exceeding great and precious promises" which God gives to those who put their trust in him and are faithful in his service.

15. The righteous and the wicked here dwell together, and appear in many respects alike; but in the end, God will make such a difference between them as shall manifest to all his uprightness in the administration of his government.

PSALM XCIII.

1. Established; the idea is, that He who has by his omnipotence established the world and made it immovable, can sustain his people in all trials and dangers, and make them victorious over all their foes.

3. The floods; the waters of the great deep, here representing the tumultuous and angry resistance of the nations to God's authority. Psa. 2:1.

have lifted up their voice; the floods lift up their waves.

4 The LORD on high is mightier than the noise of many waters, *yea*, than the mighty waves of the sea.^a

5 Thy testimonies are very sure: holiness becometh thy house,^b O LORD, for ever.*

PSALM XCIV.

1 The prophet, calling for justice, complaineth of tyranny and impiety.
2 He teacheth God's providence. 3 He showeth the blessedness of affliction. 4-6 God is the defender of the alighted.

O LORD God, to whom vengeance belongeth;^c O God, to whom vengeance belongeth, show thyself:^d

2 Lift up thyself, thou judge of the earth: render a reward to the proud.

3 LORD, how long shall the wicked, how long shall the wicked triumph?^e

4 How long shall they utter and speak hard things?^f and all the workers of iniquity boast themselves?

5 They break in pieces thy people, O LORD, and afflict thy heritage.

6 They slay the widow and the stranger, and murder the fatherless.

7 Yet they say, The LORD shall not see, neither shall the God of Jacob regard it.

8 Understand, ye brutish among the people; and ye fools, when will ye be wise?

9 He that planted the ear, shall he not hear? he that formed the eye, shall he not see?^g

^a Psa. 89:9. ^b Heb. 12:14. Rev. 21:27. * Heb. to length of days; Psa. 24:6. ^c Heb. God of vengeance. ^d Deut. 32:35; Nam. 1:2. ^e 1 Heb. shine forth; Psa. 80:1. ^f Job 20:5; Jer. 12:1, 2. ^g Psa. 73:1, etc.; Jude 15. ^h Psa. 92:6; Rom. 3:11. ⁱ Exod. 4:11. ^j Ezek. 39:24; Hab. 3:12. ^k Prov.

4. *Mightier than—many waters*; able to control like the raging billows of the sea, and the angry passions of men, for the accomplishment of his own glorious designs.

5. *Thy testimonies*; the declarations of thy word.

INSTRUCTIONS.

2. God is unchangeable; the same yesterday, to-day, and for ever. Those who trust in him will never be disappointed. 4. God's control over the angry passions of men is as absolute as over the fiercest elements of nature. He overrules them as he does "fire and hail, snow and vapor," and "stormy wind," for the accomplishment of his glorious purposes.

5. As Jehovah is holy, he requires his people to be holy; and without holiness no man can worship him acceptably in this world, or be prepared for his presence in the world to come.

PSALM XCIV.

1. *Show thyself*; as the protector of thy people, able and ready to save them and punish those who rise up against them.

5. *Thy heritage*; Israel, as "a peculiar treasure" unto God "above all people." Exod. 19:5.

8. *Brutish fools*; the persons mentioned in the preceding verse, whose ignorance of God leads them to feel and act as though he did not see them or their works.

12. *Chastenest*; the immediate reference is to the chastisement which God administers through the agency of the wicked spoken of in the preceding verses; but the words apply to chastisement in the widest sense. *Teachest—out of thy law*; in connection with thy chastening hand.

14. *His inheritance*; his people.

15. *Judgment shall return unto righteousness*; from which it seemed for a time to have departed. Whatever present appearances may be, all the dealings of God will in the end appear to be righteous. *Shall follow it*; shall welcome the

10 He that chastiseth the heathen, shall not he correct?^h he that teacheth man knowledge, shall not he know?ⁱ

11 The LORD knoweth the thoughts of man, that they are vanity.^j

12 Blessed is the man whom thou chastenest, O LORD, and teachest him out of thy law;^k

13 That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked.

14 For the LORD will not cast off his people, neither will he forsake his inheritance.^l

15 But judgment shall return unto righteousness: and all the upright in heart shall follow.^m it.

16 Who will rise up for me against the evil-doers? or who will stand up for me against the workers of iniquity?

17 Unless the LORD had been my help,ⁿ my soul had almost dwelt in silence.

18 When I said, My foot slippeth;^o thy mercy, O LORD, held me up.

19 In the multitude of my thoughts within me thy comforts delight my soul.^p

20 Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?^q

21 They gather themselves together against the soul of the righteous, and condemn the innocent blood.^r

22 But the LORD is my defence; and my God is the rock of my refuge.

23 And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness;^s *yea*, the LORD our God shall cut them off.

2:6. ¹ 1 Cor. 3:15, 20. ² Job 5:17; Prov. 3:11; Heb. 12:5, etc. ³ 1 Sam. 12:22; Rom. 11:1, 2. ⁴ Heb. be after. ⁵ Psa. 124:1, 2. ⁶ Or, quickly. ⁷ Psa. 38:16. ⁸ Psa. 63:5, 6; 2 Cor. 1:3, 4. ⁹ Isa. 10:1. ¹⁰ 1 Prov. 1:11, 16; Matt. 27:1. ¹¹ Prov. 5:22.

return of God's righteous judgment, and follow its path with joy.

17. *Almost dwelt in silence*; would soon have died and been silent in the grave.

19. *Thoughts*; anxious and distracting thoughts. *Thy comforts*; the consolations which thou givest. These come in to cheer and tranquilize my spirit.

20. *The throne of iniquity*; of wicked rulers who enact unjust and cruel laws.

23. *Their own iniquity*; its destructive effects.

INSTRUCTIONS.

1. Jehovah is a God of justice as well as mercy, and in the end will treat every man according to his work.

7. The wicked act as if there were no God, or as if he did not regard them or their doings.

12. When God chastens his people, he teaches them by his Spirit out of his word. The teaching of his Spirit with his chastening rod makes them wise unto eternal life, and thus most blessed for evermore.

13. They who meekly submit themselves to God's chastisement, and learn the rich lessons of heavenly wisdom which it offers, shall find in God a sure resting-place from trouble, and shall see the overthrow of the wicked who sought their destruction.

17. The pious ascribe the continuance of all their blessings to the grace of God, and give him the glory.

19. Communion with God is a sure relief from anxious and distracting cares.

20. Laws of mischief and thrones of iniquity, though having transient power by God's permission, are offensive to him, and must receive his frown.

22. The Lord will defend his people, and bring upon their enemies the evils which they thought to bring upon others; and though for a time the wicked may seem to prosper, they will finally perish, and have none to help them.

PSALM XCV.

1 An exhortation to praise God, 3 for his greatness, 6 and for his goodness, 8 and not to tempt him.

Oh come, let us sing unto the LORD: let us make a joyful noise^a to the rock of our salvation.^b

2 Let us come before his presence^c with thanksgiving, and make a joyful noise unto him with psalms.

3 For the LORD is a great God,^c and a great King above all gods.^d

4 In his^e hand are the deep places of the earth: the strength of the hills is his^f also.

5 The sea is his,^g and he made it:^h and his hands formed the dry land.

6 Oh come, let us worship and bow down: let us kneel before the LORD our maker.ⁱ

7 For he is our God; and we are the people of his pasture, and the sheep of his hand. To-day if ye will hear his voice,^j

8 Harden not your heart, as in the provocation,^k and as in the day of temptation in the wilderness:^l

9 When your fathers tempted me,^m proved me, and saw my work.

10 Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways:

11 Unto whom I swear in my wrath that they should not enterⁿ into my rest.^o

PSALM XCVI.

1 An exhortation to praise God, 1 for his greatness, 8 for his kingdom, 11 for his general judgment.

Oh sing unto the LORD a new song:^k sing unto the LORD, all the earth.

^a Psa. 100:1. ^b 2 Sam. 22:47. ^c Heb. *prewent his face*. ^d Psa. 97:9. ^e Mal. 3:14. ^f Heb. *whereas*. ^g Or, *heights of the hills are his*. ^h Heb. *Whose the sea is*. ⁱ Gen. 1:9, 10. ^j Acts 21:5. ^k Phil. 2:10. ^l Heb. 3:7, 15. ^m Heb. *contention*. ⁿ Exod. 17:2, 7; Num. 14:2, etc.; Deut. 6:16. ^o 1 Cor. 10:9.

PSALM XCVI.

4. Deep places; inmost recesses.

7. People of his pasture; whom he guides, guards, and nourishes. Hear his voice; obey his commands.

8. Provocation—temptation; in the Hebrew, these words are Meribah and Massah, the same as in Exod. 17:7, which mean “chiding” and “temptation.” The conduct of the Israelites at Massah and Meribah is mentioned as an example of their spirit of unbelief and rebellion.

10. Err in their heart; err from the path of duty through an unbelieving heart.

11. My rest; the land of Canaan, an emblem of heaven.

INSTRUCTIONS.

1. The service of God should be the employment, and the praises of God the joy of every heart.

7. Nothing should hinder us from devoting the present time to God, lest, if we procrastinate, life should end, and all opportunity and inclination to serve him be lost for ever.

11. Though God waits upon the wicked with much long-suffering and patience, if they continue in sin he will at last exclude them for ever from the rest of heaven, and punish them according to their deserts.

PSALM XCVI.

We have here another of those noble psalms in which the writer, under the illumination of the Holy Ghost, anticipates and predicts the conversion of all the nations to God. It constitutes, with slight variations, a part of the psalm that David delivered to Asaph to sing, when the ark was removed to Zion. 1 Chron. 16:23-33.

1. A new song; for new displays of his glory.

5. The nations; heathen nations.

2 Sing unto the LORD, bless his name; show forth his salvation from day to day.

3 Declare his glory among the heathen, his wonders among all people.

4 For the LORD is great, and greatly to be praised:¹ he is to be feared above all gods.

5 For all the gods of the nations are idols:^m but the LORD made the heavens.ⁿ

6 Honor and majesty are before him: strength and beauty are in his sanctuary.^o

7 Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and strength.^p

8 Give unto the LORD the glory due unto^q his name: bring an offering,^r and come into his courts.

9 Oh worship the LORD in the beauty of holiness:^t fear before him, all the earth.

10 Say among the heathen that the LORD reigneth:^v the world also shall be established that it shall not be moved: he shall judge the people righteously.^s

11 Let the heavens rejoice, and let the earth be glad:^u let the sea roar, and the fulness thereof.

12 Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice.

13 Before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.^u

PSALM XCVII.

1 The majesty of God's kingdom. 7 The church rejoiceth at God's judgments upon idolaters. 10 An exhortation to godliness and gladness.

THE LORD reigneth:^v let the earth rejoice:^v let the multitude of isles be glad thereof.^x

¹ Heb. *if they enter*. ² Heb. 1:3, 5. ³ 1 Chr. 16:23-33. ⁴ Psa. 18:2. ⁵ Jer. 10:11, 12. ⁶ Isa. 42:5. ⁷ Psa. 63:2. ⁸ Jude 25. ⁹ Heb. *of*. ¹⁰ Heb. 13:15. ¹¹ Or, *glorious sanctuary*. ¹² Rev. 19:6. ¹³ Psa. 46:6, 10. ¹⁴ Psa. 69:34. ¹⁵ Rev. 19:11; 20:13. ¹⁶ Psa. 99:1. ¹⁷ Psa. 2:11. ¹⁸ Heb. *many, or great*. ¹⁹ Isa. 60:9.

6. Strength and beauty are in his sanctuary; it is there that he dwells and reveals himself to his worshippers in his strength and beauty. Psa. 63:2.

9. Fear before him, all the earth; exhortations like this, given by the spirit of prophecy, contain in themselves a pledge of the future conversion of all nations.

10. The world also shall be established; this includes both the right ordering of nature, and the right government of human affairs. As the powers of nature obey God from age to age, so will he finally bring all nations into a state of permanent obedience to his authority.

13. To judge the earth; by saving the righteous and destroying the wicked.

INSTRUCTIONS.

2. The great business of all should be to embrace and make known the salvation which God has provided for lost and guilty men.

4. They who love God earnestly desire that their fellow-men should know and serve him.

8. The glory of all the good done or enjoyed in this world belongs to God, and should be publicly given to him.

10. By the extension of true piety over the whole earth, God will finally establish all that is good upon an enduring and unchangeable basis.

13. The coming of God to save his people and judge the world in righteousness and truth, is anticipated with great joy by those that love him.

PSALM XCVII.

In this and the following psalm God's sovereignty over all the earth is set forth, with special reference to the overthrow of his enemies.

2 Clouds and darkness *are* round about him :^a his righteousness and judgment *are* the habitation^c of his throne.^b

3 A fire goeth before him, and burneth up his enemies round about.^c

4 His lightnings enlightened the world : the earth saw, and trembled.

5 The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth.^d

6 The heavens declare his righteousness, and all the people see his glory.^e

7 Confounded be all they that serve graven images, that boast themselves of idols : worship him, all *ye* gods.^f

8 Zion heard, and was glad ; and the daughters of Judah rejoiced because of thy judgments, O LORD.

9 For thou, LORD, art high above all the earth : thou art exalted far above all gods.

10 Ye that love the LORD, hate evil :^g he preserveth the souls of his saints ; he delivereth them out of the hand of the wicked.^h

11 Light is sown for the righteous, and gladness for the upright in heart.

12 Rejoice in the LORD, ye righteous ;ⁱ and give thanks at the remembrance^j of his holiness.

PSALM XCVIII.

1 The psalmist exhorteth the Jews, 4 the Gentiles, 7 and all the creatures to praise God.

¶ A Psalm.

OH sing unto the LORD a new song ; for he hath done marvellous things : his right hand, and his holy arm, hath gotten him the victory.^k 2 The LORD hath made known his salvation :^l

^a 1 Kings 7:12. ^b Or, establishment. ^c Psa. 59:11. ^d Dan. 7:10. ^e Heb. 12:29. ^f Job. 5:5. ^g Mic. 1:1. ^h Num. 11:21. ⁱ Matt. 25:31. ^j Heb. 1:6. ^k Prov. 3:7. ^l Rom. 12:9. ^m Dan. 3:28. ⁿ Phil. 4:1. ^o Or, to the memorial.

2. *Clouds and darkness are round about him* ; the allusion is to the manifestation of Jehovah when he gave the law, Deut. 5:22. The clouds and darkness and devouring fire were symbols of God's awful holiness, and of the destruction that awaited the violators of his law. Compare Heb. 12:29, and verse 3 of the present Psalm. *The habitation of his throne* ; the home where it continually dwells. Some render, "the basis of his throne." The idea will then be, that it is built on righteousness and judgment.

7. *All ye gods* ; applied in the New Testament to the angels, as the psalm itself is to Christ. Heb. 1:6.

8. *Daughters of Judah* ; the people of Judah, as representing God's church.

9. *All gods* ; heathen gods.

11. *Light is sown* ; as seed destined to produce an abundant harvest.

INSTRUCTIONS.

1. The universal and perfect government of God is a source of unspeakable joy to all who love him.

2. What-ever may be the present appearance to us short-sighted mortals, all the ways of God are true and righteous altogether.

3. The government of God is a source of terror and destruction to his enemies.

5. When God appears, to fulfil his promises and execute his threatenings, all opposition vanishes before him and all difficulties disappear.

6. Though a great portion of the earth is still ignorant of God and his ways, the time is coming when all shall behold his glory and rejoice in his love.

10. Though surrounded with enemies and exposed to numerous dangers, God will keep all who trust in him through faith unto salvation.

11. As the seed which is sown with toil springs up from

his righteousness hath he openly showed¹ in the sight of the heathen.

3 He hath remembered his mercy and his truth toward the house of Israel :¹ all the ends of the earth have seen the salvation of our God.^m

4 Make a joyful noise unto the LORD, all the earth : make a loud noise, and rejoice, and sing praise.

5 Sing unto the LORD with the harp ; with the harp, and the voice of a psalm.

6 With trumpets and sound of cornet make a joyful noise before the LORD, the King.

7 Let the sea roar, and the fulness thereof ; the world, and they that dwell therein.

8 Let the floods clap *their* hands : let the hills be joyful together

9 Before the LORD ; for he cometh to judge the earth :ⁿ with righteousness shall he judge the world, and the people with equity.

PSALM XCIX.

1 The prophet, setting forth the kingdom of God in Zion, 5 exhorteth all, by the example of forefathers, to worship God at his holy hill.

THE LORD reigneth ;^o let the people tremble :^p the sitteth *between* the cherubim ; let the earth be moved.^q

2 The LORD is great in Zion ; and he is high above all the people.

3 Let them praise thy great and terrible name ;^r for it is holy.

4 The king's strength also loveth judgment ; thou dost establish equity, thou executest judgment and righteousness in Jacob.^s

5 Exalt ye the LORD our God, and worship at his footstool ;^t for he¹ is holy.

¹ Exod. 15:6. ² Isa. 59:16. ³ Isa. 52:10. ⁴ Or, revealed. ⁵ Luke 1:54, 72. ⁶ Rom. 10:12, 18. ⁷ Rev. 1:7. ⁸ Psa. 93:1. ⁹ Jer. 5:22. ¹⁰ Heb. 1:9. ¹¹ Deut. 28:58. ¹² Job. 36:5-7. ¹³ 1 Chr. 28:2. ¹⁴ Or, it.

beneath the clouds and yields an abundant harvest ; so labor performed in the night of trouble is often, to the righteous, the beginning of great prosperity and joy.

12. The holiness of God is a terror to the wicked, but to the righteous a source of great joy.

PSALM XCVIII.

2. *Made known his salvation : his righteousness* ; manifested his righteousness in the salvation of his people. These words are fulfilled in every interposition of God for his people, especially in the mission of his Son.

3. *Remembered his mercy and his truth* ; in the fulfilment of his promises.

INSTRUCTIONS.

1. The people of God praise him for his victory over sin and death, while they embrace and rejoice in his salvation.

3. The places most distant from Judea, including the remotest heathen nations, shall one day hear of and experience the salvation of God.

9. The coming of God to judge the world by Jesus Christ, is an event to which the righteous look forward with unspeakable joy.

PSALM XCIX.

Jehovah, as the King who reigns in Zion, is to be feared and obeyed by all.

1. *Let the people tremble* ; let all nations tremble before his majesty, and submit themselves to him. *Between the cherubim* ; that overshadowed the ark. This was the most holy place, from which God manifested his glory.

3. *Name* ; to praise God's name, is to praise his infinite perfections as manifested to men ; all these his name comprehends.

5. *His footstool* ; his earthly tabernacle. 1 Chron. 28:2.

6 Moses and Aaron among his priests, and Samuel among them that call upon his name; they called upon the LORD,^a and he answered them.

7 He spake unto them in the cloudy pillar:^b they kept his testimonies, and the ordinance that he gave them.

8 Thou answeredst them, O LORD our God: thou wast a God that forgavest them, though thou tookest vengeance of their inventions.^c

9 Exalt the LORD our God, and worship at his holy hill;^d for the LORD our God is holy.

PSALM C.

1 An exhortation to praise God cheerfully, 3 for his greatness, 4 and for his power.

¶ A Psalm of praise.^e

MAKE a joyful noise unto the LORD, all ye lands.^f
2 Serve the LORD with gladness: come before his presence with singing.

3 Know ye that the LORD he is God: it is he that hath made us,^g and not we ourselves;^h we are his people,ⁱ and the sheep of his pasture.^j

4 Enter into his gates with thanksgiving, and into his courts with praise:^k be thankful unto him, and bless his name.

5 For the LORD is good: his mercy is everlasting; and his truth endureth to all generations.^l

PSALM CI.

David maketh a vow and profession of godliness.

¶ A Psalm of David.

I WILL sing of mercy and judgment: unto thee, O LORD, will I sing.

^a Exod. 15:25; 1 Sam. 7:9. ^b Exod. 33:9. ^c Psa. 89:33; Jer. 33:25, 26. ^d Psa. 2:6. ^e Or, *thanksgiving*; Psa. 145, title. ^f Heb. *the earth*. ^g Psa. 119:2. ^h Or, *his* we are. ⁱ Isa. 61:19. ^j Ezek. 31:11, etc.; 1 Pet. 2:25. ^k Psa. 65:1; Isa. 35:10. ^l Heb. *generation and generation*; Psa. 89:1.

6. *Moses—among his priests*; Moses was of the family which God selected for the priesthood, and in the institution of the Jewish ritual he performed some priestly functions, as that of consecrating Aaron and his sons with sacrifices. Lev. chap. 8. *Samuel among them that call upon his name*; the meaning of this verse is, Moses and Aaron and Samuel among his priests who called on his name. All three belonged to the priestly order, and are mentioned as eminent examples of men who called on God in intercessory prayer for his people.

8. *Inventions*; sinful deeds, as that of making the golden calf.

INSTRUCTIONS.

3. The holiness of God forms a just ground for loving, worshipping, and obeying him. Ver. 5, 9.

4. All God's attributes are in harmony with each other. His omnipotence is the omnipotence of infinite righteousness.

6. Jehovah has in every age been a prayer-hearing God, and all who call upon him in spirit and in truth receive a gracious answer.

8. Though Jehovah forgives the penitent, he often chastises them for their sins.

PSALM C.

All nations are called upon to praise Jehovah as their creator, preserver, and benefactor. This psalm contains, like many others, a prophetic anticipation of the conversion of all the gentile nations.

3. *Not we*; men must not take to themselves the glory of their own powers, or privileges.

4. *His gates*; the place in which he is worshipped.

INSTRUCTIONS.

1. As the Lord is good to all, all should unite in praising and adoring him.

2 I will behave myself wisely in a perfect way.¹ Oh when wilt thou come unto me? I will walk within my house with a perfect heart.²

3 I will set no wicked thing before mine eyes;³ I hate the work of them that turn aside;⁴ it shall not cleave to me.

4 A froward heart shall depart from me: I will not know a wicked person.⁵

5 Whoso privily slandereth his neighbor, him will I cut off: him that hath a high look and a proud heart will not I suffer.

6 Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way,⁶ he shall serve me.

7 He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry⁷ in my sight.⁸

8 I will early destroy all the wicked of the land;⁹ that I may cut off all wicked doers from the city of the LORD.

PSALM CII.

1 The prophet in his prayer maketh a grievous complaint. 12 He taketh comfort in the eternity and mercy of God. 15 The mercies of God are to be recorded. 23 He sustaineth his weakness by the unchangeableness of God.

¶ A Prayer of the afflicted, when he is overwhelmed,¹⁰ and poureth out his complaint before the LORD.¹¹

HEAR my prayer, O LORD, and let my cry come unto thee.

2 Hide not thy face from me in the day when I am in trouble:¹² incline thine ear unto me: in the day when I call answer me speedily.

¹ 1 Sam. 18:14. ² 1 Kings 9:4. ³ Heb. *thing of belial*. ⁴ Isa. 33:15. ⁵ Psa. 125:5. ⁶ 1 Cor. 15:33. ⁷ Or, *perfect in the way*; Psa. 119:1. ⁸ Heb. *be established*. ⁹ Rev. 21:37. ¹⁰ Or, *for*. ¹¹ Psa. 61:2. ¹² Psa. 62:8. ¹³ Psa. 145:19. ¹⁴ Isa. 43:2; 1 Cor. 10:13.

3. The grace of God is the cause of all the distinctions among the children of men, whereby one has richer blessings and is more favored than another.

5. Jehovah is the same yesterday, to-day, and for ever; none who put their trust in him will be disappointed.

PSALM CI.

1. *Mercy and judgment*: God's mercy and judgment in exalting David's family to the throne in the place of Saul's. The psalmist then proceeds to show how he will execute his high office.

2. *Come unto me*; as my helper in the discharge of my duties. He is conscious that he cannot execute his good intentions without God's aid.

4. *Know*; regard with favor.

6. *The faithful of the land*; men who are trustworthy, and can be relied on to do their duty. *Dwell with me*; as my servants.

8. *Early*; literally, morning by morning, that is, with promptness and vigilance.

INSTRUCTIONS.

1. They whom God has exalted to high stations, should ascribe to him the praise of all their influence and opportunities to do good.

2. Pious rulers will endeavor, both in the family and in public life, to set a holy example which may be safely and usefully followed by all.

6. Righteous magistrates will choose only the good and faithful for their counsellors and helpers.

8. It is the aim of every good ruler to favor righteousness and put down iniquity.

PSALM CII.

Title. The affliction which exhausts the psalmist's strength, and threatens to shorten his days, is not simply

3 For my days are consumed like* smoke, and my bones are burned as a hearth.

4 My heart is smitten, and withered like grass; so that I forget to eat my bread.

5 By reason of the voice of my groaning my bones cleave to my skin.^a

6 I am like a pelican of the wilderness; I am like an owl of the desert.

7 I watch, and am as a sparrow alone upon the house-top.

8 Mine enemies reproach me all the day; and they that are mad against me are sworn against me.^a

9 For I have eaten ashes like bread, and mingled my drink with weeping.

10 Because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down.^b

11 My days are like a shadow that declineth;^c and I am withered like grass.^d

12 But thou, O LORD, shalt endure for ever;^e and thy remembrance unto all generations.

13 Thou shalt arise, and have mercy upon Zion: for the time to favor her,^f yea, the set time, is come.^g

14 For thy servants take pleasure in her stones, and favor the dust thereof.

15 So the heathen shall fear the name of the LORD, and all the kings of the earth thy glory.

16 When the LORD shall build up Zion, he shall appear in his glory.

17 He will regard the prayer of the destitute, and not despise their prayer.^h

18 This shall be written for the generation to come:ⁱ and the people which shall be created shall praise the LORD.

19 For he hath looked down from the height of his sanctuary; from heaven did the LORD behold the earth;

20 To hear the groaning of the prisoner;^j to loose those who are appointed to death;^k

21 To declare the name of the LORD in Zion, and his praise in Jerusalem;^k

22 When the people are gathered together, and the kingdoms, to serve the LORD.

23 He weakened^l my strength in the way; he shortened my days.^m

24 I said, O my God, take me not away in the midst of my days:ⁿ thy years are throughout all generations.

25 Of old hast thou laid the foundations of the earth: and the heavens are the work of thy hands.^m

26 They shall perish, but thou shalt endure:ⁿ yea, all of them shall wax old like a garment: as a vesture shalt thou change them, and they shall be changed:

27 But thou art the same, and thy years shall have no end.^o

28 The children of thy servants shall continue, and their seed shall be established before thee.

PSALM CIII.

1 An exhortation to bless God for his mercy, 15 and for the constancy thereof.

¶ A Psalm of David.

BLESS the LORD, O my soul; and all that is within me, *bless* his holy name.

2 Bless the LORD, O my soul, and forget not all his benefits:

3 Who forgiveth all thine iniquities;^o who healeth all thy diseases;^p

4 Who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies:

5 Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.^q

6 The LORD executeth righteousness and judgment for all that are oppressed.

7 He made known his ways unto Moses, his acts unto the children of Israel.

* Or, as some read, into. † Or, flesh. ‡ Acts 23:12. § Psal. 30:7. ¶ Eccl. 6:12. † Jsa. 1:10. * Lam. 5:19. † Jsa. 60:1, et.; Zech. 1:12, 13. ‡ Jsa. 40:2. § Neh. 1:6, 11, 2:1-8. ¶ Rom. 15:4; 1 Cor. 10:11. † Psal. 146:7.

† Heb. the children of death. ‡ 1 Pet. 2:9. § Heb. afflicted. ¶ Psal. 30:13; Isa. 38:10. † Heb. 1:10-12. ‡ Heb. stand. § Mal. 3:6; Heb. 12:7. ¶ Matt. 9:2-6; Eph. 1:7. † Exod. 15:26. ‡ Isa. 49:31.

personal suffering from sickness, but suffering which he shares in common with Zion, and which is caused, in part at least, by the reproaches that he endures for her sake. This explains why he connects his own restoration with the enlargement of God's people.

3. *Burned*; with inward heat.

5. *My bones cleave to my skin*; a description of extreme maceration.

6. *Of the desert*; or, dwelling in desolate places.

7. *A sparrow*; the Hebrew word is often used for the smaller birds generally. *Alone*; sitting solitary, as when deprived of its mate or its young.

10. *Lifted me up, and cast me down*; lifted me up from the ground, that thou mightest dash me against it.

11. *Like a shadow that declineth*; that is stretched out at evening, a sign that it is soon to disappear in the darkness of night.

14. *Take pleasure in her stones*; an affectionate interest in Zion, even in her desolations.

15. *So*; as the effect of God's having mercy upon Zion.

20. *Those that are appointed to death*; the prisoners whom their enemies had appointed to death. These words have their highest fulfilment in the redemption which Christ brings to men from the spiritual bondage of sin and death eternal; and to him, as one with the Father, this psalm is applied in the New Testament. Heb. 1:10-12.

27. *Thou art the same*; the unchangeable God.

INSTRUCTIONS.

1. Prayer is the unfailing resource of God's people in trouble, and by it they obtain from God the support and comfort which they need.

10. Trials as well as mercies come from God, and his hand is to be acknowledged in both.

14. Zion is dear to the friends of God, and when they truly mourn her low estate, the time of her deliverance is near.

15. The prosperity of the church glorifies God and brings salvation to men.

18. It is God's design that his dealings with his people in one age, should be recorded for the admonition and encouragement of all coming generations.

22. God is moved with compassion in view of the sorrows which sin has brought upon the human race, and he will one day break the yoke of Satan and set the world free from his dominion. Then His service shall be the joyful employment of all men.

28. The unchangeableness of God insures the fulfilment of all his promises, and will perpetuate the blessings of his people for ever.

PSALM CIII.

5. *Is renewed like the eagle's*; so that thou art made continually vigorous and active, like the eagle, even to old age.

7. *His ways*; his ways of dealing with his people.

8 The LORD is merciful and gracious, slow to anger, and plenteous in mercy.

9 He will not always chide: neither will he keep his anger for ever.^a

10 He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

11 For as the heaven is high[†] above the earth, so great is his mercy toward them that fear him.

12 As far as the east is from the west, so far hath he removed our transgressions from us.^b

13 Like as a father pitieth his children, so the LORD pitieth them that fear him.

14 For he knoweth our frame; he remembereth that we are dust.^c

15 As for man, his days are as grass: as a flower of the field, so he flourisheth.^d

16 For the wind passeth over it, and it is gone; and the place thereof shall know it no more.^e

17 But the mercy of the LORD is from everlasting to everlasting upon them that fear him, and his righteousness upon children's children;

18 To such as keep his covenant, and to those that remember his commandments to do them.^f

19 The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all.^g

20 Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

21 Bless ye the LORD, all ye his hosts; ye ministers of his that do his pleasure.^h

22 Bless the LORD, all his works in all places of his dominion: bless the LORD, O my soul.

PSALM CIV.

1 A meditation upon the mighty power, 7 and wonderful providence of God. 31 God's glory is eternal. 33 The prophet voweth perpetually to praise God.

BLESS the LORD, O my soul. O LORD my God, thou art very great; thou art clothed with honor and majesty:¹

^a Heb. great of. ^b Isa. 57:16; Mic. 7:18, 19. ^c Heb. according to the height of heaven. ^d Jer. 50:20. ^e Gen. 3:19. ^f Isa. 40:6-8; Jas. 1:10, 11. ^g Heb. not. ^h Job 20:9. ⁱ Exod. 20:6; Deut. 7:9. ^j Psa. 11:4. ^k Dan. 4:34, 35. ^l Heb. mighty in. ^m Joel 2:11. ⁿ Dan. 7:10; Heb. 1:14. ^o Psa. 145:10. ^p Rev. 1:13, etc. ^q Dan. 7:9; 1 Tim. 6:16. ^r Isa. 40:22. ^s Amos

16. *The wind*; the scorching wind from the Arabian desert. Gen. 41:6; Ezek. 17:10.

INSTRUCTIONS.

2. The benefits which God bestows are daily renewed, and should be acknowledged with daily thanksgiving.

10. Should the Lord deal with us according to our sins, and reward us according to our iniquities, all our blessings would be taken from us, and our souls be visited with indignation and wrath, tribulation and anguish for ever.

15. The uncertainty and shortness of human life should lead us to place our affections on things above, and seek the durable riches and righteousness which shall never pass away.

17. We must soon disappear and be known no more among men; but God's mercy and grace to his church shall endure for ever, and through her ministrations a multitude which no man can number shall be fitted for glory everlasting.

19. The government of God extends over all the works of his hands; nothing is so high as to be above his control, or so small and obscure as to escape his notice.

22. Since all places of God's dominion are full of his glorious power and goodness, they ought to be filled with his praises.

2 Who coverest thyself with light as with a garment:^m who stretchest out the heavens like a curtain:ⁿ

3 Who layeth the beams of his chambers in the waters:^o who maketh the clouds his chariot:^p who walketh upon the wings of the wind:^q

4 Who maketh his angels spirits;^r his ministers a flaming fire:^s

5 Who laid the foundations of the earth,^t that it should not be removed for ever.

6 Thou coverdest it with the deep as with a garment: the waters stood above the mountains.^u

7 At thy rebuke they fled;^v at the voice of thy thunder they hasted away.

8 They go up by the mountains; they go down by the valleys:^w unto the place which thou hast founded for them.

9 Thou hast set a bound that they may not pass over; that they turn not again to cover the earth.^x

10 He sendeth the springs into the valleys, which run^y among the hills.

11 They give drink to every beast of the field; the wild asses quench^z their thirst.

12 By them shall the fowls of the heaven have their habitation, which sing^{aa} among the branches.

13 He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works.

14 He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth;

15 And wine that maketh glad the heart of man,^{ab} and oil to make his face to shine,^{ac} and bread which strengtheneth man's heart.

16 The trees of the Lord are full of sap; the cedars of Lebanon, which he hath planted;^{ad}

17 Where the birds make their nests: as for the stork, the fir-trees are her house.

9-6. ^v Isa. 19:1. ^w Psa. 18:10. ^x Heb. 1:7. ^y 2 Kings 2:11; 6:17. ^z Heb. He hath founded the earth upon her bases. ^{aa} Gen. 7:19. ^{ab} Gen. 8:1-5. ^{ac} Or, The mountains ascend, the valleys descend. ^{ad} Job 32:10, 11. ^{ae} Heb. Wine. ^{af} Heb. walk. ^{ag} Heb. break. ^{ah} Heb. give a voice. ^{ai} Prov. 31:9, 7. ^{aj} Heb. to make his face shine with oil, or more than oil. ^{ak} Psa. 92:12.

PSALM CIV.

In this psalm the majesty and goodness of God, as manifested in creation and providence, are set forth for the comfort and encouragement of his people.

2. *Light*; the emblem of knowledge, truth, purity, and blessedness.

3. *The waters*; the waters above, that constitute the clouds.

4. *Spirits*; or, winds; that is, God makes his ministering angels strong and mighty, like winds and lightning, to execute his will. So the Greek version, which is followed by the apostle, Heb. 1:7. But many prefer to render the Hebrew, "Who maketh the winds his messengers, and the flaming fire his ministers."

6. *The waters stood above the mountains*; at the creation and at the deluge.

8. *They go up—go down*; or, as the margin, The mountains ascend, the valleys descend. The reference will then be to the separation of the dry land from the sea, when, by God's command, the mountains and valleys took their appointed places.

9. *They*; the waters.

13. *His chambers*; his heavenly chambers in the clouds. Satisfied; abundantly supplied, and made fruitful.

16. *Trees of the Lord*; of God's own planting.

18 The high hills are a refuge for the wild goats; and the rocks for the conies.

19 He appointed the moon for seasons: the sun knoweth his going down.

20 Thou makest darkness, and it is night: where-in all the beasts of the forest do creep forth.*

21 The young lions roar after their prey, and seek their meat from God.^a

22 The sun ariseth, they gather themselves together, and lay them down in their dens.

23 Man goeth forth unto his work and to his labor until the evening.^b

24 O Lord, how manifold are thy works! in wisdom hast thou made them all:^c the earth is full of thy riches.

25 So is this great and wide sea,^d wherein are things creeping innumerable, both small and great beasts.

26 There go the ships: there is that leviathan,^e whom thou hast made^f to play therein.

27 These wait all upon thee; that thou mayest give them their meat in due season.

28 That thou givest them they gather: thou openest thy hand, they are filled with good.^g

29 Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust.

30 Thou sendest forth thy Spirit,^h they are created: and thou renewest the face of the earth.

31 The glory of the Lord shall endureⁱ for ever: the Lord shall rejoice in his works.^b

32 He looketh on the earth, and it trembleth;^l he toucheth the hills, and they smoke.^j

33 I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being.

34 My meditation of him shall be sweet:^k I will be glad in the Lord.^l

35 Let the sinners be consumed out of the earth,^m and let the wicked be no more.ⁿ Bless thou the Lord, O my soul. Praise ye the Lord.

* Heb. *tree of doxraim* on the forest. † Job 31-39. ‡ Gen 3:19. † Prov 3:19. ‡ Isa 50:5. † Job 41:1, e. c. † Heb. *fermel*. † Isa 115:16. † Isa 32:1, 15. Ezek 37:9. † Heb. *be*. † Gen 1:31; 13:92-5. † Hab 3:10 † Ezek 49:18. † Isa 63:5, 6. † Ps 32:11; Hab 3:17, 18. † Prov 2:29.

21. *Seek their meat from God*; are dependent upon him, and are supported by his care.

24. *Thy riches*; the products of thy power and kindness.

27. *These wait all upon thee*; look to thee for the supply of their wants.

30. *Thy Spirit*; the author of natural and spiritual life.

32. *It trembleth*; before the power of God, as in volcanoes, earthquakes, and tempests. *They smoke*; as mount Sinai at the giving of the law.

INSTRUCTIONS.

5. The perfections of God as displayed in the works of his hands, call for the united and unceasing praises of all intelligent creatures, and will be the theme of adoring gratitude for ever.

8. The sources and supply of water with which the earth abounds, are a manifestation of the wisdom, goodness, and power of God, which calls for the grateful and devout acknowledgments of all his people.

11. The daily food and constant support of all creatures comes from God. He openeth his hand and supplieth the wants of every living thing.

19. In the control and order of the elements and of the heavenly bodies, and in the instincts of animals which adapt them to the use and service of man, God shows his

PSALM CV.

1 An exhortation to praise God, and to seek out his works. 7 The story of God's providence over Abraham, 16 over Joseph, 23 over Jacob in Egypt, 26 over Moses delivering the Israelites, 37 over the Israelites brought out of Egypt, fed in the wilderness, and planted in Canaan.

Call give thanks unto the Lord;^a call upon his name: make known his deeds among the people.^b

2 Sing unto him, sing psalms unto him: talk ye of all his wondrous works.

3 Glory ye in his holy name: let the heart of them rejoice that seek the Lord.

4 Seek the Lord,^c and his strength: seek his face evermore.^d

5 Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth;

6 O ye seed of Abraham his servant, ye children of Jacob his chosen.

7 He is the Lord our God: his judgments are in all the earth.^e

8 He hath remembered his covenant for ever,^f the word which he commanded to a thousand generations.

9 Which covenant he made with Abraham,^g and his oath unto Isaac;^h

10 And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant:ⁱ

11 Saying, Unto thee will I give the land of Canaan, the lot of your inheritance:

12 When they were but a few men in number;^j yea, very few, and strangers in it.

13 When they went from one nation to another, from one kingdom to another people;

14 He suffered no man to do them wrong: yea, he reproved kings for their sakes;

15 Saying, Touch not mine anointed, and do my prophets no harm.

16 Moreover he called for a famine upon the land:^k he brake the whole staff of bread.^l

17 He sent a man before them, even Joseph,^m who was sold for a servant:ⁿ

^a Ps 1:1. ^b 1 Chr 16:8-22. ^c Ps 12:1. ^d Amos 5:1, 6. ^e Ps 27:8. ^f Isa 26:9. ^g Luke 1:73. ^h Gen 17:2. ⁱ Gen 26:3. ^j Gen 28:13-15. ^k Heb. *and*. ^l Deut 7:7. ^m Gen 41:53. ⁿ Isa 3:1. ^o Gen 45:5. ^p Gen. 7:1, 29.

wisdom, power, and love, and lays men under special obligations to praise him.

31. The works of the Lord are perfect and glorious, and a source of joy, not only to his people, but to himself. All his works praise him, and his saints bless him.

35. The same glorious attributes of God which have furnished the world to be a residence for man, and provided so richly for the wants of all its inhabitants, will be manifested in the destruction of the wicked who oppose themselves to his righteous government.

PSALM CV.

This psalm contains an enumeration of God's wonderful dealings in behalf of his people, from Abraham till their settlement in the land of Canaan. The first fifteen verses of it occur in the psalm sung on the removal of the ark to mount Zion. 1 Chron. 16:8, 22.

8. *His covenant*; in which he promised to give to the seed of Abraham the land of Canaan.

11. *Reproved kings*; Gen. 12:17; 20:6, 7.

15. *None anointed*; set apart, endowed with special gifts to qualify them for their office. *Prophets*; Gen. 20:7.

16. *Brake the whole staff*; cut off the means of support. The reference is to the famine which occasioned the descent of Jacob and his family into Egypt. Gen. 41:53, etc.

18 Whose feet they hurt with fetters: he was laid in^a iron:

19 Until the time that his word came: the word of the LORD tried him.

20 The king sent and loosed him; and even the ruler of the people, and let him go free.^a

21 He made him lord of his house, and ruler of all his substance:[†]

22 To bind his princes at his pleasure; and teach his senators wisdom.

23 Israel also came into Egypt; and Jacob so-journed in the land of Ham.^b

24 And he increased his people greatly; and made them stronger than their enemies.^c

25 He turned their heart to hate his people, to deal subtly with his servants.

26 He sent Moses his servant; and Aaron whom he had chosen.^d

27 They showed his signs[†] among them, and won- ders in the land of Ham.^e

28 He sent darkness, and made it dark;[†] and they rebelled not against his word.

29 He turned their waters into blood, and slew their fish.[†]

30 Their land brought forth frogs in abundance, in the chambers of their kings.^b

31 He spake, and there came divers sorts of flies, and lice in all their coasts.^d

32 He gave them hail for rain,^g and flaming fire in their land.[†]

33 He smote their vines also and their fig-trees; and brake the trees of their coasts.

34 He spake, and the locusts came, and caterpillars, and that without number.^h

35 And did eat up all the herbs in their land, and devoured the fruit of their ground.

36 He smote also all the first-born in their land,[†] the chief of all their strength.^m

37 He brought them forth also with silver and

gold;ⁿ and there was not one feeble person among their tribes.

38 Egypt was glad when they departed: for the fear of them fell upon them.^o

39 He spread a cloud for a covering; and fire to give light in the night.^p

40 The people asked,^q and he brought quails,[†] and satisfied them with the bread of heaven.

41 He opened the rock, and the waters gushed out;^r they ran in the dry places like a river.

42 For he remembered his holy promise,^s and Abraham his servant.

43 And he brought forth his people with joy, and his chosen with gladness:^t

44 And gave them the lands of the heathen:^u and they inherited the labor of the people;

45 That they might observe his statutes, and keep his laws.^v Praise ye the LORD.[†]

PSALM CVI.

1 The psalmist exhorteth to praise God. 4 He prayeth for pardon of sin, as God did with the fathers. 7 The story of the people's rebellion, and God's mercy. 47 He concludeth with prayer and praise.

PRaise ye the LORD.[†] Oh give thanks unto the LORD; for he is good: for his mercy endureth for ever.^w

2 Who can utter the mighty acts of the LORD?^x who can show forth all his praise?

3 Blessed are they that keep judgment,^y and he that doeth righteousness at all times.^z

4 Remember me,^a O LORD, with the favor that thou bearest unto thy people: O visit me with thy salvation;

5 That I may see the good of thy chosen,^b that I may rejoice in the gladness of thy nation,^c that I may glory with thine inheritance.^d

6 We have sinned with our fathers, we have committed iniquity, we have done wickedly.^e

7 Our fathers understood not thy wonders in

13:21; Neh. 9:12. q Psa. 78:18. r Exod. 16:13, 14. s Exod. 17:6; Num. 20:11; 1 Cor. 10:4. t Gen. 15:14. † Heb. singing. u Josh. 24:43. v Deut. 4:1, 40; 6:21, 25. w Heb. Hallelujah. x Heb. Hallelujah. y 1 Chr. 16:34. z Psa. 40:5. a Psa. 115:2. b Gal. 6:9. c Psa. 119:132. d Eph. 1:4. e Isa. 35:10; John 16:22. f Eph. 1:15. g Dan. 9:5.

gone out of his mouth it standeth for ever. Heaven and earth may pass away, but his word will never pass away.

17. God raises up deliverers for his people, such as from time to time they need, and sends them to fulfil his promises and accomplish his purposes of love and mercy to his chosen.

25. The condition of nations, as well as of individuals, is ordered by the Lord; he sends prosperity or adversity according to his infinitely wise and good pleasure, and as will promote his own glory and the good of his people.

37. When God would fulfil his purposes of love and mercy, it is vain for men to oppose him. They may destroy themselves, but they cannot withstand the power of God.

44. The earth is the Lord's, and the fulness thereof, and when he takes any part of it away from one people on account of their sins, and gives it to another, he wrongs no one, but does what he will with his own.

PSALM CVI.

This psalm differs from the preceding in being principally occupied with an enumeration of the sins of God's people. It is supposed to refer especially to the Babylonish captivity, when the hope of speedy restoration had begun to animate the people. See ver. 47.

^a Heb. his soul came into. ^b Gen. 41:14, 40. ^c Heb. possession. ^d Gen. 40:6, 7. ^e Exod. 1:7, etc. ^f Exod. 4:12, etc. ^g Heb. words of his signs. ^h Exod. ch. 7-12. ⁱ Exod. 10:21-23. ^j Exod. 7:20, 21. ^k Exod. 8:5, 6. ^l Exod. 8:17, 24. ^m Heb. their rain hail. ⁿ Exod. 9:23-25. ^o Exod. 10:12-11. ^p Exod. 12:29. ^q Gen. 49:3. ^r Exod. 12:35. ^s Exod. 12:33. ^t Exod.

19. His word; that is, according to some, the effect of Joseph's word in interpreting the dreams of Pharaoh's butler and baker. Gen. 41:9-14. But others understand by "his word," God's word of promise to Joseph in his early dreams. The word of the Lord tried him; God's promise to Joseph tried him by its long delay.

23. The land of Ham; Egypt, which was people with the descendants of Ham, one of the sons of Noah.

28. They rebelled not; according to some, Moses and Aaron rebelled not, but executed God's commands punctually. But it is better to understand these words of the Egyptians, who when the plague came relented, as usual, and promised obedience. Exod. 10:24.

38. The fear of them; the Israelites. Fell upon them; the Egyptians.

40. The bread of heaven; given miraculously from above.

42. His holy promise; to give their descendants the land of Canaan.

44. The labor of the people; the riches accumulated by their labor. Deut. 6:10, 11.

INSTRUCTIONS.

3. The Lord is the source of all excellence and bliss, and those who seek him as their chief good have cause for perpetual gladness and joy.

10. Jehovah is unchangeable, and when the word hath

Egypt; they remembered not the multitude of thy mercies; but provoked *him* at the sea, *even* at the Red sea.^a

8 Nevertheless he saved them for his name's sake,^b that he might make his mighty power to be known.^c

9 He rebuked the Red sea also, and it was dried up:^d so he led them through the depths, as through the wilderness.

10 And he saved them from the hand of him that hated *them*, and redeemed them from the hand of the enemy.

11 And the waters covered their enemies:^e there was not one of them left.

12 Then believed they his words; they sang his praise.^f

13 They soon forgot^g his works;^h they waited not for his counsel:

14 But lustedⁱ exceedingly in the wilderness, and tempted God in the desert.^j

15 And he gave them their request; but sent leanness into their soul:^k

16 They envied Moses also in the camp, and Aaron the saint of the Lord.^l

17 The earth opened and swallowed up Dathan, and covered the company of Abiram.

18 And a fire was kindled in their company; the flame burned up the wicked.

19 They made a calf in Horeb, and worshipped the molten image.^m

20 Thus they changed their glory into the similitude of an ox that eateth grass.ⁿ

21 They forgot God their saviour, which had done great things in Egypt;

22 Wondrous works in the land of Ham, and terrible things by the Red sea.

23 Therefore he said that he would destroy them,^o had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy *them*.

24 Yea, they despised the pleasant land,^p they believed not his word:

25 But murmured in their tents, and hearkened not unto the voice of the Lord.

26 Therefore he lifted up his hand against them, to overthrow them in the wilderness;

27 To overthrow their seed^q also among the nations; and to scatter them in the lands.

28 They joined themselves also unto Baal-peor,^r and ate the sacrifices of the dead.

29 Thus they provoked *him* to anger with their inventions; and the plague brake in upon them.

30 Then stood up Phinehas, and executed judgment: and so the plague was stayed.

31 And that was counted unto him for righteousness unto all generations for evermore.

32 They angered *him* also at the waters of strife,^s so that it went ill with Moses for their sakes:

33 Because they provoked his spirit, so that he spake unadvisedly with his lips.

34 They did not destroy the nations, concerning whom the Lord commanded them:^t

35 But were mingled among the heathen, and learned their works.

36 And they served their idols:^u which were a snare unto them.

37 Yea, they sacrificed their sons and their daughters unto devils.^v

38 And shed innocent blood, *even* the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan; and the land was polluted with blood.^w

39 Thus were they defiled with their own works,^x and went a whoring with their own inventions.^y

40 Therefore was the wrath of the Lord kindled against his people,^z insomuch that he abhorred his own inheritance.^{aa}

41 And he gave them into the hand of the heathen; and they that hated them ruled over them.

42 Their enemies also oppressed them, and they were brought into subjection under their hand.

43 Many times did he deliver them; but they provoked *him* with their counsel, and were brought low for their iniquity.

44 Nevertheless he regarded their affliction, when he heard their cry:^{ab}

45 And he remembered for them his covenant, and repented according to the multitude of his mercies.

46 He made them also to be pitied of all those that carried them captives.^{ac}

47 Save us,^{ad} O Lord our God, and gather us from among the heathen, to give thanks unto thy holy name, and to triumph in thy praise.

48 Blessed be the Lord God of Israel from everlasting to everlasting:^{ae} and let all the people say, Amen. Praise ye the Lord.^{af}

^a Exod. 14:11, 12. ^b Ezek. 20:11. ^c Exod. 9:16. ^d Exod. 14:21, etc. ^e Exod. 15:5. ^f Exod. 15:1, etc. ^g Heb. *male haste, they forgot.* ^h Exod. ch. 15-17. ⁱ Heb. *lusted a heart.* ^j Num. 14:1, 31. ^k Isa. 7:18. ^l Isa. 30:16. ^m Num. 16:1, etc. ⁿ Exod. 32:1. ^o Jer. 2:11. ^p Ezek. 20:13. ^q Heb. *a land of desire.* ^r Deut. 32:7. ^s Heb. *make them fall.* ^t Num. 25:2, etc.

8. *His name's sake;* the display of his perfections.

9. *The depths;* the depths of the sea.

13. *Waited not for his counsel;* did not quietly wait for God to send them help in his own time and way; but when any trial came, as the want of water or food, were very impatient and rebellious.

14. *Lusted;* as when they desired flesh. Exod. 16:3; Num. 11:4.

18. *A fire was kindled;* see Num. 16:35.

20. *Their glory;* for Jehovah, their real glory, they substituted a calf, the Egyptian idol, a shame to all who worshipped it.

23. *Stood—in the breach;* as a soldier stands in the breach to keep back the enemy. See Moses' intercessory prayer to prevent the destruction of Israel. Exod. 32:30-34.

^r Num. 25:3, etc. ^s Judg. 1:21, etc. ^t Judg. 2:3, etc. ^u Ezek. 16:20. ^v Num. 25:3-5. ^w Ezek. 20:18. ^x Lev. 17:7. ^y Jer. 3:6-9. ^z Judg. 2:14, etc. ^{aa} Neh. 9:27, etc. ^{ab} Ps. 78:50. ^{ac} Lam. 2:7. ^{ad} *Impoverished, or weakened.* ^{ae} Lev. 20:40-12. ^{af} Ezra 9:9. ^{ag} 1 Chr. 16:35. ^{ah} Ps. 41:13. ^{ai} Heb. *Hallelujah.*

24. *Despised the pleasant land;* upon the return of the spies. Num. 14:1-5.

28. *Baal-peor;* one of the idol-gods of Moab. *The dead;* dead idols as opposed to the living God. See the narrative, Num. 25:3, etc.

30. *Executed judgment;* by slaying the transgressors, Num. 25:16-8.

37. *Devils;* demons, "unclean spirits," such as the idols of the heathen represented. 1 Cor. 10:20.

45. *His covenant;* which he made with Abraham, to give his post-rite the land of Canaan.

48. *Amen;* so be it, or let it be. This doxology marks the close of the fourth book into which the Psalms were anciently divided. See the introductory note to the book of Psalms.

PSALM CVII.

1 The psalmist exhorteth the redeemed, in praising God, to observe his manifold providence, 4 over travellers, 10 over captives, 17 over sick men, 23 over seamen, 33 and in divers varieties of life.

OH give thanks unto the LORD, for he is good: for his mercy endureth for ever.^a

2 Let the redeemed of the LORD say so, whom he hath redeemed from the hand of the enemy;^b

3 And gathered them out of the lands;^c from the east, and from the west, from the north, and from the south.^d

4 They wandered in the wilderness in a solitary way;^e they found no city to dwell in.

5 Hungry and thirsty, their soul fainted in them.

6 Then they cried unto the LORD in their trouble,^f and he delivered them out of their distresses.

7 And he led them forth by the right way,^g that they might go to a city of habitation.

8 Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!

9 For he satisfieth the longing soul, and filleth the hungry soul with goodness.^h

10 Such as sit in darkness and in the shadow of death, being bound in affliction and iron;ⁱ

11 Because they rebelled against the words of God,^j and contemned the counsel of the Most High;^k

12 Therefore he brought down their heart with labor; they fell down, and there was none to help.^l

13 Then they cried unto the LORD in their trouble, and he saved them out of their distresses.

14 He brought them out of darkness and the shadow of death,^m and brake their bands in sunder.

15 Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!

16 For he hath broken the gates of brass, and cut the bars of iron in sunder.ⁿ

^a Psa. 119:68; Matt. 19:17. ^b Psa. 106:10. ^c Isa. 43:5,6; Ezek. 39:25, etc. ^d Heb. sea. ^e Deut. 32:10. ^f Jer. 13, 19, 25; Psa. 50:15; Hos. 5:15. ^g Ezra 8:21; Isa. 30:21. ^h Luke 1:53, 79. ⁱ Job 36:8, 9. ^j Lam. 3:42; 5:16, 17. ^k Luke 7:30. ^l Job 9:13. ^m Psa. 146:7. ⁿ Isa. 45:2. ^o Psa. 33:3, 5. ^p Job 33:19, etc. ^q 2 Kings 20:4, 5; Matt. 8:8. ^r Psa. 30:2, 3.

INSTRUCTIONS.

3. Whatever may be the state of the wicked, it will be well with those who fear the Lord and delight themselves in his commandments.

8. God deals with his people not according to their deserts, but according to the greatness of his mercy in Jesus Christ.

11. In the end men will return, and see the difference between the righteous and the wicked; in whom him that serveth God, and him that serveth him not.

15. What wicked men desire, God may give them in anger as well as in mercy; his gifts may be perverted or abused to bring leanness into the soul.

20. No absurdity, wickedness, or folly is so great that wicked men, when left to themselves, may not fall into it.

26. The wickedness of men is the cause of their calamities, and God in this life punishes men less than their iniquities deserve.

33. The most meek and patient of men may be provoked to feel, speak, and act wrong, so as to bring distress upon themselves and others.

39. Men are prone to follow their own inventions, rather than the revealed will of God.

45. The covenant of God standeth sure, and though men

17 Fools, because of their transgression, and because of their iniquities, are afflicted.^a

18 Their soul abhorreth all manner of meat; and they draw near unto the gates of death.

19 Then they cry unto the LORD in their trouble,^b and he saveth them out of their distresses.

20 He sent his word,^c and healed them,^d and delivered them from their destructions.

21 Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!^e

22 And let them sacrifice the sacrifices of thanksgiving,^f and declare his works with rejoicing.^g

23 They that go down to the sea in ships, that do business in great waters;

24 These see the works of the LORD, and his wonders in the deep.

25 For he commandeth, and raiseth^h the stormy wind, which lifteth up the waves thereof.ⁱ

26 They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble.^j

27 They reel to and fro, and stagger like a drunken man, and are at their wit's end.^k

28 Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses.

29 He maketh the storm a calm,^l so that the waves thereof are still.

30 Then are they glad because they be quiet; so he bringeth them unto their desired haven.

31 Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!

32 Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.^m

33 He turneth rivers into a wilderness, and the water-springs into dry ground;ⁿ

34 A fruitful land into barrenness,^o for the wickedness of them that dwell therein.

^a Psa. 69:5. ^b Lev. 7:12; Heb. 13:15. ^c Heb. singing. ^d Heb. maketh to stand. ^e Jen. 1:4, etc. ^f Nah. 2:10. ^g Heb. all their wisdom is swallowed up. ^h Psa. 89:9; Matt. 8:26. ⁱ Psa. 22:32; 66:16; 111:1. ^j 1 Kings 17:1, 7. ^k Heb. saltiness. ^l Gen. 13:10; 19:35.

may despise its blessings God remembers it, and in due time will fulfil all its promises.

48. All the hope of God's people is in him, and it is for his glory that their hope in his mercy and grace should not be disappointed.

PSALM CVII.

The theme of this psalm is God's goodness in delivering the afflicted of various classes. It may have special reference to the restoration of God's people from captivity; but is manifestly designed for general application.

3. Gathered them; from the lands in which they had been dispersed on account of their sins.

10. Darkness and—shadow of death; imprisoned in dark dungeons. Bound in affliction and iron; afflicted by being bound in iron fetters; referring to men whom God has given over to imprisonment as a chastisement for their sins.

12. Labor; the original word denotes sorrowful toil.

17. Fools; in the scriptural sense; that is, transgressors of God's law. Are afflicted; with sickness, ver. 18, 20. The holy Scriptures regarded sickness, as well as all other suffering, as the fruit of sin.

33. Turneth rivers into a wilderness; the psalm closes with God's providential dealings with nations.

35 He turneth the wilderness into a standing water, and dry ground into water-springs.^a

36 And there he maketh the hungry to dwell, that they may prepare a city for habitation:

37 And sow the fields, and plant vineyards, which may yield fruits of increase.

38 He blesseth them also, so that they are multiplied greatly; and suffereth not their cattle to decrease.

39 Again, they are minished and brought low through oppression, affliction, and sorrow.^b

40 He poureth contempt upon princes,^c and causeth them to wander in the wilderness,^d where there is no way.

41 Yet setteth he the poor on high from^e affliction,^f and maketh *him* families like a flock.

42 The righteous shall see *it*, and rejoice:^g and all iniquity shall stop her mouth.

43 Whoso is wise, and will observe these things,^h even they shall understand the loving-kindness of the LORD.

PSALM CVIII.

David encourageth himself to praise God. 5 He prayeth for God's assistance according to his promise. 11 His confidence in God's help.

^a A Song or Psalm of David.

O GOD, my heart is fixed:^a I will sing and give praise, even with my glory.

2 Awake, psaltery and harp: *I myself* will awake early.

3 I will praise thee, O LORD, among the people: and I will sing praises unto thee among the nations.

4 For thy mercy *is* great above the heavens: and thy truth *reacheth* unto the clouds.^b

^a Ps. 111-8; Isa. 41-8. ^b 2 Kings 10:32. ^c Job 12:21, 21. ^d Or, void places. ^e Heb. after. ^f 1 Sam. 2:5-8; Ps. 112:7-9. ^g Job 5:15, 16; 22:10. ^h Jer. 9:12; Hos. 14:9. ⁱ Ps. 57:7-11. ^j Or, skies. ^k Ps. 60:5, etc. ^l Gen.

43. *These things*; the course of God's providence. *The loving-kindness of the Lord*; towards those who truly repent of sin, and seek him with the whole heart.

INSTRUCTIONS.

2. All deliverances should be acknowledged with devout thanksgiving; but they whom the Lord has redeemed from sin and death eternal, have the most abundant cause to bless him for his goodness, and for his wonderful works to the children of men.

11. Sin is the cause of all the troubles with which men are afflicted, and their deliverance from it is often designed by Jehovah in bringing calamities upon them.

16. No calamities of men in this life are so great that the Lord cannot deliver them, even should they be like those of Manassch in chains, or Daniel in the dungeon, or Jonah in the whale's belly.

22. The blessings which God bestows should be acknowledged with devout thanksgiving, and bind the soul in sweet and hearty obedience to his service.

28. The deliverance of seamen and such as do business on the sea, should inspire them especially with a conviction of the goodness of God, their dependence on him, and their obligations to love and obey him.

30. Men may be glad without being grateful, and rejoice in the gift without giving glory to the Giver.

35. National, not less than individual prosperity depends upon God's blessing, which will rest only upon the people who acknowledge his supremacy and obey his word.

38. The increase of worldly substance and of the com-

5 Be thou exalted, O God, above the heavens: and thy glory above all the earth;

6 That thy beloved may be delivered:^a save *with* thy right hand, and answer me.

7 God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth.

8 Gilead *is* mine; Manassch *is* mine; Ephraim also *is* the strength of my head; Judah *is* my lawgiver;^b

9 Moab *is* my washpot; over Edom will I cast out my shoe; over Philistia will I triumph.

10 Who will bring me into the strong city? who will lead me into Edom?

11 *Will* not *thou*, O God, *who* hast cast us off? and wilt not *thou*, O God, go forth with our hosts?

12 Give us help from trouble: for vain *is* the help of man.^c

13 Through God we shall do valiantly:^d for he *it is* that shall tread down our enemies.^e

PSALM CIX.

1 David, complaining of his slanderous enemies, under the person of Judas devoteth them. 16 He sheweth their sin. 21 Complaining of his own misery, he prayeth for help. 29 He promisseth thankfulness.

^a To the chief Musician, A Psalm of David.

I WOULD not thy peace,^a O God of my praise;^b

2 For the mouth of the wicked and the mouth of the deceitful^c are opened^d against me: they have spoken against me with a lying tongue.^e

3 They compassed me about also with words of hatred; and fought against me without a cause.^f

4 For my love they are my adversaries: but I *give myself* unto prayer.^g

49-10. ^a Job 16:2, 1-8. 2:22. ^b 2 Chr. 20:12; Isa. 45:21. ^c Rom. 16:20. ^d 2 Cor. 2:14. ^e Ps. 83:1. ^f Jer. 17:14. ^g Heb. *deceit*. ^h Heb. *have opened* themselves. ⁱ Matt. 23:60. ^j Acts 6:13. ^k John 13:25. ^l Luke 6:11, 12.

fort derived from it is of the Lord, and lays the possessor under increasing obligations to learn and do his will.

43. A careful attention to the dealings of God with men will show his loving-kindness and tender mercy to all who put their trust in him.

PSALM CVIII.

This psalm is a combination, with some variations, of Ps. 57:7-11, and Ps. 60:5-12. See the notes on these passages.

INSTRUCTIONS.

1. The most exalted employment of the tongue is in singing God's praises and showing forth his wondrous works.

7. The providential dealings of God in enlarging a people, call for devout acknowledgment and thanksgiving.

11. Prosperity and adversity are both the servants of God. They go and come at his bidding, and accomplish his infinitely wise and benevolent designs.

PSALM CIX.

The full application of this psalm is to Christ. To David, as the earthly head of God's people, acting in their behalf and persecuted for their sake, it had a real but subordinate application. The imprecations which it contains were uttered by David in the full consciousness that he spoke by God's Spirit. 2 Sam. 23:2; Acts 2:30. They are the denunciation of God's vengeance upon the persecutors of his people, whose cause David represented in a lower sense, and which was to be afterwards represented in the fullest sense in the person of the promised Messiah.

5 And they have rewarded me evil for good, and hatred for my love.^a

6 Set thou a wicked man over him: and let Satan^b stand at his right hand.

7 When he shall be judged, let him be condemned:^c and let his prayer become sin.^b

8 Let his days be few; and let another take his office.^c

9 Let his children be fatherless, and his wife a widow.^d

10 Let his children be continually vagabonds, and beg: let them seek *their bread* also out of their desolate places.

11 Let the extortioner catch all that he hath;^e and let the strangers spoil his labor.

12 Let there be none to extend mercy unto him: neither let there be any to favor his fatherless children.

13 Let his posterity be cut off;^f and in the generation following let their name be blotted out.^g

14 Let the iniquity of his fathers be remembered with the LORD;^h and let not the sin of his mother be blotted out.ⁱ

15 Let them be before the LORD continually, that he may cut off the memory of them from the earth.

16 Because that he remembered not to show mercy, but persecuted the poor and needy man, that he might even slay the broken in heart.

17 As he loved cursing, so let it come unto him:^j as he delighted not in blessing, so let it be far from him.

18 As he clothed himself with cursing like as with his garment, so let it come into his bowels^k like water,^l and like oil into his bones.

19 Let it be unto him as the garment which covereth him, and for a girdle wherewith he is girded continually.

20 Let this be the reward of mine adversaries from the LORD, and of them that speak evil against my soul.

21 But do thou for me, O God the Lord, for thy name's sake:¹ because thy mercy is good, deliver thou me.

22 For I *am* poor and needy, and my heart is wounded within me.

23 I am gone like the shadow when it declineth;^m I am tossed up and down as the locust.

24 My knees are weak through fasting;ⁿ and my flesh faileth of fatness.

25 I became also a reproach unto them:^o when they looked upon me they shaked their heads.^p

26 Help me, O LORD my God: Oh save me according to thy word:

27 That they may know that this is thy hand;^q that thou, LORD, hast done it.

28 Let them curse,^r and bless thou: when they arise, let them be ashamed; but let thy servant rejoice.^s

29 Let mine adversaries be clothed with shame;^t and let them cover themselves with their own confusion, as with a mantle.

30 I will greatly praise the LORD with my mouth; yea, I will praise him among the multitude.^u

31 For he shall stand at the right hand of the poor,^v to save *him* from those that condemn^w his soul.

PSALM CX.

1 The kingdom, 4 the priesthood, 5 the conquest, 7 and the passion of Christ.

¶ A Psalm of David.

THE LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.^w

^a Psa. 35:7, 12. ^b Or, an adversary; Zech. 3:1. ^c Heb. go out guilty, or wicked. ^d Prov. 28:9. ^e Or, charge. ^f Acts 1:20. ^g Exod. 22:24. ^h Job 18:9, 19. ⁱ Psa. 37:28; Isa. 14:20. ^j Prov. 10:7. ^k Exod. 20:5. ^l Job 43:25. ^m Ezek. 35:6. ⁿ Heb. within him. ^o Num. 5:22. ^p Psa. 25:11.

6. *Him*; probably referring to Alithophel, whose treachery foreshadowed that of Judas, to whom the words are applied in the New Testament. Acts 1:16-20. *At his right hand*; as an enemy and accuser. Zech. 3:1. The meaning is, that the traitor shall be given over to the power of Satan. The curses enumerated in this and the following verses, are those threatened in the law against the wicked and their posterity.

14. *The iniquity of his fathers*; compare Exod. 20:5, and our Saviour's words. Matt. 23:34-36; Luke 11:49-51. It is by consenting to and imitating the evil deeds of their fathers, that the children bring their iniquities upon themselves.

23. *When it declineth*; is stretched out at evening, and ready to vanish. *As the locust*; when driven before the wind. ²⁷. *That this is thy hand*; that this deliverance for which I pray comes from thee.

30. *Among the multitude*; when I pay my vows for thy deliverance before the great congregation. See notes on Psa. 22:25-29.

INSTRUCTIONS.

4. The unfailling resource of God's people in trouble is prayer. However they may be treated by men, his ears are ever open to their cry.

5. The Saviour's love was rewarded with hatred and persecution, and his disciples should not be surprised or dismayed if they are called to suffer in like manner.

^m Psa. 102:11, 144:4. ⁿ Heb. 12:12. ^o Psa. 22:6, 7. ^p Matt. 27:39. ^q Psa. 17:13, 14. ^r 2 Sam. 16:11, 12. ^s Isa. 65:11. ^t Psa. 35:29. ^u Psa. 111:1. ^v Psa. 73:23. ^w Heb. the judges of. ^x Matt. 22:41; Acts 2:34; 1 Cor 13:25; Heb. 1:13.

6. The hatred and malice which men show towards Christ's faithful servants he will consider as shown towards himself, and will recompense accordingly; and as there is no sin so great as that of persecuting Christ, whether in his own person or that of his followers, so there is no sin which brings upon men such a terrible retribution.

9. The rejection of Christ by one generation has often been a source of dreadful misery to many following generations. This applies alike to families and nations.

16. Persecution of the poor and needy is highly displeasing to God, and brings down his curse on those who inflict it.

21. The necessities of sinners furnish an occasion for God's glorifying himself in the display of his mercy and grace; and this may be pleaded as a reason why he should interpose in their behalf.

26. All the hope of the penitent is in the mercy of God through Jesus Christ, and to him they apply for the blessings which they need.

28. When God blesses us the curses of the wicked can do us no harm.

PSALM CX.

1. *The Lord*; Jehovah. *My Lord*; Jesus Christ, of whom this psalm is a remarkable prediction. *Sit thou at my right hand*; to sit at God's right hand, is to be invested by God with universal dominion. Matt. 28:18.

2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.^a

3 Thy people shall be willing in the day of thy power,^b in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

4 The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.^d

5 The Lord at thy right hand shall strike through kings in the day of his wrath.^e

6 He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries.^f

7 He shall drink of the brook in the way:^g therefore shall he lift up the head.

PSALM CXI.

1 The psalmist by his example inciteth others to praise God for his glorious, and gracious works. 10 The fear of God breedeth true wisdom.

PRAISE ye the LORD.^h I will praise the LORD with my whole heart, in the assembly of the upright, and in the congregation.^a

2 The works of the LORD are great,^b sought out of all them that have pleasure therein.

3 His work is honorable and glorious; and his righteousness endureth for ever.

4 He hath made his wonderful works to be remembered: the LORD is gracious and full of compassion.

^a Pa. 45. ^b Job 5:2. Gal. 1:15, 16. ^c Heb. more than. ^d Pa. 96:10. ^e Heb. shall have. ^f Heb. 5:4, 6:20; 7:12, 21. ^g Rom. 2:5. Rev. 6:17. ^h Or, great. ⁱ Hab. 3:13. ^j Job 7:5, 6. ^k Heb. Hallelujah. ^l Pa. 109:30. ^m Job 38:41. ⁿ Pa. 92:5; Rev. 15:3. ^o Heb. prey. ^p Matt. 6:20, 33.

2. The rod of thy strength; the rod by which thou exercise thy strength. Out of Zion; the residence of God. Compare Pa. 20:2. When the Father invests the Son with universal dominion, he also gives him "all power in heaven and in earth."

3. Be willing; willing to enlist under thy banner. From the womb of the morning; like dewdrops that spring out of the womb of the morning. Dew of my youth; youthful vigor perpetuated from age to age like the morning dew. The perpetual youth of Christ manifests itself in the perpetual succession of his followers.

4. Hath sworn; see Heb. 7:20-22. The order of Melchizedek; who was both king and priest without regard to priestly genealogy, and without any one like him to precede or succeed him. See on the priesthood of Christ, as compared with that of Aaron's family, Hebrews chap. 7 throughout.

5. Strike through kings; destroy those who continue to oppose thee.

7. Drink of the brook; probably, as the warrior drinks without halting and renews his strength. Lift up the head, in immortal vigor.

INSTRUCTIONS.

1. Christ is both "the root and the offspring of David." He unites in himself a proper human with a proper divine nature, and is thus qualified to be the "one Mediator between God and men."

2. As God has invested the Messiah with universal dominion and almighty power, no opposition can prevail against him.

3. The perpetuation of Christ's church from age to age, depends not on the will of man, but on the power of God, who has promised his Son that he "shall see his seed," and "shall justify many."

5 He hath given meat¹ unto them that fear him: he will ever be mindful of his covenant.

6 He hath showed his people the power of his works, that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgment; all his commandments are sure.^k

8 They stand fast for ever and ever, and are done in truth and uprightness.

9 He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend is his name.^l

10 The fear of the LORD is the beginning of wisdom:^m a good understanding have all they that do his commandments:ⁿ his praise endureth for ever.

PSALM CXII.

1 Godliness hath the promises of this life, and of the life to come. 10 The prosperity of the godly shall be an eyesore to the wicked.

PRAISE ye the LORD.¹ Blessed is the man that feareth the LORD, that delighteth greatly in his commandments.ⁿ

2 His seed shall be mighty upon earth: the generation of the upright shall be blessed.

3 Wealth and riches shall be in his house: and his righteousness endureth for ever.

4 Unto the upright there ariseth light in the darkness:^o he is gracious, and full of compassion, and righteous.

5 A good man showeth favor, and lendeth:^p he will guide his affairs with discretion.^q

¹ Pa. 19:7. ² Heb. are established. ³ Deut. 28:38. ⁴ Job 28:28; Prov. 1:7. ⁵ 9:10; Eccl. 12:13. ⁶ Or, good success; Prov. 3:4. ⁷ Heb. item. ⁸ Heb. Hallelujah. ⁹ Pa. 1:1-3; 119:16. ¹⁰ Pa. 97:11; Isa. 58:10. ¹¹ Luke 6:35. ¹² Heb. judgment. ¹³ Eph. 5:15.

4. In the Lord Jesus we have a Priest to make expiation for our sins, as well as a King to conquer sin within us and around us.

5. The dominion of Christ is as terrible to his enemies as it is glorious to his friends.

7. Since the power of Christ can never fail, they that wait upon him shall continually renew their strength.

PSALM CXI.

This and the eight following psalms probably belong to the earlier days of the restoration from the Babylonish captivity.

2. Sought out; carefully investigated and pondered, on account of the wisdom, power, faithfulness, and love displayed in them.

7. Sure; trustworthy; commandments which we can obey with full confidence in their truth and equity.

10. The beginning of wisdom; that which constitutes the foundation of all true wisdom.

INSTRUCTIONS.

2. In order duly to appreciate the works of God, their wisdom, excellence, and love must be sought out.

5. The Lord will ever be mindful of and supply the wants of his people.

9. The redemption of Israel from their bondage in Egypt and in Babylon was an emblem of the deliverance of God's people from the slavery of sin, and their introduction to the liberty of the sons of God.

10. The sum and substance of true wisdom is to fear God and keep his commandments.

PSALM CXII.

1. Light in the darkness; help and deliverance in distress.

5. Discretion; in the original, judgment, that is, equity,

6 Surely he shall not be moved for ever:^a the righteous shall be in everlasting remembrance.

7 He shall not be afraid of evil tidings:^b his heart is fixed, trusting in the Lord.

8 His heart is established, he shall not be afraid, until he see his desire upon his enemies.

9 He hath dispersed, he hath given to the poor:^c his righteousness endureth for ever;^d his horn shall be exalted with honor.

10 The wicked shall see it, and be grieved; he shall gnash with his teeth,^e and melt away: the desire of the wicked shall perish.^f

PSALM CXIII.

1 An exhortation to praise God for his excellency, 6 for his mercy.

PRAISE ye the LORD.* Praise, O ye servants of the LORD, praise the name of the LORD.

2 Blessed be the name of the LORD from this time forth and for evermore.

3 From the rising of the sun unto the going down of the same the LORD's name is to be praised.^g

4 The LORD is high above all nations, and his glory above the heavens.

5 Who is like unto the LORD our God, who dwelleth on high,^h

6 Who humbleth himself to behold the things that are in heaven, and in the earth!ⁱ

7 He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill;^j

8 That he may set him with princes, even with the princes of his people;^k

9 He maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye the LORD.

* Psa. 15:5. ^b Prov. 3:25, 26. ^c Deut. 24:13. ^d Rev. 22:11. ^e Luke 13:28. ^f Prov. 11:7. ^g Heb. Hallelujah. ^h Isa. 59:19; Mal. 1:11. ⁱ Heb. exalteth himself to dwell. ^j Isa. 57:15. ^k 1 Sam. 2:8. ^l Psa. 45:16. ^m Heb. dwelleth in a. ⁿ Exod. 12:1. ^o Psa. 81:5. ^p Deut. 27:9, 12. ^q Exod. 25:7.

6. Shall not be moved for ever; shall have prosperity that is immovable and perpetual. For the principle upon which such declarations concerning the righteous are to be interpreted, see introductory remarks to Psalm 1.

8. Shall not be afraid; of the evils which threaten the wicked.

9. His horn shall be exalted; his prosperity shall be increased.

10. The wicked shall see it; the salvation of the righteous.

INSTRUCTIONS.

2. The blessed effects of obeying God may descend to many and even to all generations.

4. Light is sown for the righteous, and gladness for the upright in heart. Weeping may endure for a night, but light cometh in the morning.

5. A good man will be conscientious and faithful in the discharge of his secular as well as religious duties.

8. Trust in God keeps the souls of his people in peace, while others are quaking with apprehension of evils that are coming upon them.

10. The end will show the difference between the righteous and the wicked, between him that serveth God and him that serveth him not.

PSALM CXIII.

3. The Lord's name; his perfections, by the displays of which he is known.

6. Who humbleth himself to behold; or, as the original seems to mean, who looketh down deep upon; that is, who, though he is exalted so high above heaven and earth, yet with his omnipotent glance beholds every thing in them. Compare Psa. 33:13, 14.

PSALM CXIV.

An exhortation, by the example of the dumb creatures, to fear God in his church.

WHEN Israel went out of Egypt,^a the house of Jacob from a people of strange language:^b 2 Judah was his sanctuary,^c and Israel his dominion.^d

3 The sea saw it, and fled:^e Jordan was driven back.^f

4 The mountains skipped like rams, and the little hills like lambs.^g

5 What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back?

6 Ye mountains, that ye skipped like rams; and ye little hills, like lambs?

7 Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob;^h

8 Which turned the rock into a standing water, the flint into a fountain of waters.ⁱ

PSALM CXV.

1 Because God is truly glorious, 4 and idols are vanity, 9 he exhorteth to confidence in God. 12 God is to be blessed for his blessings.

NOT unto us, O LORD, not unto us, but unto thy name give glory;^a for thy mercy, and for thy truth's sake.

2 Wherefore should the heathen say, Where is now their God?^b

3 But our God is in the heavens:^c he hath done whatsoever he hath pleased.

4 Their idols are silver and gold, the work of men's hands.^d

5 They have mouths, but they speak not: eyes have they, but they see not:

7. The dunghill; from the deepest depression and distress.

INSTRUCTIONS.

3. The time is coming when all nations shall worship and adore the Lord for what he is, and for what he has done among the children of men.

7. The deliverance and enlargement which God grants to his afflicted servants in this world, are foretastes and pledges of the perfect salvation which he will bestow on them in the world to come.

PSALM CXIV.

2. His sanctuary; the place where God dwelt and was worshipped. His dominion; the people over whom he ruled in a special sense.

3. Fled; became dry.

4. Skipped; leaped, that is, quaked. Exod. 19:18; Psa. 29:6.

8. Turned the rock into a standing water; as was the case in the wilderness.

INSTRUCTIONS.

3. All nature is under the control of Jehovah, and is obedient to his will.

7. Creation feels the presence of Jehovah, and is dependent on him for its existence and condition.

8. The miraculous provision which God made for the wants of Israel in the wilderness, is an emblem of the inexhaustible supplies of grace which he has in store for all who put their trust in him.

PSALM CXV.

4. Their idols; the idols of the heathen

6 They have ears, but they hear not: noses have they, but they smell not:*

7 They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat.

8 They that make them are like unto them; so is every one that trusteth in them.

9 O Israel, trust thou in the LORD: he is their help^a and their shield.^b

10 O house of Aaron, trust in the LORD: he is their help and their shield.

11 Ye that fear the LORD, trust in the LORD: he is their help and their shield.

12 The LORD hath been mindful of us:^c he will bless us; he will bless the house of Israel; he will bless the house of Aaron.

13 He will bless them that fear the LORD,^d both small and^e great.

14 The LORD shall increase you more and more, you and your children.

15 Ye are blessed of the LORD which made heaven and earth.^f

16 The heaven, even the heavens, are the LORD's: but the earth hath he given to the children of men:

17 The dead praise not the LORD, neither any that go down into silence.^g

18 But we will bless the LORD from this time forth and for evermore.^h Praise the LORD.

PSALM CXVI.

1 The psalmist professeth his love and duty to God for his deliverance.
12 He studieth to be thankful.

I LOVE the LORD, because he hath heard my voice and my supplications.^a

2 Because he hath inclined his ear unto me, therefore will I call upon him as long as I live.^b

3 The sorrows of death compassed me, and the pains of hell gat hold upon me:^c I found trouble and sorrow.

* Psa. 33:20. b Psa. 81:11, Prov. 30:5. c Isa. 44:21. d Psa. 20:14. e Heb. with. f Psa. 3:8; Eph. 1:3, 4. g Psa. 88:10-12; Isa. 38:18, 19. h Dan. 2:20. i Psa. 135:1-5. j Heb. in my days. k Heb. found me. l Jen. 2:2, 28:9. m Psa. 34:6. n Psa. 103:8. o Ezra 9:15; Nen. 9:8; Dan. 9:7.

8. Like unto them; stupid and senseless as the objects of their worship.

INSTRUCTIONS.

1. Mercies are bestowed upon the people of God, not on account of their own merits, but for the sake of his own glory through Jesus Christ.

8. The stupidity and folly of idolatry are exceeding great, and its universality among nations unlightened by God's word, is a terrible evidence of the desperate blindness and perverseness of the natural heart.

13. Those who fear the Lord and put their trust in him will receive from him all needed good, whatever may be their condition in life.

17. As the dead cannot praise the Lord on earth, we should diligently employ life and health in his service.

PSALM CXVI.

2. Inclined his ear, heard my supplications.

3. Sorrows of death—pains of hell; the anguish occasioned by deadly perils.

6. Simple; those who feel their ignorance and need of divine teaching.

10. I believe! in the promised faithfulness of God. Have I spoken, of the deliverance and preservation which God has vouchsafed to me. Ver. 6:8.

4 Then called I upon the name of the LORD:¹ O LORD, I beseech thee, deliver my soul.

5 Gracious is the LORD,² and righteous;³ yea, our God is merciful.

6 The LORD preserveth the simple: I was brought low, and he helped me.

7 Return unto thy rest,⁴ O my soul; for the LORD hath dealt bountifully with thee.

8 For thou hast delivered⁵ my soul from death, mine eyes from tears, and my feet from falling.⁶

9 I will walk before the LORD in the land of the living.

10 I believed,⁷ therefore have I spoken: I was greatly afflicted:

11 I said in my haste, All men are liars.

12 What shall I render unto the LORD for all his benefits toward me?

13 I will take the cup of salvation, and call upon the name of the LORD.

14 I will pay my vows unto the LORD now in the presence of all his people.⁸

15 Precious in the sight of the LORD is the death of his saints.⁹

16 O LORD, truly I am thy servant: I am thy servant, and the son of thy handmaid: thou hast loosed my bonds.

17 I will offer to thee the sacrifice of thanksgiving,⁷ and will call upon the name of the LORD.

18 I will pay my vows unto the LORD now in the presence of all his people.⁸

19 In the courts of the LORD's house,¹ in the midst of thee, O Jerusalem. Praise ye the LORD.

PSALM CXVII.

An exhortation to praise God for his mercy and truth.

OH praise the LORD, all ye nations: praise him, all ye people.^a

2 For his merciful kindness is great toward us: and the truth of the LORD endureth for ever.^b Praise ye the LORD.

m Jer. 6:16; Matt. 11:25; Heb. 4:3. n Jude 21. o 2 Cor. 1:13. p Rom. 15:9. q Psa. 72:14. r Lev. 7:12. s Ezecl. 5:5. t Psa. 96:8; 100:4. u Rom. 15:11. v Isa. 25:1; John 14:6; 1 John 5:6.

11. In my haste; in my dismay occasioned by the sorrows of death and the pains of hell. Psa. 31:22. Liars; undeserving of my confidence. In his trouble he turned away from all human help to God.

13. The cup of salvation; which commemorated his deliverance from trouble.

16. Loosed my bonds; his bonds of affliction.

INSTRUCTIONS.

1. The goodness of God in hearing and answering prayer lays us under special obligations to love and adore him, and to continue to call upon him as long as we live.

7. Jehovah is the only sure and permanent rest of the soul, and those who reject him will remain restless for ever.

10. Faith in God as a prayer-hearing and sin-forgiving God, affords great encouragement to continue to call upon him.

15. The death of God's people, as well as their life, is under his control and an object of his special care.

18. Those who in time of trouble have vowed unto the Lord, should be careful when he delivers them to acknowledge him with praise.

PSALM CXVII.

In this short psalm all the gentile nations are called

PSALM CXVIII.

1 An exhortation to praise God for his mercy. 5 The psalmist by his experience sheweth how good it is to trust in God. 19 Under the type of the psalmist the coming of Christ in his kingdom is expressed.

11 Give thanks unto the LORD;^a for he is good: because his mercy endureth for ever.^b

2 Let Israel now say, that his mercy endureth for ever.^c

3 Let the house of Aaron now say, that his mercy endureth for ever.

4 Let them now that fear the LORD say, that his mercy endureth for ever.

5 I called upon the LORD in distress:^d the LORD answered me, and set me in a large place.

6 The LORD is on my side;^e I will not fear: what can man do unto me?

7 The LORD taketh my part with them that help me: therefore shall I see my desire upon them that hate me.

8 It is better to trust in the LORD than to put confidence in man.^f

9 It is better to trust in the LORD than to put confidence in princes.^g

10 All nations compassed me about: but in the name of the LORD will I destroy them.^h

11 They compassed me about; yea, they compassed me about: but in the name of the LORD I will destroy them.

12 They compassed me about like bees;ⁱ they are quenched as the fire of thorns:^j in the name of the LORD I will destroy them.^k

13 Thou hast thrust sore at me that I might fall: but the LORD helped me.^l

^a 1 Chr. 16: 8, 34. ^b Psa. 103: 17. ^c Psa. 115: 9, etc. ^d Heb. out of distress. ^e Psa. 120: 1. ^f Heb. for me. ^g Psa. 27: 1; Heb. 13: 6. ^h Jer. 17: 5, 7. ⁱ Psa. 146: 3. ^j Heb. cut them off. ^k Deut. 1: 41. ^l 2 Sam. 23: 6; Nah. 1: 10. ^m Heb. cut down. ⁿ Mic. 7: 8. ^o Exod. 15: 2, 6; Isa. 12: 2. ^p Hab.

upon to praise God for his goodness to his covenant people. They all have an interest in the welfare of Israel, since it is from Israel that the knowledge of God is to go forth through all the earth. See note to Psa. 67: 1.

INSTRUCTIONS.

2. The unchangeable goodness and truth of Jehovah are a just foundation for confidence in him; the greatness of his mercy towards those who embrace it is beyond all finite comprehension, and calls for unceasing gratitude and praise.

PSALM CXVIII.

This psalm was evidently composed to be sung on the occasion of some national festivity, apparently in connection with a solemn procession to the sanctuary; but the period to which it belongs cannot be certainly determined. Many refer it to the solemnities connected with the foundation of the second temple. Ezra 3: 10-13. It might, perhaps, with still more propriety be referred to the dedication of the second temple. Ezra 6: 16-18.

5. I called; the psalmist speaks here in the name of God's people, and so throughout the psalm. Set me in a large place; delivered me from restraints and embarrassments.

7. See; the destruction of my enemies.

10. Me; the psalmist, as the representative of God's people.

12. The fire of thorns; which is soon extinguished.

13. Thou; the enemy of Israel.

20. This gate of the Lord; which led into the sanctuary, the place of his worship; supposed to have been said as the solemn procession reached the sanctuary.

21. My salvation; his deliverer from death.

14 The LORD is my strength and song, and is become my salvation.^k

15 The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the LORD doeth valiantly.

16 The right hand of the LORD is exalted: the right hand of the LORD doeth valiantly.

17 I shall not die, but live;^l and declare the works of the LORD.^m

18 The LORD hath chastened me sore:ⁿ but he hath not given me over unto death.

19 Open to me the gates of righteousness:^o I will go into them, and I will praise the LORD:

20 This gate of the LORD, into which the righteous shall enter.

21 I will praise thee: for thou hast heard me, and art become my salvation.

22 The stone which the builders refused is become the head-stone of the corner.^p

23 This is the LORD's doing;^q it is marvellous in our eyes.

24 This is the day which the LORD hath made; we will rejoice and be glad in it.

25 Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity.

26 Blessed be he that cometh in the name of the LORD:^r we have blessed you out of the house of the LORD.

27 God is the LORD, which hath showed us light:^s bind the sacrifice with cords, even unto the horns of the altar.

28 Thou art my God, and I will praise thee: thou art my God, and I will exalt thee.^t

1: 12. ^u Psa. 73: 28. ^v 2 Cor. 6: 9. ^w Rev. 22: 14. ^x Matt. 21: 42; Acts 4: 11; Eph. 2: 20; 1 Pet. 2: 4, 7. ^y Heb. from the LORD. ^z Matt. 21: 9; 23: 39. ^{aa} Esth. 8: 16; 1 Pet. 2: 9. ^{ab} Isa. 25: 1.

22. The stone which the builders refused; originally applied to Israel as despised and rejected by the heathen nations, but chosen of God and exalted by him to the most honorable office: afterwards applied by Christ to himself as rejected by the Jewish builders, but exalted by God to be head over all things to his body the church. The first application includes the second, since Christ is the head and representative of the true Israel. The head-stone; which unites the building together.

23. This; which is done in the head-stone.

24. This is the day; the day of salvation to Israel.

26. He that cometh in the name of the Lord; applied by the multitude to Christ with his approbation, when he entered Jerusalem as the King of Israel. Matt. 21: 9, 15, 16.

27. Bind the sacrifice; preparatory to offering it as a token of gratitude to God.

28. My God; he not only had a God, but by the spirit of adoption could say, My God.

INSTRUCTIONS.

9. It is better to trust in the Lord than to put confidence in men, however honorable or exalted.

12. The assaults of the wicked upon God's people, however formidable they may appear in the beginning, will end in their own overthrow.

14. God is the source of defence and of joy to his people, and will not disappoint any who put their trust in him.

18. God afflicts his people, not for their destruction, but for their profit: however great their sufferings, he will in the end deliver them.

22. In selecting the means and instruments of establishing his kingdom in the world, God acts in a manner very contrary to human wisdom, that no flesh should glory in his presence.^v

29 Oh give thanks unto the LORD;^a for he is good: for his mercy endureth for ever.

PSALM CXIX.

This psalm containeth sundry prayers, praises, and professions of obedience.

ALEPH.

BLESSED are the undefiled^r in the way, who walk in the law of the LORD.^b

2 Blessed are they that keep his testimonies, and that seek him with the whole heart.^c

3 They also do no iniquity: they walk in his ways.^d

4 Thou hast commanded us to keep thy precepts diligently.^e

5 Oh that my ways were directed to keep thy statutes!

6 Then shall I not be ashamed, when I have respect unto all thy commandments.^f

7 I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments.^g

8 I will keep thy statutes: Oh forsake me not utterly.

BETH.

9 Wherewithal shall a young man cleanse his way?^h by taking heed *thereto* according to thy word.

10 With my whole heart have I sought thee:ⁱ Oh let me not wander from thy commandments.

11 Thy word have I hid in my heart;^j that I might not sin against thee.

12 Blessed art thou, O LORD: teach me thy statutes.^k

13 With my lips have I declared all the judgments of thy month.

14 I have rejoiced in the way of thy testimonies, as much as in all riches.

15 I will meditate in thy precepts,^l and have respect unto thy ways.

16 I will delight myself in thy statutes: I will not forget thy word.

GIMEL.

17 Deal bountifully with thy servant,^m that I may live, and keep thy word.

^a Ver 1. ^b Or, perfect, or sincere. ^c Psa. 125:1. ^d Psa. 23:20. 1 John 3:20. ^e 1 John 3:9. ^f 1st. ^g Deut. 6:17, 11:13, 32. ^h 1 John 2:25. ⁱ Heb. 2:12. ^j Psa. 25:4. ^k ver. 25, etc. ^l Psa. 112. ^m Psa. 110:7. ⁿ Heb. Revel. ^o Psa. 30:12. ^p Heb. 11:14. ^q 1 Pet. 2:11. ^r Psa. 64:1. ^s 1 Pet. 5:5.

29. The goodness of God in hearing and answering the prayers of his people should ever be acknowledged with gratitude, thanksgiving, and praise.

PSALM CXIX.

This is an alphabetic psalm of peculiar structure. The first eight verses begin each with the first letter of the Hebrew alphabet, the next eight with the second letter, and so on. It is wholly occupied with the commendation of God's word under various titles, expressive of the various aspects in which it may be viewed. Thus it is called his *word*, as that which he has spoken to us; his *law*, given as the rule of our life; his *commandments* and *precepts*, laid upon us to be kept; his *statutes*, established as the laws of his kingdom; his *judgments*, as his decisions concerning our duty and destiny; his *testimonies*, as to his authoritative declaration of truth; and his *way*, in which we are to walk.

18 Open^t thou mine eyes, that I may behold wondrous things out of thy law.

19 I am a stranger in the earth:^u hide not thy commandments from me.

20 My soul breaketh for the longing that it hath unto thy judgments at all times.^v

21 Thou hast rebuked the proud that are cursed,^w which do err from thy commandments.

22 Remove from me reproach and contempt; for I have kept thy testimonies.

23 Princes also did sit and speak against me: but thy servant did meditate in thy statutes.

24 Thy testimonies also are my delight,^x and my counsellors.^y

DALETH.

25 My soul cleaveth unto the dust: quicken thou me according to thy word.

26 I have declared my ways, and thou hast heard me: teach me thy statutes.

27 Make me to understand the way of thy precepts: so shall I talk of thy wondrous works.

28 My soul melteth^z for heaviness: strengthen thou me according unto thy word.

29 Remove from me the way of lying:^{aa} and grant me thy law graciously.

30 I have chosen the way of truth: thy judgments have I laid before me.

31 I have stuck unto thy testimonies: O LORD, put me not to shame.^{ab}

32 I will run the way of thy commandments, when thou shalt enlarge my heart.^{ac}

HE.

33 Teach me, O LORD, the way of thy statutes; and I shall keep it unto the end.^{ad}

34 Give me understanding,^{ae} and I shall keep thy law;^{af} yea, I shall observe it with my whole heart.

35 Make me to go in the path of thy commandments; for therein do I delight.

36 Incline my heart unto thy testimonies,^{ag} and not to covetousness.^{ah}

37 Turn^{ai} away mine eyes from beholding vanity:^{aj} and quicken thou me in thy way.

38 Establish thy word unto thy servant,^{ak} who is devoted to thy fear.

^t ver. 77, 92. ^u Heb. men of counsel. ^v Prov. 7:1-1. ^w Heb. despoiled. ^x Prov. 30:8. ^y 1st. 10:21. ^z 1st. 60:5. ^{aa} 1 Cor. 6:11. ^{ab} Prov. 2:6. ^{ac} Deut. 1:6. ^{ad} Ezek. 33:31. ^{ae} Luke 12:13. ^{af} 1 Tim. 6:10. ^{ag} Heb. 13:5. ^{ah} Heb. Mute to pass. ^{ai} Isa. 34:15. ^{aj} 2 Sam. 7:25. ^{ak} 2 Cor. 1:20.

1. *Undefiled*; sincere, upright. *In the law*; according to its requirements.

3. *Do no iniquity*; allow themselves in no known sin.

9. *Taking heed*; regulating his life according to the Scriptures.

11. *Hid*; as a precious treasure to be carefully kept.

19. *A stranger in the earth*; as a stranger has no inheritance in the land of his pilgrimage, so I am as a stranger on the earth, having no inheritance but thy word. Therefore take not away from me this precious treasure, but let it be before my eyes continually as my comforter, ver. 54.

25. *Cleaveth unto the dust*; lies prostrate; a description of deep dejection. Psa. 44:25.

26. *Have decried*; repented before thee. *My ways*; my goings out and comings in; my whole course of life, with all its cares and sorrows.

28. *Melteth*; pineth away.

37. *Beholding*; beholding with delight. *Vanity*; put

39 Turn away my reproach which I fear: for thy judgments are good.

40 Behold, I have longed after thy precepts: quicken me in thy righteousness.^a

VAU.

41 Let thy mercies come also unto me, O LORD, even thy salvation, according to thy word.

42 So shall I have wherewith to answer him that reproacheth me: for I trust in thy word.

43 And take not the word of truth utterly out of my mouth:^b for I have hoped in thy judgments.

44 So shall I keep thy law continually for ever and ever.

45 And I will walk at liberty:^c for I seek thy precepts.^c

46 I will speak of thy testimonies also before kings, and will not be ashamed.^d

47 And I will delight myself in thy commandments, which I have loved.

48 My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes.

ZAIN.

49 Remember the word unto thy servant, upon which thou hast caused me to hope.^e

50 This is my comfort in my affliction: for thy word hath quickened me.

51 The proud have had me greatly in derision: yet have I not declined from thy law.^f

52 I remembered thy judgments of old, O LORD; and have comforted myself.

53 Horror hath taken hold upon me because of the wicked that forsake thy law.^g

54 Thy statutes have been my songs in the house of my pilgrimage.

55 I have remembered thy name, O LORD, in the night,^h and have kept thy law.

56 This I had, because I kept thy precepts.

CHETH.

57 Thou art my portion, O LORD:ⁱ I have said that I would keep thy words.

58 I entreated thy favor^j with my whole heart: be merciful unto me according to thy word.

59 I thought on my ways, and turned my feet unto thy testimonies.^k

60 I made haste, and delayed not to keep thy commandments.

61 The bands^l of the wicked have robbed me; but I have not forgotten thy law.

62 At midnight I will rise to give thanks unto thee because of thy righteous judgments.

63 I am a companion of all them that fear thee, and of them that keep thy precepts.^m

64 The earth, O LORD, is full of thy mercy: teach me thy statutes.

TETH.

65 Thou hast dealt well with thy servant, O LORD, according unto thy word.

66 Teach me good judgment and knowledge:ⁿ for I have believed thy commandments.

67 Before I was afflicted I went astray:^o but now have I kept thy word.

68 Thou art good, and doest good:^p teach me thy statutes.

69 The proud have forged a lie against me: but I will keep thy precepts with my whole heart.

70 Their heart is as fat as grease: but I delight in thy law.

71 It is good for me that I have been afflicted;^q that I might learn thy statutes.

72 The law of thy mouth is better unto me than thousands of gold and silver.^r

JOD.

73 Thy hands have made me and fashioned me: give me understanding,^s that I may learn thy commandments.

74 They that fear thee will be glad when they see me:^t because I have hoped in thy word.

75 I know, O LORD, that thy judgments are right,^u and that thou in faithfulness hast afflicted me.^v

76 Let, I pray thee, thy merciful kindness be for my comfort,^w according to thy word unto thy servant.

77 Let thy tender mercies come unto me, that I may live: for thy law is my delight.

78 Let the proud be ashamed; for they dealt perversely with me without a cause:^x but I will meditate in thy precepts.

79 Let those that fear thee turn unto me, and those that have known thy testimonies.

80 Let my heart be sound in thy statutes;^y that I be not ashamed.^w

KAPH.

81 My soul fainteth for thy salvation:^z but I hope in thy word.

^a John 10:10. ^b Or, answer him that reproacheth me in a thing. ^c Isa 59:21. ^d Heb. large. ^e John 8:32, 36; Gal. 5:1, 13. ^f Matt. 10:18, 19; Acts 26:1, etc. ^g 1 Pet. 1:13, 21. ^h Job 23:11; Isa. 38:3. ⁱ Ezra 9:3. ^j Psal. 61:6; 77:6. ^k Jer. 10:16; Lam. 3:24. ^l Heb. save; Job 11:19. ^m Heb. 10:22. ⁿ Lam. 3:40, 41; Luke 15:17, 18. ^o Or, companions. ^p Prov. 13:20. ^q Jer.

3:15. ^r Jer. 31:18, 19; Heb. 12:11. ^s Psal. 25:8; Matt. 19:17. ^t Prov. 67. ^u Psal. 19:10; Prov. 8:11, 19. ^v Psal. 111:10; ver. 34, 144. ^w Psal. 34:2. ^x Heb. righteousness. ^y Rev. 3:19. ^z Heb. to comfort me. ^{aa} 1 Pet. 2:20. ^{ab} Deut. 26:16; Ezek. 11:19. ^{ac} ver. 6. ^{ad} Psal. 84:2.

here for all the vain objects of time and sense to which men look, instead of God, for happiness.

43. *Take not the word of truth utterly out of my mouth;* deal not with me in such a way that I shall be unable to glory in thy word of truth before my enemies, as I have done heretofore.

45. *At liberty;* literally, in a wide place, where I can walk safely and prosperously.

48. *My hands also will I lift up;* as a token of affectionate desire.

49. *The word;* the word of promise.

50. *This;* trust in thy word of promise.

53. *Horror;* vehement disapprobation.

56. *This I had;* the comfort mentioned above, ver. 54.

But some render the verse thus: "This I have, that I keep thy precepts;" meaning, "This I have as my heritage, or the portion of my soul, that I keep thy precepts." Compare ver. 111.

59. *My ways;* comparing them with thy law.

61. *The bands of the wicked have robbed me;* or, the snares of the wicked have encompassed me.

64. *Full of thy mercy: teach;* do thou, whose goodness fills the earth, show thy goodness to me by teaching me thy statutes. Compare ver. 68.

70. *Fat;* pampered in worldly pleasures, and insensible to spiritual good.

79. *Turn unto me;* in love and confidence. This is the effect of their witnessing God's bountiful dealings with him.

82 Mine eyes fail for thy word, saying, When wilt thou comfort me?

83 For I am become like a bottle in the smoke; yet do I not forget thy statutes.

84 How many are the days of thy servant? when wilt thou execute judgment on them that persecute me?^a

85 The proud have digged pits for me,^b which are not after thy law.

86 All thy commandments are faithful:^c they persecute me wrongfully; help thou me.

87 They had almost consumed me upon earth; but I forsook not thy precepts.

88 Quicken me after thy loving-kindness; so shall I keep the testimony of thy mouth.

LAMED.

89 For ever, O LORD, thy word is settled in heaven.^d

90 Thy faithfulness is unto all generations:^e thou hast established the earth, and it abideth.^f

91 They continue this day according to thine ordinances:^g for all are thy servants.

92 Unless thy law had been my delights, I should then have perished in mine affliction.

93 I will never forget thy precepts: for with them thou hast quickened me.

94 I am thine, save me;^h for I have sought thy precepts.

95 The wicked have waited for me to destroy me: but I will consider thy testimonies.

96 I have seen an end of all perfection: but thy commandment is exceeding broad.

MEM.

97 Oh how love I thy law! it is my meditation all the day.ⁱ

98 Thou through thy commandments hast made me wiser than mine enemies: for they are^j ever with me.

99 I have more understanding than all my teachers:^k for thy testimonies are my meditation.

100 I understand more than the ancients,^l because I keep thy precepts.

101 I have refrained my feet from every evil way: that I might keep thy word.

102 I have not departed from thy judgments: for thou hast taught me.

103 How sweet are thy words unto my taste!^m *As gilliflowers, sweeter than honey to my mouth.*

104 Through thy precepts I get understanding: therefore I hate every false way.ⁿ

NUN.

105 Thy word is a lamp^o unto my feet, and a light unto my path.^m

106 I have sworn, and I will perform it, that I will keep thy righteous judgments.ⁿ

107 I am afflicted very much: quicken me, O LORD, according unto thy word.

108 Accept, I beseech thee, the freewill-offerings of my mouth,^o O LORD, and teach me thy judgments.

109 My soul is continually in my hand:^p yet do I not forget thy law.

110 The wicked have laid a snare for me:^a yet I erred not from thy precepts.

111 Thy testimonies have I taken as a heritage for ever: for they are the rejoicing of my heart.^r

112 I have inclined my heart to perform^s thy statutes always,^q even unto the end.^t

SAMECH.

113 I hate vain thoughts:^u but thy law do I love.

114 Thou art my hiding-place and my shield:^v I hope in thy word.

115 Depart from me, ye evil-doers:^w for I will keep the commandments of my God.

116 Uphold me according unto thy word, that I may live: and let me not be ashamed of my hope.^x

117 Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually.

118 Thou hast trodden down all them that err from thy statutes:^y for their deceit is falsehood.^z

119 Thou puttest away^{aa} all the wicked of the earth like dross:^{ab} therefore I love thy testimonies.

120 My flesh trembleth for fear of thee;^b and I am afraid of thy judgments.

AIN.

121 I have done judgment and justice: leave me not to mine oppressors.^c

122 Be surety for thy servant for good:^d let not the proud oppress me.

123 Mine eyes fail for thy salvation, and for the word of thy righteousness.

124 Deal with thy servant according unto thy mercy,^e and teach me thy statutes.

125 I am thy servant;^f give me understanding, that I may know thy testimonies.

82. Fail for thy word; pine away in looking for the fulfilment of thy word of promise.

83. Bottle in the smoke; dried up and withered.

84. How many are the days of thy servant? the meaning of this question in the original seems to be, To what do his days amount? He pleads the shortness of life as a reason why God should speedily deliver him. Compare Job 10:20.

89. Settled in heaven; established in God's presence beyond the possibility of change.

90. Abideth; remaineth unmoved. The stability of the earth is the effect of God's unchangeableness, and the same unchangeableness is shown in the fulfilment of his word.

96. An end of all perfection; of human excellence. Exceeding broad; searching the heart and motives, and requiring every thing that is excellent.

105. A lamp unto my feet; showing the way in which I should go.

109. My soul is continually in my hand; my life is constantly in danger.

113. Vain thoughts; the original word, which occurs only here, seems to denote divided, or inconstant thoughts, now inclining to obedience, and now to disobedience. Compare 1 Kings 18:21; James 1:8.

122. Be surety for thy servant for good; be surety for me, that in the cause between me and my adversaries I shall receive justice. See note to Job 17:3.

126 *It is time for thee, LORD, to work: for they have made void thy law.*

127 Therefore I love thy commandments above gold: yea, above fine gold.^a

128 Therefore I esteem all *thy* precepts concerning all things to be right; and I hate every false way.

PE.

129 Thy testimonies are wonderful:^b therefore doth my soul keep them.

130 The entrance of thy words giveth light;^c it giveth understanding unto the simple.^d

131 I opened my mouth, and panted: for I longed for thy commandments.

132 Look thou upon me, and be merciful unto me, as thou usest to do unto* those that love thy name.

133 Order my steps in thy word:^e and let not any iniquity have dominion over me.^f

134 Deliver me from the oppression of man: so will I keep thy precepts.

135 Make thy face to shine upon thy servant;^g and teach me thy statutes.

136 Rivers of waters run down mine eyes,^h because they keep not thy law.

TZADDI.

137 Righteous art thou, O LORD, and upright are thy judgments.ⁱ

138 Thy testimonies that thou hast commanded are righteous^j and very faithful.^k

139 My zeal hath consumed me,^l because mine enemies have forgotten thy words.

140 Thy word is very pure:^m therefore thy servant loveth it.

141 I am small and despised: yet do not I forget thy precepts.

142 Thy righteousness is an everlasting righteousness, and thy law is the truth.ⁿ

143 Trouble and anguish have taken hold on me:^o yet thy commandments are my delights.

144 The righteousness of thy testimonies is everlasting: give me understanding, and I shall live.^p

KOPII.

145 I cried with my whole heart; hear me, O LORD: I will keep thy statutes.

146 I cried unto thee; save me, and I shall* keep thy testimonies.

147 I prevented the dawning of the morning,^q and cried: I hoped in thy word.

148 Mine eyes prevent the night watches, that I might meditate in thy word.

149 Hear my voice according unto thy loving-

^a Psa. 19:10; Prov. 8:11. ^b ver. 18; Isa. 25:1. ^c 2 Cor. 4:4, 6. ^d Prov. 1:1, 9:1-5. ^e Heb. according to the custom toward. ^f Psa. 17:5. ^g Psa. 19:11, Rom. 6:12, 14. ^h Num. 6:25, 26; Jer. 13:17; 14:17; Ezek. 9:1; Dan. 9:7. ⁱ Heb. righteousness. ^j Heb. faithfulness. ^k Heb. cut me off. ^l Psa. 69:9. ^m Heb. tried, or refined. ⁿ John 17:17. ^o Heb. found me. ^p Prov. 10:21. ^q Or, that I may. ^r Psa. 139:6. ^s Psa. 139:2, etc. ^t Luke

127, 128. Therefore; because of the excellence of thy word, which the psalmist has been setting forth throughout the whole psalm. See ver. 129.

130. The entrance of thy words; more literally, the opening of thy words, that is, the unfolding of Scripture to my soul through the illumination of thy Spirit.

147. I prevented the dawning of the morning; cried unto God during the night season and before the dawn of day.

kindness: O LORD, quicken me according to thy judgment.

150 They draw nigh that follow after mischief: they are far from thy law.

151 Thou art near, O LORD;ⁿ and all thy commandments are truth.

152 Concerning thy testimonies, I have known of old that thou hast founded them for ever.^o

RESII.

153 Consider mine affliction, and deliver me:^p for I do not forget thy law.

154 Plead my cause, and deliver me:^q quicken me according to thy word.

155 Salvation is far from the wicked:^r for they seek not thy statutes.

156 Great^s are thy tender mercies, O LORD: quicken me according to thy judgments.

157 Many are my persecutors and mine enemies; yet do I not decline from thy testimonies.

158 I beheld the transgressors, and was grieved; because they kept not thy word.

159 Consider how I love thy precepts: quicken me, O LORD, according to thy loving-kindness.

160 Thy word is true from the beginning:^t and every one of thy righteous judgments endureth for ever.

SCHIN.

161 Princes have persecuted me without a cause:^u but my heart standeth in awe of thy word.

162 I rejoice at thy word,^v as one that findeth great spoil.

163 I hate and abhor lying: but thy law do I love.

164 Seven times a day do I praise thee, because of thy righteous judgments.

165 Great peace have they which love thy law:^w and nothing shall offend them.^x

166 LORD, I have hoped for thy salvation, and done thy commandments.

167 My soul hath kept thy testimonies; and I love them exceedingly.

168 I have kept thy precepts and thy testimonies: for all my ways are before thee.^y

TAU.

169 Let my cry come near before thee, O LORD: give me understanding according to thy word.^z

170 Let my supplication come before thee: deliver me according to thy word.

171 My lips shall utter praise, when thou hast taught me thy statutes.

172 My tongue shall speak of thy word: for all thy commandments are righteousness.

21:33. ^a Lam. 5:1. ^b Mic. 7:9; 1 John 2:1. ^c Luke 16:21. ^d Or, Money. ^e Heb. The beginning of thy word is true. ^f 1 Sam. 24:11, 17; 26:21, 23. ^g ver. 111. ^h Prov. 3:2; Isa. 32:17; John 14:27; Phil. 4:7. ⁱ Heb. they shall have no stumbling-block; 1 Pet. 2:8; 1 John 2:10. ^j Psa. 139:3; Prov. 5:21. ^k Prov. 2:6, 7; Jas. 1:5.

160. Thy word is true from the beginning; or, the sum of thy word is true; that is, the whole of it taken as a body.

164. Seven times; many times, often.

165. Nothing shall offend them; they shall have no stumbling-blocks, their way shall be safe and prosperous.

168. All my ways are before thee; thine omniscient eye is upon all my ways, so that if in any thing I depart from thy commands, thou seest it, and wilt treat me accordingly.

173 Let thy hand help me; for I have chosen thy precepts.^a

174 I have longed for thy salvation, O LORD; and thy law is my delight.^b

175 Let my soul live, and it shall praise thee; and let thy judgments help me.

176 I have gone astray like a lost sheep:^c seek thy servant; for I do not forget thy commandments.

PSALM CXX.

1 David prayeth against Doeg, 3 reproveth his tongue, 5 complaineth of his necessary conversation with the wicked.

* A Song of degrees.

IN my distress I cried unto the LORD, and he heard me.^d

2 Deliver my soul, O LORD, from lying lips, and from a deceitful tongue.

3 What shall be given unto thee? or what shall be done^e unto thee, thou false tongue?^f

^a Jos. 21:22. ^b Prov. 1:29. ^c Luke 10:42. ^d Psa. 1:2. ^e Isa. 53:6. ^f Luke 15:1, etc. ^g 1 Pet. 2:25. ^h 1 Tim. 2:2. * Heb. added. ⁱ Or, What shall the deceitful tongue give unto thee? or What shall it profit thee? ^j Or, It is as the sharp arrows of the mighty man. ^k Gen. 10:2. ^l Gen. 25:13. ^m Or, a

175. *Thy judgments*; by which thou sustainest the righteous and overthrowest the wicked. See above in verses 149, 156.

176. *Gone astray*; wandered from the fold, and thus become exposed to misery and ruin. Ezek. 34:6.

INSTRUCTIONS.

3. The best way to be kept from all iniquity is to be diligently employed in learning and doing the whole will of God.

6. They who have respect to all God's commandments have the approbation of conscience, and their hope shall never be disappointed.

9. He who takes the Bible for his guide will walk in safety, purity, and love; and will be preserved from manifold dangers to which he would otherwise be exposed.

15. Meditation upon the word and ways of God is a great safeguard to youth, and to those of riper years.

18. The mind needs to be spiritually enlightened in order to behold the spiritual meaning, beauty, and excellence of the Scriptures.

21. Those who take counsel of the statutes of God will be likely to be made wise to salvation.

30. Men must make their duty their delight, or they will not be likely to perform it.

46. Those who love God will not be afraid to speak of him before the great and honorable of the earth.

53. Pious men are grieved when the wicked break God's law.

55. Serious thought and contemplation on the works and ways of God, and on our relations to him and obligations to obey him, are essential to the hearty turning of the soul to his service.

67. Afflictions are often made the means of reclaiming the soul from backsliding, and thus promoting its highest good.

72. No earthly good is so precious or useful as the keeping of the divine commands.

71. The deliverance of a pious soul from trouble gives great joy to the people of God.

83. By great and long-continued afflictions the soul may be deprived of rest, peace, and joy; yet it will still cleave to God's service.

88. The effect of God's grace bestowed upon the righteous is an increase of the fruits of obedience.

96. Nothing merely human is perfect; perfection is attained only by perfect obedience to the revealed will of God.

103. The law of God is the delight of his people, and shows them the path of duty, safety, and blessedness.

4 Sharp arrows of the mighty,^g with coals of juniper.

5 Woe is me, that I sojourn in Mesech,^h that I dwell in the tents of Kedar!ⁱ

6 My soul hath long dwelt with him that hateth peace.

7 I am for peace;^j but when I speak, they are for war.

PSALM CXXI.

The great safety of the godly, who put their trust in God's protection.

* A Song of degrees.

I WILL lift up mine eyes unto the hills, from whence cometh my help.¹

2 My help cometh from the LORD,² which made heaven and earth.

3 He will not suffer thy foot to be moved;³ he that keepeth thee will not slumber.⁴

4 Behold, he that keepeth Israel shall neither slumber nor sleep.

man of peace. ¹ Or, Shall I lift up mine eyes to the hills? whence should my help come? Jer. 3:23. ² Hos. 13:9. ³ 1 Sam. 2:9; Prov. 3:25, 26. ⁴ Isa. 27:3.

117. The only safety of believers is in being kept by the mighty power of God through faith unto salvation.

130. The reception of divine truth illuminates and purifies the soul.

147. The way to the throne of mercy is always open, and God sees the wants of his people amidst the darkness of midnight, as well as in the splendors of noonday.

155. Without seeking for the pearl of great price we shall not be likely to obtain it.

164. The righteous pray with all prayer and supplication in the Spirit, and watch thereunto with all perseverance.

165. Obedience to God's law is the only way of peace and safety.

PSALM CXX.

Title, *A Song of degrees*; or, *A Song of ascents*, the title of this and the fourteen following psalms; probably so called because they were arranged to be sung on the occasion of the ascent of the Israelites to Jerusalem to keep the yearly festivals. Dent. 16:15.

3. *What shall be given unto thee?* what reward shall God give unto thee for thy wickedness.

4. *Sharp arrows—coals*; God will give these to the false tongue. As it has wounded others like sharp arrows, and burned them like coals of fire, so will God do to it. *Arrows of the mighty*; such as the mighty warrior shoots. *Juniper*; a shrub, different from our juniper, from the roots of which charcoal was made anciently, as it is at the present day.

5. *Mesech*; a barbarous people east of the Black sea. *Kedar*; an Arabian tribe. Mesech and Kedar are put generally for foreign and hostile nations.

INSTRUCTIONS.

2. When the slander of false tongues is directed against the faithful servants of God, they ought to bear it patiently, remembering that he will in due time deliver them, and punish their calumniators.

7. The friends of God are friends of peace, and it is a great grief to them to be compelled to dwell with persons of a contentious spirit.

PSALM CXXI.

1. *I will lift up mine eyes*; an expression of longing desire and faith. *Unto the hills*; the hills of Jerusalem, where God had his earthly abode. Lifting up the eyes to these hills, was lifting them up to God. Psa. 20:2.

5 The LORD is thy keeper: the LORD is thy shade upon thy right hand.^a

6 The sun shall not smite thee by day, nor the moon by night.^b

7 The LORD shall preserve thee from all evil: he shall preserve thy soul.

8 The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore.^d

PSALM CXXII.

1 David professeth his joy for the church, 6 and prayeth for the peace thereof.

¶ A Song of degrees of David.

I WAS glad when they said unto me, Let us go into the house of the LORD.^e

2 Our feet shall stand within thy gates, O Jerusalem.

3 Jerusalem is builded as a city that is compact together:

4 Whither the tribes go up, the tribes of the LORD, unto the testimony of Israel, to give thanks unto the name of the LORD.

5 For there are set' thrones of judgment,^f the thrones of the house of David.

6 Pray for the peace of Jerusalem: they shall prosper that love thee.

7 Peace be within thy walls, and prosperity within thy palaces.

^a Isaiah 25:1. ^b Isaiah 49:10; Rev. 7:16. ^c 2 Timothy 4:18. ^d Deut. 28:6; Proverbs 2:8. ^e Isaiah 2:3, 3; Jer. 50:5; Zech. 8:21. ^f Hebrew

5. *Thy shade*; thy protection. Isa. 25:4.

6. *The sun shall not smite thee by day, nor the moon by night*; no hurtful influence of the day, which the sun rules, nor of the night, which the moon rules, shall harm thee.

8. *Thy going out and thy coming in*; all the daily employments of life, in the pursuit of which we go out and in.

INSTRUCTIONS.

1. Looking to God for help is a mark which distinguishes the true believer from all other men.

6. When God grants us his protection, we are safe in the midst of the greatest dangers.

8. The righteous have an almighty Friend and Keeper ever present to help them in trouble, support them in temptation, guide them in perplexity, and defend them from all injury. For this reason it is both their privilege and their duty to be always cheerful and tranquil.

PSALM CXXIII.

1. *Into the house of the Lord*; into the courts of the temple; for into the temple itself none but the priests could enter.

3. *Compact together*; having its fortifications and houses closely joined together. This describes its strength and populousness, and the close identification of interests among its inhabitants.

4. *Whither the tribes go up*; to keep the annual festivals. *Unto the testimony of Israel*; more literally, [which is] a testimony for Israel; that is, an ordinance which God gave to Israel, Deut. 16:16.

5. *Thrones of judgment*; seats where judges dispensed justice. These are called *the thrones of the house of David*, because the judges who sat in them acted under David, or under the kings of his family who succeeded him.

8. *For my brethren and companions' sakes*; all the pious Israelites, whose peace lay in the peace of Jerusalem.

9. *Because of the house of the Lord our God*; because Jerusalem contained the house of the Lord, that is, because it was the seat of God's worship.

8 For my brethren and companions' sakes, I will now say, Peace be within thee.

9 Because of the house of the LORD our God I will seek thy good.^g

PSALM CXXIII.

1 The godly profess their confidence in God, 3 and pray to be delivered from contempt.

¶ A Song of degrees.

UNTO thee lift I up mine eyes,^h O thou that dwellest in the heavens.

2 Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the LORD our God, until that he have mercy upon us.

3 Have mercy upon us, O LORD, have mercy upon us: for we are exceedingly filled with contempt.

4 Our soul is exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud.

PSALM CXXIV.

The church blesteth God for a miraculous deliverance.

¶ A Song of degrees of David.

IF it had not been the LORD who was on our side,ⁱ now may Israel say;

2 If it had not been the LORD who was on our side, when men rose up against us:

do sit. ¹ Deut. 17:8, 9; 2 Chron. 19:8. ^g Neh. 2:10. ^h Psalm 121:1. ⁱ Exodus 15:1, etc.

INSTRUCTIONS.

1. All good men love the church of God and her ordinances, and will not fail to be found in their place in his sanctuary whenever he gives them an opportunity.

4. The public worship of God is expressly commanded in the Bible, and no family, community, or nation that neglects it can expect permanent prosperity, either temporal or spiritual.

6. They who pray for and seek the peace of God's church always have true prosperity.

8. In the welfare of God's church is included the welfare of each one of God's children. For his own sake, then, and for the sake of his brethren and companions, he should seek her peace.

9. The institutions of religion are to every city or nation its most precious and valuable possession.

PSALM CXXIII.

2. *Unto the hand of their masters—unto the hand of her mistress*; because it is the hand upon which they are dependent; the hand which supplies, governs, and protects them.

INSTRUCTIONS.

1. When affliction leads us to seek help and comfort from God, it has the effect for which it is sent.

2. Since all our trials come upon us by God's appointment for our profit, we should look to him alone for deliverance, and use no means to this end but such as are consistent with his revealed will.

4. "The Lord seeth not as man seeth." They whom he most loves and honors are very often the objects of scorn and derision to the proud and luxurious.

PSALM CXXIV.

2. *When men rose up against us*; the men here spoken of are the enemies of Israel, the true visible church of God; the men who sought to destroy the nation, and with it the institutions of religion.

3 Then they had swallowed us up quick, when their wrath was kindled against us:

4 Then the waters had overwhelmed us, the stream had gone over our soul:

5 Then the proud waters had gone over our soul.

6 Blessed be the LORD, who hath not given us a prey to their teeth.

7 Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped.

8 Our help is in the name of the LORD, who made heaven and earth.

PSALM CXXV.

1 The safety of such as trust in God. 4 A prayer for the godly, and against the wicked.

• A Song of degrees.

THEY that trust in the LORD shall be as mount Zion, which cannot be removed, but abideth for ever.

2 As the mountains are round about Jerusalem, so the LORD is round about his people from henceforth even for ever.

3 For the rod of the wicked* shall not rest upon the lot of the righteous;† lest the righteous put forth their hands unto iniquity.

4 To good, O LORD, unto those that be good, and to them that are upright in their hearts.

5 As for such as turn aside unto their crooked

* Heb. wickedness. † Isa. 11, 5, 6. ‡ Gal. 6, 16. § Heb. returned the re-tuning. ¶ Ps. 53, 6; 85, 1. † Heb. magnified to do with them. † Or, sing-

3. Quick; alive, as men are devoured by wild beasts, or swallowed up by earthquakes. Nuta. 16:33.

5. Proud waters; swelling waters, but with an allusion to the pride of Israel's enemies.

7. Our soul; our life; that is, we have escaped alive.

INSTRUCTIONS.

5. God's church hath no power of her own to withstand the assaults of Satan and wicked men. Were it not for his continual presence and protection, these would soon utterly destroy her.

7. God can easily break all the snares which wicked men spread for the feet of his people; and he will do so, for the sake of his own glory and their good.

8. Since God who made heaven and earth is the Helper of his people, their cause must prosper, until the whole world shall be brought to the knowledge and obedience of the gospel.

PSALM CXXV.

2. As the mountains are round about Jerusalem; Jerusalem is surrounded by hills higher than itself. Round about his people; protects them on every side.

3. The rod of the wicked; the sceptre of wicked rulers. The lot of the righteous; the inheritance which God has given to them.

5. Lead them forth; to destruction.

INSTRUCTIONS.

1. God always rewards the confidence of his people, and will in due time deliver them. They whose faith in him is unshaken, cannot be moved by any assaults of the wicked.

2. It is impossible that any scheme for the overthrow of God's church should prosper; for his omnipotence is round about her from age to age.

3. God will not allow the wicked perpetually to oppress the righteous, lest, through despair of his mercy, they should be driven into sin.

5. They who choose to go with the wicked in life, must have their portion with them in death.

ways, the LORD shall lead them forth with the workers of iniquity: but peace shall be upon Israel.^b

PSALM CXXVI.

1 The church, celebrating her incredible return out of captivity, 4 prayeth for, and prophesieth the good success thereof.

• A Song of degrees.

WHEN the LORD turned again^c the captivity of Zion,^d we were like them that dream.

2 Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The LORD hath done great things for them.^e

3 The LORD hath done great things for us; whereof we are glad.

4 Turn again our captivity, O LORD, as the streams in the south.

5 They that sow in tears shall reap in joy.^f

6 He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing,^g bringing his sheaves with him.

PSALM CXXVII.

1 The virtue of God's blessing. 3 Good children are his gift.

• A Song of degrees for † Solomon.

EXCEPT the LORD build the house, they labor in vain that build it: except the LORD keep the city, the watchman waketh but in vain.^h

2 It is vain for you to rise up early, to sit up late, to eat the bread of sorrows:ⁱ for so he giveth his beloved sleep.

ing. † Jer. 31, 9-14. ‡ Or, seed-basket. † Ps. 30, 5. † Or, of; Ps. 72, 17, 18. † Heb. that are builders of it in it. † 1 Cr. 3, 6, 7. † Gen. 3, 17, 19.

PSALM CXXVI.

1. The captivity of Zion; her captivity in Babylon. We were like them that dream; our deliverance was so surprising that it seemed to us a dream, and not a reality.

4. Turn again our captivity; the work of restoring the captive Jews to their home had been begun, (ver. 1) and here the psalmist prays that it may be completed. As the streams in the south; the south of Palestine, bordering on the desert. These are, as in other hot and desert regions, dry during the summer; but when the rainy season returns, they are again filled with water. The psalmist prays that God would work a like change in the condition of his people.

INSTRUCTIONS.

1. It is an easy thing for God to grant to his people great and surprising deliverances, and he has often done so in the hour of their deepest distress.

2. God will so order his dealings with his church that ungodly men shall be compelled to see and acknowledge his presence with her, and his wonderful interpositions in her behalf.

4. God's past favors should encourage us to hope and pray for more.

6. The most successful undertakings have often been commenced in the midst of great difficulties and with much weeping. The spiritual seed that is abundantly watered with godly tears, will bring forth a rich harvest of golden sheaves.

PSALM CXXVII.

2. The bread of sorrows; bread earned by hard and painful toil. Gen. 3:17. So; by aiding in building the house and keeping the city. His beloved; the man whom he loves and takes under his protection. The meaning is, that they whom God loves and helps, accomplish easily and successfully the business of the day, and enjoy quiet sleep after it.

3 Lo, children are a heritage of the LORD:^a and the fruit of the womb is his reward.

4 As arrows are in the hand of a mighty man; so are children of the youth.

5 Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.^b

PSALM CXXVIII.

The sundry blessings which follow them that fear God.

¶ A Song of degrees.

BLESSED is every one that feareth the LORD:^c that walketh in his ways.

2 For thou shalt eat the labor of thy hands:^d happy shalt thou be, and it shall be well with thee.

3 Thy wife shall be as a fruitful vine by the sides of thy house:^e thy children like olive-plants round about thy table.^f

4 Behold, that thus shall the man be blessed that feareth the LORD.

5 The LORD shall bless thee out of Zion:^g and thou shalt see the good of Jerusalem all the days of thy life.

6 Yea, thou shalt see thy children's children,^h and peace upon Israel.ⁱ

PSALM CXXIX.

1 An exhortation to praise God for saving Israel in their great afflictions. 5 The haters of the church are cursed.

¶ A Song of degrees.

MANY a time have they afflicted me from my youth,^j may Israel now say:

^a Gen. 31:5; 1 Sam. 2:5. ^b Heb. filled his quiver with. ^c Or subter. ^d As Psal. 127:1, or destroy. ^e Job 5:4. ^f Psal. 112:1. ^g Isa. 3:10. ^h Ezek. 19:10. ⁱ Psal. 111:12. ^j Psal. 131:3. ^k Gen. 50:21; Job 42:16. ^l Psal. 125:5. ^m Or, Much. ⁿ Exod. 1:13, 14; Lam. 1:3. ^o John 16:33. ^p 1 Cor. 16:22.

3. A heritage of the Lord; an inheritance given by the Lord.

4. Children of the youth; born in the youth of the parents, and consequently of sufficient maturity and vigor to defend them in their old age.

5. They shall not be ashamed; the children, when they defend their parents; for they shall be successful. In the gate; where causes were heard and decided by the judges.

INSTRUCTIONS.

1. In all our undertakings it is our duty to use with diligence and prudence the means of success; but unless God add his blessing, our labor will be in vain.

2. Unbelief and practical atheism, by filling the mind with distracting anxiety, unfit it for wise effort; true faith in God has a tranquillizing influence, which is equally conducive to comfort and success.

3. Well-trained and virtuous children are the best earthly defence and comfort of old age.

PSALM CXXVIII.

2. For thou shalt eat the labor of thy hands; what is earned by the labor of thy hands, thou shalt thyself enjoy; others shall not plunder thee of it.

3. By the sides of thy house; in the inner apartments. 1 Sam. 24:3; Jonah 1:5.

5. Out of Zion; the earthly residence of God. Psal. 20:2.

INSTRUCTIONS.

1. God withholds no real good from them that fear and obey him. With all spiritual blessings, he gives also every earthly comfort that is consistent with their highest welfare.

2. A numerous offspring is one of the many temporal blessings promised to the righteous in the Old Testament. When God withholds this or any other earthly good from

2 Many a time have they afflicted me from my youth; yet they have not prevailed against me.^k

3 The ploughers ploughed upon my back: they made long their furrows.

4 The LORD is righteous: he hath cut asunder the cords of the wicked.

5 Let them all be confounded and turned back that hate Zion.^l

6 Let them be as the grass upon the house-tops, which withereth afore it groweth up:^m

7 Wherewith the mower filleth not his hand; nor he that bindeth sheaves his bosom.

8 Neither do they which go by say, The blessing of the LORD be upon you:ⁿ we bless you in the name of the LORD.

PSALM CXXX.

1 The psalmist professeth his hope in prayer, 5 and his patience in hope. 7 He exhorteth Israel to hope in God.

¶ A Song of degrees.

OUT of the depths have I cried unto thee, O LORD.^o

2 Lord, hear my voice: let thine ears be attentive to the voice of my supplications.^p

3 If thou, LORD, shouldest mark iniquities, O LORD, who shall stand?^q

4 But there is forgiveness with thee,^r that thou mayest be feared.^s

5 I wait for the LORD, my soul doth wait, and in his word do I hope.

6 My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning.^t

^m Matt. 13:6, 21. ⁿ Ruth 2:4. ^o Lam. 3:55; Jon. 2:2. ^p 2 Chr. 6:10. ^q Psal. 111:2; Rom. 3:20-24. ^r Exod. 34:7; Dan. 9:9. ^s Rom. 1:1. ^t Jer. 33:9; 2 Tim. 2:19. ^u Or, which watch unto the morning.

his faithful servants, or takes it away after it has been enjoyed, he does so for the trial of their faith and patience.

6. To the "Israelite indeed," God can promise no higher good, apart from his own favor and friendship, than to see "the good of Jerusalem" and "peace upon Israel."

PSALM CXXIX.

1. My youth; the youth of the nation.

3. Ploughed upon my back; furrowed my back with stripes.

4. The cords of the wicked; the cords with which the wicked, the enemies of Israel, bound him. The figure in this and the preceding verse is that of a captive bound and scourged.

6. Upon the house-tops; the flat roofs, which in the East are often covered with earth. Isa. 37:27. Before it groweth up; or, afore one plucks it; before it is fit to be gathered for use.

8. Say; to the reapers, according to the custom of the age. See Ruth 2:4.

INSTRUCTIONS.

2. The history of God's church from the beginning is a continuous fulfilment of the primitive prophecy, "It shall bruise thy head, and thou shalt bruise his heel." She is always afflicted by her enemies, and always prevailing against them.

6. The prosperity of the enemies of God's people is always short-lived.

PSALM CXXX.

1. Out of the depths; of affliction.

3. Mark iniquities; for the purpose of punishing them.

4. That thou mayest be feared; that is, with holy filial fear. Without the assurance that God will forgive the penitent, no man could approach him with such fear.

7 Let Israel hope in the LORD:^a for with the LORD *there is* mercy, and with him is plenteous redemption.^b

8 And he shall redeem Israel from all his iniquities.^c

PSALM CXXXI.

1 David professing his humility, 3 exhorteth Israel to hope in God.

• A Song of degrees of David.

LORD, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself^a in great matters, or in things too high^b for me.

2 Surely I have behaved and quieted myself:^c as a child that is weaned of his mother: my soul is even as a weaned child.^d

3 Let Israel hope in the LORD from henceforth^e and for ever.

PSALM CXXXII.

1 David in his prayer commendeth unto God the religious care he had for the ark. 8 His prayer at the removing of the ark, 11 with a repetition of God's promises.

• A Song of degrees.

LORD, remember David, and all his afflictions: 2 How he swore unto the LORD, and vowed unto the mighty God of Jacob;^a

3 Surely I will not come into the tabernacle of my house, nor go up into my bed;

4 I will not give sleep to mine eyes, or slumber to mine eyelids,

5 Until I find out a place for the LORD, a habitation for the mighty God of Jacob.

6 Lo, we heard of it at Ephrathah: we found it in the fields of the wood.

7 We will go into his tabernacles:^f we will worship at his footstool.^g

8 Arise, O LORD, into thy rest; thou, and the ark of thy strength.^h

9 Let thy priests be clothed with righteousness; and let thy saints shout for joy.ⁱ

10 For thy servant David's sake turn not away the face of thine anointed.

11 The LORD hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body^j will I set upon thy throne.^k

12 If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore.

13 For the LORD hath chosen Zion; he hath desired it for his habitation.

14 This is my rest for ever:^l here will I dwell; for I have desired it.

15 I will abundantly^m bless her provision: I will satisfy her poor with bread.ⁿ

16 I will also clothe her priests with salvation: and her saints shall shout aloud for joy.^o

17 There will I make the horn of David to bud; I have ordained a lamp^p for mine anointed.^q

18 His enemies will I clothe with shame: but upon himself shall his crown flourish.

^a Psa. 71: 5, Rom. 8: 24. ^b Heb. 10: 35. ^c Psa. 103: 8. ^d Matt. 4: 21. ^e Heb. 10: 35. ^f Heb. wonderful, Job. 42: 3. ^g Heb. my soul. ^h Matt. 18: 3. ⁱ Job. 42: 3. ^j Heb. my soul. ^k Psa. 132: 1. ^l Psa. 132: 1. ^m Psa. 132: 1. ⁿ Psa. 132: 1. ^o Psa. 132: 1. ^p Psa. 132: 1. ^q Psa. 132: 1.

99: 5. ^b Psa. 78: 61. ^c Isa. 65: 11. ^d Heb. belly. ^e 1 Kings 8: 25. ^f Psa. 132: 1. ^g Or, surely. ^h Luke 1: 53. ⁱ ver. 9. ^j Or, and. ^k 2 Chr. 21: 7.

8. From all his iniquities; from sin and the suffering that follows sin.

INSTRUCTIONS.

1. The right effect of distress, whether outward or inward, is to produce sincere and earnest prayer to God, and such prayer will always be heard and answered.

2. No man can stand before God on the ground of his innocency. His only hope is in God's forgiving mercy.

3. When deliverance is long delayed, it is good to wait upon God in quiet submission and humble obedience. When the right time has come, he will cause the morning to shine.

4. God's work in behalf of his people will not be complete till he has abolished sin in their souls, and all the consequences of sin in their souls, bodies, and estate.

PSALM CXXXI.

1. Exercise myself in; employ myself about.

2. Behaved; composed. As a child that is weaned of his mother; as a weaned child lies quietly upon its mother's bosom.

INSTRUCTIONS.

1. Contentment in a humble sphere is a high attainment, and one peculiarly pleasing to God. 1 Pet. 5: 6.

2. When God withholdeth or takes from us comforts of any kind, it is good to lean our souls upon him in quiet faith and submission, and let him do with us as seems good in his sight.

PSALM CXXXII.

5. A place for the Lord; a place for the ark of the Lord, the symbol of his presence. David transferred the ark from Kirjath-jearim to Zion, and had in mind to build a temple for it there.

6. We heard of it; of the ark. These words are supposed to have been spoken by David and his associates

when the ark, of which formerly they had only heard, was now with them on mount Zion. Ephrathah; either Bethlehem Ephrathah, Micah 5: 2, the place of the shepherds, or Ephraim, to which tribe belonged Shiloh, the place of the ark in Eli's day. In the fields of the wood; in Kirjath-jearim, which signifies, "City of woods."

8. Arise, O Lord, into thy rest; thy resting-place on mount Zion. This verse and the two following coincide with Solomon's prayer at the dedication of the temple. The psalmist prays for a renewal of God's presence and power on mount Zion.

10. Turn not away the face of thine anointed; refuse not his request. Anointed; a common term for David, as appointed by God's appointment.

17. There will I make the horn of David to bud; to make the horn of David to bud, is to continue the strength and prosperity of his kingdom. Ordained a lamp for mine anointed; giving him always a successor on the throne. 1 Kings 11: 36; 15: 4; 2 Kings 8: 19.

The recital of God's promise to David, ver. 11-18, is in reality a prayer for its fulfilment.

INSTRUCTIONS.

1. Good men prefer the glory of God and the welfare of his people to their own personal ease and emolument.

11. God is well pleased with the recital of his promises, and when we comply with the conditions annexed to them, he will certainly fulfil them to us and our children.

16. In the institutions of the gospel, God has made abundant provision for all the wants of his people, and he would have them always happy and joyful in his service.

18. In the Lord Jesus, the last and greatest of David's line, all the promises made to David's house are fulfilled in their highest sense. His enemies God will clothe with shame, but upon himself shall his crown flourish.

PSALM CXXXIII.

The benefit of the communion of saints.
 ¶ A Song of degrees of David.

BEHOLD, how good and how pleasant *it is* for brethren to dwell together in unity!¹

2 *It is* like the precious ointment upon the head, that ran down upon the beard, *even* Aaron's beard;² that went down to the skirts of his garments;

3 As the dew of Hermon,³ and as the dew that descended upon the mountains of Zion: for there the LORD commanded the blessing, *even* life for evermore.

PSALM CXXXIV.

An exhortation to bless God.
 ¶ A Song of degrees.

BEHOLD, bless ye the LORD, all ye servants of the LORD, which by night stand in the house of the LORD.

2 Lift up your hands *in* the sanctuary,¹ and bless the LORD.

3 The LORD that made heaven and earth bless thee out of Zion.

PSALM CXXXV.

1 An exhortation to praise God for his mercy, 5 for his power. 8 for his judgments. 15 The vanity of idols. 19 An exhortation to bless God.

PRAISE ye the LORD. Praise ye the name of the LORD;¹ praise *him*, O ye servants of the LORD.

2 Ye that stand in the house of the LORD,² in the courts of the house of our God,

3 Praise the LORD; for the LORD *is* good: sing praises unto his name; for *it is* pleasant.³

4 For the LORD hath chosen Jacob unto himself, and Israel for his peculiar treasure.⁴

5 For I know that the LORD *is* great, and that our Lord *is* above all gods.

6 Whatsoever the LORD pleased, *that* did he in heaven, and in earth, in the seas, and all deep places.⁵

¹ Heb. *even* together. ² Exod. 20:25, 30. ³ Deut. 4:45. ⁴ Or, *holiness*; 1 Chr. 16:29. ⁵ 1 Tim. 2:8. ⁶ Neh. 9:5; Psa. 145:1. ⁷ Psa. 92:13. ⁸ Psa. 147:1. ⁹ Exod. 19:5; Deut. 7:6, 7; 1 Pet. 2:9. ¹⁰ Psa. 33:9, 11; Dan. 4. 35. ¹¹ Jer. 14:22; Zech. 10:1. ¹² Jer. 10:13. ¹³ Exod. 12:29. ¹⁴ Heb. *from man*

PSALM CXXXIII.

2. *The precious ointment*; used at Aaron's consecration as high-priest. Lev. 8:12.

3. *Hermon*; the high southern part of the range of mountains that runs east of Lebanon and nearly parallel with it. It lies around the sources of the Jordan.

INSTRUCTION.

In all the relations of life, harmony is equally pleasant and promotive of strength and prosperity. In the household of God, it is the indispensable condition of his presence and blessing.

PSALM CXXXIV.

In this last of the songs of degrees, the people call upon the priests who minister in the temple at night to bless God, verses 1, 2; and the priests, in their turn, bless the people, verse 3.

INSTRUCTION.

The worship of God in the various forms of adoration, thanksgiving, confession, and supplication, is the most excellent employment in which a reasonable being can be engaged, and brings into the soul the divine presence and blessing.

PSALM CXXXV.

11. *The Amorites—Bashan*; these kingdoms lay on the

7 He causeth the vapors to ascend from the ends of the earth;¹ he maketh lightnings for the rain;² he bringeth the wind out of his treasures.

8 Who smote the first-born of Egypt,³ both of man and ⁴ beast.

9 *Who* sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants.⁵

10 *Who* smote great nations, and slew mighty kings;⁶

11 Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan:

12 And gave their land *for* a heritage, a heritage unto Israel his people.⁷

13 Thy name, O LORD, *endureth* for ever;⁸ and thy memorial, O LORD, throughout all generations.⁹

14 For the LORD will judge his people,¹⁰ and he will repent himself concerning his servants.

15 The idols of the heathen *are* silver and gold, the work of men's hands.¹¹

16 They have mouths, but they speak not; eyes have they, but they see not;

17 They have ears, but they hear not; neither is there *any* breath in their mouths.

18 They that make them are like unto them: *so* is every one that trusteth in them.

19 Bless the LORD, O house of Israel: bless the LORD, O house of Aaron:

20 Bless the LORD, O house of Levi: ye that fear the LORD, bless the LORD.

21 Blessed be the LORD out of Zion, which dwelleth at Jerusalem. Praise ye the LORD.

PSALM CXXXVI.

An exhortation to give thanks to God for particular mercies.

Oh give thanks unto the LORD; for *he is* good:¹ for his *mercy endureth* for ever.²

unto. 1 Exod. 7, etc. ² Num. 21:24-35; Psa. 136:17, etc. ³ Job. 12:7; Psa. 44:1-3; 72:35. ⁴ Exod. 3:15. ⁵ Heb. *to generation and generation*. ⁶ Psa. 32:36. ⁷ Psa. 145:4, etc.; Isa. 44:12, etc. ⁸ Psa. 119:67. ⁹ 1 Chr. 16:34; 2 Chr. 20:21.

east of the Jordan, and are therefore not reckoned to Canaan.

13. *Thy memorial*; the remembrance of thee; thy mighty deeds will always be remembered and mentioned with praise and thanksgiving.

INSTRUCTIONS.

4. God's church is peculiarly dear to him, because it is in her that he displays his glory, and through her that he overthrows the kingdom of Satan.

7. Since God is the author of nature, all the powers of nature are under his control, and through them he does whatsoever he pleases.

12. The destruction of God's enemies always tends to the enlargement and comfort of his people.

18. The folly of idolaters consists in their trusting for salvation to the work of their own hands. All who rely on their riches, wisdom, or alliances with the great and powerful, are guilty of the same folly with idolaters, and will come to the same end.

19. A heart full of praise and thanksgiving towards God is most excellent and becoming in all his servants.

PSALM CXXXVI.

The present psalm is peculiar in its structure, the last half of each verse consisting of the burden or refrain, "for his mercy endureth for ever."

2 Oh give thanks unto the God of gods:^a for his mercy *endureth* for ever.

3 Oh give thanks to the Lord of lords: for his mercy *endureth* for ever.

4 To him who alone doeth great wonders:^b for his mercy *endureth* for ever.

5 To him that by wisdom made the heavens:^c for his mercy *endureth* for ever.

6 To him that stretched out the earth above the waters:^d for his mercy *endureth* for ever.

7 To him that made great lights: for his mercy *endureth* for ever:

8 The sun to rule^e by day: for his mercy *endureth* for ever:

9 The moon and stars to rule by night: for his mercy *endureth* for ever.

10 To him that smote Egypt in their first-born:^f for his mercy *endureth* for ever:

11 And brought out Israel from among them: for his mercy *endureth* for ever.

12 With a strong hand, and with a stretched out arm: for his mercy *endureth* for ever.

13 To him which divided the Red sea into parts:^g for his mercy *endureth* for ever:

14 And made Israel to pass through the midst of it: for his mercy *endureth* for ever:

15 But overthrew^h Pharaoh and his host in the Red sea: for his mercy *endureth* for ever.

16 To him which led his people through the wilderness:ⁱ for his mercy *endureth* for ever.

17 To him which smote great kings: for his mercy *endureth* for ever:

18 And slew famous kings:^j for his mercy *endureth* for ever:

19 Sihon king of the Amorites:^k for his mercy *endureth* for ever:

20 And Og the king of Bashan: for his mercy *endureth* for ever:

21 And gave their land for a heritage:^l for his mercy *endureth* for ever:

22 *Even* a heritage unto Israel his servant: for his mercy *endureth* for ever.

23 Who remembered us in our low estate:^k for his mercy *endureth* for ever:

24 And hath redeemed us from our enemies: for his mercy *endureth* for ever.

25 Who giveth food to all flesh:^l for his mercy *endureth* for ever.

26 Oh give thanks unto the God of heaven: for his mercy *endureth* for ever.

PSALM CXXXVII.

1 The constancy of the Jews in captivity. 7 The prophet curseth Edom and Babel.

BY the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.

2 We hanged our harps upon the willows in the midst thereof.

3 For there they that carried us away captive required of us a song:^m and they that wasted usⁿ required of us mirth,^o saying, Sing us one of the songs of Zion.

4 How shall we sing the LORD's song in a strange land?^p

5 If I forget thee, O Jerusalem, let my right hand forget *her cunning*.^q

6 If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.^r

7 Remember, O LORD, the children of Edom in the day of Jerusalem; who said, *Rase it, rase it, even to the foundation thereof.*

8 O daughter of Babylon, who art to be destroyed;^s happy *shall he be*, that rewardeth thee as thou hast served us.^t

9 Happy *shall he be*, that taketh and dasheth thy little ones against the stones.^u

PSALM CXXXVIII.

1 David praiseth God for the truth of his word. 4 He prophesieth that the kings of the earth shall praise God. 7 He professeth his confidence in God.

1 A Psalm of David.

I WILL praise thee with my whole heart: before the gods will I sing praise unto thee.

1 Psa. 115, 45. 2 Heb. the words of a stranger. 3 Heb. laid us on heaps. 4 Psa. 79, 1. 5 Heb. land of a stranger. 6 Dan. 6, 10, 11. 7 Heb. the head of my joy. 8 Psa. 81, 10. 9 Heb. Mithrae. 10 Heb. wasted. 11 Psa. 133, 1, etc. 12 Rev. 18, 24. 13 Heb. remembrance unto thee they did which thou didst to us. 14 Heb. rock.

6. The true children of God prefer the welfare of his people above their chief joy; and are more grieved for the calamities that come upon his church, than for any private losses and sufferings of their own.

9. God is displeased with all who rejoice in the affliction of his servants, and will recompense their iniquity into their own bosom.

PSALM CXXXVIII.

We have here the first of eight psalms composed by David and arranged together near the close of the book of Psalms. The first two celebrate the glorious attributes of God as manifested in his dealings with the psalmist; the next four are prayers for deliverance in the midst of deep distress; then follow two closing psalms, in the first of which he anticipates, in the language of triumph, a complete victory over all his foes, and in the second celebrates the goodness of God after this victory is now achieved.

In the psalm now before us David anticipates, as the result of God's merciful dealings with him and the covenant people of whom he is king, the conversion of all nations to God, verses 4, 5.

1. *Before the gods*; probably, in the face of all false gods.

a Deut. 10, 17. Psa. 82, 1. b Psa. 77, 18. c Prov. 4, 19. d Gen. 1, 9, etc. e Jer. 10, 12. f Heb. for the railings. g Exod. 12, 29. Psa. 135, 8, etc. h Exod. 14, 21, 22. Psa. 78, 13. i Heb. shook off. j Exod. 14, 18. 16, etc. k 1, 4. l Deut. 29, 7. m Num. 21, 21, 22. n Josh. 12, 1, etc. o 1, 10, 32, 36. l Jer. 1, 19.

23. *In our low estate*; when we were captives in Babylon.

24. *From our enemies*; from those who carried us captive.

INSTRUCTIONS.

1. "God is love." All his acts are done in mercy and loving-kindness; and they all work together for the good of those who love him.

15. God's mercy insures the overthrow of his enemies, not less than the salvation of his friends.

PSALM CXXXVII.

5. *Cunning*; skill to act.

7. *In the day of Jerusalem*, in the day of her overthrow. The sin here laid to the charge of the Edomites is that of rejoicing in and helping forward the destruction of Jerusalem. Obad. 10, 15.

8. *Daughter of Babylon*, the people of Babylon represented under the figure of a woman. *Happy shall he be*; because he has executed God's purpose. Ezek. 29, 18, 20. *That rewardeth thee as thou hast served us*; a prophetic announcement from God of the coming down of Edom. See Obad. 15.

INSTRUCTIONS.

1. When God punishes a nation for its sins, good men share in its calamities.

2 I will worship toward thy holy temple, and praise thy name for thy loving-kindness and for thy truth: for thou hast magnified thy word above all thy name.^a

3 In the day when I cried thou answeredst me, and strengthenedst me *with* strength in my soul.

4 All the kings of the earth shall praise thee, O LORD, when they hear the words of thy mouth.

5 Yea, they shall sing in the ways of the LORD: for great *is* the glory of the LORD.

6 Though the LORD *be* high, yet hath he respect unto the lowly: but the proud he knoweth afar off.^b

7 Though I walk in the midst of trouble, thou wilt revive me:^c thou shalt stretch forth thy hand against the wrath of mine enemies, and thy right hand shall save me.

8 THE LORD will perfect *that which* concerneth me:^d thy mercy, O LORD, *endureth* for ever: forsake not the works of thine own hands.

PSALM CXXXIX.

1 David praileth God for his all-seeing providence, 17 and for his infinite mercies. 19 He denieth the wicked. 23 He prayeth for sincerity.

¶ To the chief Musician, A Psalm of David.

O LORD, thou hast searched me, and known me.^e

2 Thou knowest my down-sitting and mine up-rising:^f thou understandest my thought afar off.^g

3 Thou compassest^h my path and my lying down, and art acquainted *with* all my ways.

4 For *there is* not a word in my tongue, but lo, O LORD, thou knowest it altogether.^h

^a Isa. 42:21. ^b 1-S. 57:15; 66:1,2, 1 Pet. 5:5. ^c Mic. 7:8,9. ^d Phil. 1:6; 1 Thess. 2:21. ^e Jer. 17:10, Rev. 2:23. ^f 2 Kings 6:12; 19:27. ^g Matt. 21:1; John 2:25. ^h Or, *surroundest*. ⁱ Heb. 1:13. ^j Jer. 23:24; Jon. 1:3. ^k Amos 9:2-4. ^l Job 26:6; Prov. 15:11. ^m Heb. *darkeneth*. ⁿ Dan.

2. *Thy word*; thy word of promise. *Above all thy name*; above all hitherto known of thy perfections. The name of God is the sum of his perfections as they are manifested to us.

8. *Forsake not the works of thine own hands*; the works of mercy which thou hast begun in my behalf, carry on to completion.

INSTRUCTIONS.

1. Every new mercy should excite us to new gratitude and praise; and on all suitable occasions we should publicly acknowledge God's goodness to us. *Psal. 66:16.*

2. God will more than fulfil the highest expectations of all who put their trust in him.

3. God's servants never ask help from him in vain.

4. The Old Testament prophets rightly anticipated the conversion of all nations as the final result of what God did for his ancient people.

6. Nothing brings us so near to God as humility; nothing removes us so far from him as pride.

7. Though God often suffers his people to be troubled by their enemies, he does not allow them to be destroyed. He will interpose at the right time for their salvation and for the shame of their persecutors.

8. God would have us urge his past mercies towards us as an argument why he should bestow more.

PSALM CXXXIX.

In this remarkable psalm the divine omniscience and omnipresence are set forth with wonderful vividness and power; not, however, as abstract truths, but with particular reference to the psalmist's own case. The all-seeing God, who formed him in the womb, has watched over and shaped his course every moment, verses 13-18. He knows

5 Thou hast beset me behind and before, and laid thy hand upon me.

6 *Such* knowledge is too wonderful for me; it is high, I cannot *attain* unto it.

7 Whither shall I go from thy spirit? or whither shall I flee from thy presence?ⁱ

8 If I ascend up into heaven, thou *art* there:^j if I make my bed in hell, behold, thou *art there*.^k

9 If I take the wings of the morning, and dwell in the uttermost parts of the sea;

10 Even there shall thy hand lead me, and thy right hand shall hold me.

11 If I say, Surely the darkness shall cover me; even the night shall be light about me.

12 Yea, the darkness hideth^l not from thee;^l but the night shineth as the day; the darkness and the light *are* both alike to thee.^l

13 For thou hast possessed my reins: thou hast covered me in my mother's womb.

14 I will praise thee; for I am fearfully and wonderfully made; marvellous are thy works; and *that* my soul knoweth right well.^m

15 My substanceⁿ was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth.^o

16 Thine eyes did see my substance, yet being unperfect; and in thy book all *my members*^p were written, *which* in continuance were fashioned,^q when *as yet there was* none of them.

17 How precious also are thy thoughts unto me, O God! how great is the sum of them!^r

18 If I should count them, they are more in number than the sand: when I awake, I am still with thee.

2-22. ⁱ Heb. *as is the darkness, so is the light*. ^j Heb. *greatly*. ^k Or, *strength, or body*. ^l Job 10:8,9. ^m Heb. *all of them*. ⁿ Or, *what days they should be fashioned*. ^o *Psal. 10:5.*

his servant's uprightness of heart, and will distinguish between him and the wicked, verses 19-22. He knows his servant's weaknesses and failings also; David therefore prays that God will reveal them to him, and lead him in the way everlasting, verses 23, 24.

2. *Afar off*; to God's omniscience there is no limit of distance or time.

3. *Compassest*; or, as in the margin, *windmouset*; narrowly examinest, as one examines wheat by sifting it.

9. *If I take the wings of the morning*; fly westward on the beams of the morning sun. *The uttermost parts of the sea*; the most remote regions of the west, the same as "the islands of the sea." *Isa. 11:11.* From the position of the Mediterranean, the Hebrews were accustomed to speak of the west as the sea. Thus in Gen. 13:14, where the four cardinal points are enumerated, the last mentioned is *seaward*, that is, westward.

13. *Hast possessed my reins*; hast them in thy knowledge and control, as their Maker.

14. *Fearfully and wonderfully*; in a manner adapted to excite astonishment and awe.

15. *My substance*; my frame. *Curiously wrought*; literally, embroidered; a description of the delicate and complicated tissue of the human body. *In the lowest parts of the earth*; hid from view, as if in the depths of the earth; the same as "in secret," and "in my mother's womb." *Ver. 13.*

16. *Yet being unperfect*; before my birth. *Written*; as an architect has before him a written description and plan of the house which he is building. *Which in continuance were fashioned*; were fashioned by a continuous growth that went on day after day.

18. *I am still with thee*; I am with thee, in thy care, and in my meditations.

19 Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloody men.

20 For they speak against thee wickedly, and thine enemies take *thy name* in vain.

21 Do not I hate them, O LORD, that hate thee? and am not I grieved with those that rise up against thee?

22 I hate them with perfect hatred: I count them mine enemies.

23 Search me, O God, and know my heart: try me, and know my thoughts:

24 And see if *there be any* wicked way* in me, and lead me in the way everlasting.

PSALM CXL.

1 David prayeth to be delivered from Saul and Doeg. 8 He prayeth against them. 12 He comforteth himself by confidence in God.

* To the chief Musician, A Psalm of David.

DELIVER me, O LORD, from the evil man: preserve me from the violent man;†

2 Which imagine mischiefs in *their heart*; continually are they gathered together *for war*.

3 They have sharpened their tongues like a serpent: adders' poison is under their lips.‡ Selah.

4 Keep me, O LORD, from the hands of the wicked; preserve me from the violent man; who have purposed to overthrow my goings.

5 The proud have hid a snare for me, and cords; they have spread a net by the wayside; they have set gins for me.¶ Selah.

6 I said unto the LORD, Thou art my God: hear the voice of my supplications, O LORD.

† Heb. *man of violence*. ‡ Heb. *way of pain, or grief*. § 1 Cor. 4:10. ¶ Heb. *man of violence*. § Rom. 3:13. ¶ Jer. 18:22. † Or, *let them not be exalted*. ‡ Ps. 11:6. § Heb. *a man of tongue, or an evil speaker, a wicked man of*

21. *The way everlasting*; the old way appointed by God from ancient times; the same as "the old paths, where is the good way." Jer. 6:16.

INSTRUCTIONS.

4. With God concealment and hypocrisy can have no place. All within us and around us is "naked and opened unto the eyes of Him with whom we have to do."

10. God's power over us is as absolute as his knowledge of us. His omnipotence and omniscience alike compass us about, so that there is no escape from either.

13. Our bodies are such a wonderful exhibition of God's incomprehensible skill, power, and goodness, as should inspire us with the deepest feelings of admiration and awe.

17. Meditation on God's wonderful dealings with themselves and others, is one of the sweet and blessed employments of the righteous.

22. God hates the character and ways of the wicked, and the feelings of all righteous men are in harmony with his.

24. Wicked men love self-deception, and willingly remain ignorant of themselves. But the good man earnestly desires and prays that God would search his heart, show him all his hidden faults, and help him to repent of them and forsake them.

PSALM CXL.

2. *Imagine mischiefs*, devise wicked plans.

7. *Covered my head*; protected it as with a shield.

9. *Let the mischief of their own lips cover them*; let the mischief which their lips have done to me fall upon their own heads, and cover them with shame.

10. *Burning coals—fire—pits*, the tokens of divine wrath. Psa 11:6.

7 O God the Lord, the strength of my salvation, thou hast covered my head in the day of battle.

8 Grant not, O LORD, the desires of the wicked; further not his wicked device; *lest they exalt themselves.*‡ Selah.

9 *As for the head of those that compass me about*, let the mischief of their own lips cover them.

10 Let burning coals fall upon them:‡ let them be cast into the fire; into deep pits, that they rise not up again.

11 Let not an evil speaker be established in the earth: evil shall hunt the violent man to overthrow *him.*§

12 I know that the LORD will maintain the cause of the afflicted, and the right of the poor.¶

13 Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy presence.

PSALM CXL.

1 David prayeth that his suit may be acceptable. 3 his conscience sincere, 7 and his life safe from snares.

¶ A Psalm of David.

LORD, I cry unto thee: make haste unto me; give ear unto my voice, when I cry unto thee.

2 Let my prayer be set forth¹ before thee as incense;‡ and the lifting up of my hands as the evening sacrifice.

3 Set a watch, O LORD, before my mouth; keep the door of my lips.

4 Incline not my heart to *any* evil thing, to practise wicked works with men that work iniquity: and let me not eat of their dainties.‡

evil-nee, be established in the earth: let him be hunted to his overthrow. ¶ 1 Kings 13. † 11-b. directed. ‡ Rev. 6:7. § Prov. 23:6.

11. *Shall hunt*; as an avenging enemy.

INSTRUCTIONS.

3. The kingdom of Satan began in this world by falsehood and guile, and it is perpetuated by the same means. The men whom God raises as he did David, to eminent stations in his church, must be prepared to encounter calumny and crafty assaults of every kind. But if they put their trust in God, and go straight forward in the path of duty, he will defend and deliver them.

8. If we commit our cause to God in true humility and faith, he will not suffer the wicked ultimately to triumph over us: his glory is concerned in the exaltation of the humble and the overthrow of the proud.

10. Slander and malice fall at last, like burning coals, upon the head of their authors, and consume them. When the righteous man falls, he rises again; but the wicked fall into deep pits, to rise no more.

13. Though for a season the course of events may seem to favor the cause of the proud and violent, God's afflicted servants have only to wait in faith and patience till his time comes, and he will deliver them, and fill their lips with songs of praise.

PSALM CXL.

2. *As incense—the evening sacrifice*; sweet incense was burned every morning and evening on the altar of incense. Exod. 30:7, 8. The evening sacrifice was, like the morning sacrifice, which it seems here to include, a daily offering. The psalmist beseeches God that his prayer may be like the daily incense and offering, in both permanency and acceptableness.

4. *Eat of their dainties*; eating of the dainties of the wicked would imply that he had been seduced by them, and was in fellow-ship with them.

5 Let the righteous smite me; *it shall be a kindness*: and let him reprove me; *it shall be an excellent oil, which shall not break my head*:* for yet my prayer also *shall be* in their calamities.

6 When their judges are overthrown in stony places, they shall hear my words; for they are sweet.^a

7 Our bones are scattered at the grave's mouth, as when one cutteth and cleaveth wood upon the earth.

8 But mine eyes are unto thee, O God the Lord: in thee is my trust; leave[†] not my soul destitute.[‡]

9 Keep me from the snares *which* they have laid for me, and the gins of the workers of iniquity.^b

10 Let the wicked fall into their own nets, whilst that I will escape.^c

PSALM CXLII.

David showeth that in his trouble all his comfort was in prayer unto God.

¶ Maschil of David; ¹ A Prayer when he was in the cave.*

I CRIED unto the LORD with my voice; with my voice unto the LORD did I make my supplication.

2 I poured out my complaint before him;^d I showed before him my trouble.

3 When my spirit was overwhelmed within me,^e then thou knewest my path. In the way where-

* Or, *kindly*, and reprove me: let not their precious oil break my head. ^a 2 Sam. 2:1. [†] Heb. *make*. [‡] Heb. *gone*. ^b Prov. 13:14. ^c Heb. *pass over*. ^d Or, A Psalm of David, giving instruction. ^e 1 Sam. 22:1. ^f Psa. 62:8; 102, title. ^g Psa. 113:4. ^h Psa. 119:5. ⁱ Or, *Look on the right hand*,

5. *Which shall not break my head*; many prefer to render this clause, *My head shall not refuse it*; that is, the reproof of the righteous, which is compared to oil.

6. *Their judges*; the judges of David's enemies, their leaders. *Overthrown in stony places*; cast down among rocky precipices, and so destroyed. This is probably a figurative way of describing their destruction. *They shall hear my words*; my enemies shall then listen to my words. *For they are sweet*: pleasant to all the upright in heart, because they are conformed to truth and righteousness. The general idea is, that the overthrow of the leaders among David's persecutors shall bring them to reflection and a better state of mind.

7. *Our bones are scattered*; by the persecution of the wicked.

INSTRUCTIONS.

2. It was an ordinance of the Levitical law, that sweet incense and sacrifices should be offered every morning and evening. By this God teaches us that we should worship him daily and at stated seasons; and that our prayers, offered through faith in the atonement of his Son, are fragrant and pleasant to him, like the incense offered by Aaron and his sons.

4. To keep our lips from wicked words, and our hearts from the seduction of wicked men, are two very difficult undertakings. That we may be successful in them, constant watchfulness is necessary, with a plentiful supply of divine grace.

5. Reproof administered by righteous men is most excellent and precious in its effects. The Christian who receives it will remember and requite it with his prayers, and if God gives him the opportunity, with his benefactions also.

6. The overthrow of ringleaders in wickedness is often made the means of bringing those whom they had seduced and misled to reflection and repentance.

PSALM CXLII.

Title, *when he was in the cave*; probably the cave of Adullam, to which he fled from Achish king of Gath in a

in I walked have they privily laid a snare for me.^f

4 I looked on *my* right hand, and beheld,^g but *there was* no man that would know me:^h refuge failed me:ⁱ no man cared for^j my soul.

5 I cried unto thee, O LORD: I said, Thou *art* my refuge^k and my portion in the land of the living.^l

6 Attend unto my cry; for I am brought very low: deliver me from my persecutors; for they are stronger than I.^m

7 Bring my soul out of prison, that I may praise thy name:ⁿ the righteous shall compass me about; for thou shalt deal bountifully with me.^o

PSALM CXLIII.

1 David prayeth for favor in judgment. 3 He complaineth of his griefs. 5 He strengtheneth his faith by meditation and prayer. 7 He prayeth for grace, 9 for deliverance, 10 for sanctification, 12 for destruction of his enemies.

¶ A Psalm of David.

HEAR my prayer, O LORD, give ear to my supplications: in thy faithfulness answer me, and in thy righteousness.

2 And enter not into judgment with thy servant:^p for in thy sight shall no man living be justified.^q

3 For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead.

and see. ^r Psa. 69:26. ^s Heb. *perished from me*. ^t Heb. *sought after*. ^u Psa. 46:1. ^v Psa. 73:28; Lam. 3:34. ^w Rom. 8:33, 37. ^x Psa. 116:7; Isa. 61:1. ^y Psa. 13:6; 119:17. ^z Job 14:3. ^{aa} Exod. 34:7; Job 9:2, 3; Psa. 130:3; Eccl. 7:29; Rom. 3:20; Gal 2:16.

friendless condition. It was there that he began to collect a band. 1 Sam. 22:1, 2.

3. *Knewest my path*; knewest it as a friend, able and willing to direct, defend, and help.

4. *I looked on my right hand*—*cared for my soul*; or, adopting the marginal rendering of the first clause, Look thou on [my] right hand, and see; for there is no man who will know me: refuge has failed me; no man careth for my soul. He mentions his right hand, because it is there that a helper should naturally stand. Psa. 16:8; 110:5.

7. *Out of prison*; David was so hemmed in by his enemies that he was like a man in prison. *The righteous shall compass me about*; as my sympathizing friends.

INSTRUCTIONS.

2. The more our troubles are multiplied, the more earnest and importunate should we be in our prayers. God loves to have us bring before his throne all our sorrows, perplexities, and dangers.

5. When all earthly success fails, we are called to stay our souls upon God, who always cares for us and will help us.

6. God's help makes the weakest of his servants stronger than the mightiest among their foes.

7. When God delivers a righteous man from trouble, all the good rejoice with him.

PSALM CXLIII.

1. *In thy faithfulness—in thy righteousness*; God had entered into covenant engagements with David as his servant; his faithfulness and righteousness bound him to fulfil these in delivering him from his persecutors.

2. *In thy sight shall no man living be justified*; the best of God's servants are sinners, and can hope for acceptance and salvation only on the ground of Christ's atonement.

3. *Hath persecuted my soul*; pursued me with the intention of taking my life. *Hath smitten my life down to the ground*; as a wounded roe is smitten down by the hunter, and lies bleeding and ready to be destroyed. *In darkness*; in caves and desolate places, if the words are to be taken

4 Therefore is my spirit overwhelmed within me; my heart within me is desolate.

5 I remember the days of old:^a I meditate on all thy works; I muse on the work of thy hands.

6 I stretch forth my hands unto thee: my soul thirsteth after thee, as a thirsty land.^b Selah.

7 Hear me speedily, O LORD; my spirit faileth: hide not thy face from me, lest I be^c like unto them that go down into the pit.

8 Cause me to hear thy loving-kindness in the morning:^d for in thee do I trust: cause me to know the way wherein I should walk;^e for I lift up my soul unto thee.

9 Deliver me, O LORD, from mine enemies: I flee unto thee to hide me.^f

10 Teach me to do thy will; for thou art my God:^g thy spirit is good:^h lead me into the land of uprightness.ⁱ

11 Quicken me, O LORD, for thy name's sake:^j for thy righteousness' sake bring my soul out of trouble.

12 And of thy mercy cut off mine enemies, and destroy all them that afflict thy soul: for I am thy servant.

PSALM CXLIV.

: David beseecheth God for his mercy both to him and to man. 5 He prayeth that God would powerfully deliver him from his enemies. 9 He promiseth to praise God. 11 He prayeth for the happy state of the kingdom.

♫ A Psalm of David.

BLESSED be the LORD my strength,¹ which teacheth my hands to war,² and my fingers to fight:

2 My goodness,³ and my fortress; my high tower,

literally; but perhaps he put darkness for a desolate, lonely, and sorrowful condition.

5. *The days of old*; when God displayed his saving power.

7. *Into the pit*; the grave.

8. *In the morning*; early, in good time.

10. *Into the land of uprightness*; or, *in a level land*, where my feet shall not stumble. Compare Psa. 27:11. "Lead me in a plain path," where the original word is the same as here.

11. *Quicken me*; make me live both spiritually and temporally.

12. *For I am thy servant*; sincere and upright: since David was by God's appointment the head of his visible church, and was acting in her behalf, the destruction of his enemies was the destruction of her enemies.

INSTRUCTIONS.

2. The true servants of God in all ages have been deeply conscious of both past and present sinfulness, and have rested their hope of acceptance and salvation, not on their own goodness, but on God's forgiving mercy, which he bestows through Christ's atoning sacrifice. To be destitute of this feeling is to be without grace.

5. When our spirit is overwhelmed within us, it is good to encourage our selves by the remembrance of what God has done for us and for others in the days of old. What he was then, he is now—a God able and willing to hear and answer prayer.

10. Two principal marks of the true believer are prayerful anxiety to learn the will of God, and dependence on God's Spirit for strength to perform it.

11. God's own glory and faithfulness are concerned in delivering his people from trouble. Prayers that lay hold on these always sooner or later prevail.

and my deliverer; my shield, and he in whom I trust; who subdueth my people under me.

3 LORD, what is man, that thou takest knowledge of him! or the son of man, that thou makest account of him!

4 Man is like to vanity:^k his days are as a shadow that passeth away.

5 Bow thy heavens, O LORD, and come down: touch the mountains, and they shall smoke.^l

6 Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them.

7 Send thy hand^m from above; rid me, and deliver me out of great waters, from the hand of strange children;

8 Whose mouth speaketh vanity, and their right hand is a right hand of falsehood.

9 I will sing a new song unto thee, O God: upon a psaltery and an instrument of ten strings will I sing praises unto thee.

10 It is he that giveth salvationⁿ unto kings: who delivereth David his servant from the hurtful sword.

11 Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood:

12 That our sons may be as plants grown up in their youth;^o that our daughters may be as cornerstones, polished^p after the similitude of a palace:

13 That our garners may be full, affording all manner of store;^q that our sheep may bring forth thousands and ten thousands in our streets:

14 That our oxen may be strong to labor;^r that there be no breaking in, nor going out; that there be no complaining in our streets.

31. ¹ Isa. 45:21. ² Heb. the war. ³ Or, mercy. ⁴ Psa. 34. ⁵ Psa. 39:5. ⁶ Heb. 64:1. ⁷ Heb. hands. ⁸ Or, victory. ⁹ Psa. 128:3. ¹⁰ Heb. as if I have from kind to kind. ¹¹ Heb. able to bear burthen, or laden with flesh.

12. The persecutors of God's servants place themselves in a dreadful situation; remaining such, they make it necessary that he should manifest his mercy in their destruction.

PSALM CXLIV.

This psalm was probably composed near the time of the eighteenth psalm, with which the first part of it has a striking agreement.

2. *My people*; all the people subject to David, both Israelites and foreigners.

3. *Takest knowledge of him—makes account of him*; by bestowing upon him such wonderful mercies as I have received. Compare 2 Sam. 7:18.

5. *Bow thy heavens*; bend them aside like a curtain, Psa. 101:2, to make way for thy descent. The same as "rend the heavens." Isa. 64:1.

7. *Strange children*; people of foreign nations.

8. *Vanity*; words destitute of righteousness and truth. *A right hand of falsehood*; whose oaths, made by raising the right hand, and pledges made by striking the hand with another, are false.

9. *A new song*; for new mercies received.

12. *That our sons may be*; in this and the remaining verses of this psalm he draws a beautiful picture of a peaceful and well-ordered state, such as Israel shall be when God has granted to David its king deliverance from all his foes. *Grown up*; grown up strong and vigorous.

14. *Breaking in*; of the enemy. *Going out*; into captivity. *Complaining*; literally, cry, that is, of distress.

INSTRUCTIONS.

2. All the success of kings and military leaders is from the Lord, and he would have them acknowledge his hand in it.

15 Happy is that people, that is in such a case:^a
yea, happy is that people, whose God is the LORD.^b

PSALM CXLV.

1 David praised God for his fame, 8 for his goodness, 11 for his kingdom, 14 for his providence, 17 for his saving mercy.

¶ David's Psalm of praise.

I WILL extol thee, my God, O king; and I will
bless thy name for ever and ever.

2 Every day will I bless thee; and I will praise
thy name for ever and ever.

3 Great is the LORD, and greatly to be praised;
and his greatness is unsearchable.^c

4 One generation shall praise thy works to
another, and shall declare thy mighty acts.

5 I will speak of the glorious honor of thy
majesty, and of thy wondrous works.^d

6 And men shall speak of the might of thy ter-
rible acts: and I will declare thy greatness.^e

7 They shall abundantly utter the memory of
thy great goodness, and shall sing of thy right-
eousness.

8 The LORD is gracious, and full of compassion;^f
slow to anger, and of great^g mercy.

9 The LORD is good to all:^h and his tender
mercies are over all his works.

10 All thy works shall praise thee, O LORD; and
thy saints shall bless thee.

11 They shall speak of the glory of thy king-
dom, and talk of thy power;

12 To make known to the sons of men his mighty
acts, and the glorious majesty of his kingdom.

13 Thy kingdom is an everlasting kingdom,ⁱ†
and thy dominion endureth throughout all genera-
tions.

14 The LORD upholdeth all that fall, and raiseth
up all those that be bowed down.

15 The eyes of all wait upon^k thee; and thou
givest them their meat in due season.

4. The consideration of our littleness and unworthiness enhances our view of God's wonderful loving-kindness towards us.

12. The end which rulers should propose to themselves in all their undertakings, is the good of the people whom God has committed to their care. No victory is worth gaining that has not this for its object and result.

14. The true glory of a nation is to be measured, not by its outward conquests, but by its inward peace and prosperity. The proper business of "kings," and of "all that are in authority," is to take care that their people "may lead a quiet and peaceable life in all godliness and honesty." 1 Tim. 2:2.

15. There is but one way for nations to be prosperous and happy; that way is, to acknowledge and obey God.

PSALM CXLV.

This is one of the alphabetic psalms. See introduction to Psa. 25. The spirit of calm exultation in God's glorious government which pervades it is eminently appropriate to the period when God had "delivered him from the hand of all his enemies, and from the hand of Saul." Psa. 18, title.

INSTRUCTIONS.

1. It is the nature of holy communion with God to fill the soul with a sweet and comforting assurance that God shall be its portion for ever. Thus the Old Testament

16 Thou openest thy hand, and satisfiest the
desire of every living thing.^l

17 The LORD is righteous in all his ways, and
holy^m in all his works.

18 The LORD is high unto all them that call upon
him, to all that call upon him in truth.

19 He will fulfil the desire of them that fear
him: he also will hear their cry, and will save
them.

20 The LORD preserveth all them that love him:ⁿ
but all the wicked will he destroy.

21 My mouth shall speak the praise of the LORD:^o
and let all flesh bless his holy name for ever and
ever.

PSALM CXLVI.

1 The psalmist voweth perpetual praises to God. 3 He exhortheth not to trust in man. 5 God, for his power, justice, mercy, and kingdom, is only worthy to be trusted.

I PRAISE ye the LORD.¹ Praise the LORD, O
my soul.²

2 While I live will I praise the LORD: I will
sing praises unto my God while I have any being.^k

3 Put not your trust in princes, nor in the son
of man,³ in whom there is no help.⁴

4 His breath goeth forth, he returneth to his
earth;^m in that very day his thoughts perish.

5 Happy is he that hath the God of Jacob for his
help, whose hope is in the LORD his God:

6 Which made heaven, and earth, the sea, and
all that therein is:ⁿ which keepeth truth for ever.

7 Which executeth judgment for the oppressed:
which giveth food to the hungry.^o The LORD
looseth the prisoners:^p

8 The LORD openeth the eyes of the blind:^q the
LORD raiseth them that are bowed down:^r the LORD
loveth the righteous:

9 The LORD preserveth the strangers: he reliev-
eth the fatherless and widow:^s but the way of
the wicked he turneth upside down.^t

believers anticipated the clearer revelation of "life and immortality" which Christ made in the gospel.

4. Our lips will soon be silent in death, but the work of praising God on earth will not cease with us. It will be perpetuated from generation to generation, and will increase more and more, till it fills the whole earth as the waters cover the sea.

10. All God's works praise him; but it is the prerogative of rational beings alone to bless him.

16. God, who satisfies the desire of every living thing, is abundantly able to provide for all the wants of his children. He invites them to put unlimited trust in himself, and he never disappoints their confidence.

21. The true friend of God wishes to have all the world join him in praising His holy name; and so far as God gives him the opportunity, he will labor to bring all the world to do so. This is the true missionary spirit, having its foundation in love.

PSALM CXLVI.

4. His thoughts perish; his plans and purposes are cut off by his death.

9. The Strangers—the fatherless and widow; these three classes of persons are mentioned together because they are peculiarly exposed to injury, and are therefore the special objects of God's care.

10 The LORD shall reign for ever, *even* thy God, O Zion, unto all generations. Praise ye the LORD.

PSALM CXLVII.

1 The prophet exhorteth to praise God for his care of the church, 4 his power, 6 and his mercy; to praise him for his providence; 12 to praise him for his blessings upon the kingdom; 15 for his power over the meteors; 19 and for his ordinances in the church.

PRAISE ye the LORD: for *it is good* to sing praises unto our God;^a for *it is pleasant*; and praise is comely.

2 The LORD doth build up Jerusalem: he gathereth together the outcasts of Israel.^b

3 He healeth the broken in heart,^c and bindeth up their wounds.^d

4 He telleth the number of the stars; he calleth them all by *their* names.

5 Great *is* our Lord, and of great power: his understanding *is* infinite.^e

6 The LORD lifteth up the meek: he casteth the wicked down to the ground.^f

7 Sing unto the LORD with thanksgiving; sing praise upon the harp unto our God:

8 Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.

9 He giveth to the beast his food, and to the young ravens which cry.^g

10 He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man.

11 The LORD taketh pleasure in them that fear him, in those that hope in his mercy.^h

12 Praise the LORD, O Jerusalem; praise thy God, O Zion.

13 For he hath strengthened the bars of thy gates: he hath blessed thy children within thee.ⁱ

^a Psa. 62:1. ^b Deut. 30:3, 4. ^c Isa. 61:1. ^d Heb. *griefs*. ^e Heb. *of his understanding there is an number*. ^f Isa. 40:29. ^g Psa. 25:9. Matt. 5:5. 1 Pet. 3:1. ^h Job 30:41; Matt. 6:20. ⁱ Isa. 62:4; Mal. 3:16, 17. ^j Psa. 115:11. ^k Heb. *Who maketh thy border peace*. ^l Heb. *fat of wheat*; Deut.

INSTRUCTIONS.

5. The mightiest earthly patrons often fail us in the time of our greatest need; but they who put their trust in God, have a friend who will never disappoint their confidence. All the resources of heaven and earth are at his disposal, and he will provide for the wants of his servants.

9. The poor, afflicted, and defenceless are the objects of God's special regard. Herein we ought to imitate our heavenly Father.

PSALM CXLVII.

4. *Telleth; counteth.*

10. *The strength of the horse; the war-horse. The legs of a man;* the strong and active legs of the warrior. Jehovah delights not in military forces, whether of cavalry or foot, because he has no need of their help. Compare Psa. 33:16, 17, which may serve as a commentary on this verse.

13. *The bars of thy gates;* by which they are defended against the assaults of enemies.

15. *His word runneth very swiftly;* God's word is a swift messenger sent forth to the elements, and the commands which it bears to them from God, they execute immediately.

17. *Ice;* hailstones. *Like morsels;* in bits, or small pieces, like morsels of food.

18. *And melteth them;* the snow, frost, and ice. *His wind,* the warm south wind, which melts the ice, and causes it to flow off in streams.

14 He maketh peace in thy borders,^j and filleth thee with the finest of the wheat.^k

15 He sendeth forth his commandment upon earth:^l his word runneth very swiftly.

16 He giveth snow like wool: he scattereth the hoar frost like ashes.

17 He casteth forth his ice like morsels: who can stand before his cold?

18 He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow.

19 He showeth his word unto Jacob,^m his statutes and his judgments unto Israel.ⁿ

20 He hath not dealt so with any nation:^o and as for his judgments, they have not known them. Praise ye the LORD.

PSALM CXLVIII.

1 The psalmist exhorteth the celestial, 7 the terrestrial, 11 and the rational creatures to praise God.

PRAISE ye the LORD.* Praise ye the LORD from the heavens: praise him in the heights.

2 Praise ye him, all his angels: praise ye him, all his hosts.^m

3 Praise ye him, sun and moon: praise him, all ye stars of light.

4 Praise him, ye heavens of heavens,ⁿ and ye waters that be above the heavens.

5 Let them praise the name of the LORD: for he commanded, and they were created.^o

6 He hath also established them for ever and ever: he hath made a decree which shall not pass.

7 Praise the LORD from the earth, ye dragons,^p and all deeps:

8 Fire, and hail; snow, and vapor; stormy wind fulfilling his word:

³² 14; Psa. 84:16. ³³ 1 Psa. 107:20. ³⁴ Heb. *acords*. ³⁵ Deut. 33:3, 1 Rom. 3:2. ³⁶ Mal. 4:4. ³⁷ Deut. 4:32-31. ³⁸ Heb. *Ha'teluah*. ³⁹ Psa. 103:20. ⁴⁰ 1 Kings 8:27; 2 Cor. 12:2. ⁴¹ Gen. 1:1, etc. ⁴² Psa. 43:20.

20. *They have not known them;* that is, the other nations of the earth.

INSTRUCTIONS.

1. When our hearts are right, there is no employment so pleasant as praising God. That men so generally neglect this most excellent service, is a proof of their exceeding wickedness.

2. Though the Lord may suffer his people to be for a time persecuted and scattered, he will gather them together again and comfort them.

3. The afflicted can always find in God a gracious and almighty Comforter.

4. He who gives names to all the stars will not overlook any of his servants.

9. The bounty of God provides for the beasts and the young ravens; how much more for his own children.

11. Outward pomp and power are vain in the sight of God; he looks to the state of the heart.

20. The greatest blessing which God can confer on any nation is a knowledge of himself.

PSALM CXLVIII.

1. *In the heights;* the heavenly heights.

4. *Ye heavens of heavens;* the highest heavens. *Ye waters that be above the heavens;* the same as the waters "above the firmament," Gen. 1:7.

6. *Shall not pass;* pass away, be abolished.

7. *Dragons;* large sea-animals.

8. *Fire;* lightning.

9 Mountains, and all hills; fruitful trees, and all cedars:

10 Beasts, and all cattle; creeping things, and flying fowl:*

11 Kings of the earth, and all people; princes, and all judges of the earth:

12 Both young men, and maidens; old men, and children:

13 Let them praise the name of the LORD: for his name alone is excellent;^a his glory is above the earth and heaven.

14 He also exalteth the horn of his people, the praise of all his saints; *even* of the children of Israel, a people near unto him.^b Praise ye the LORD.

PSALM CXLIX.

1 The prophet exhorteth to praise God for his love to the church, 5 and for that power which he hath given to the church.

PRAISE ye the LORD.^c Sing unto the LORD a new song, *and* his praise in the congregation of saints.

2 Let Israel rejoice in him that made him:^e let the children of Zion be joyful in their King.

3 Let them praise his name in the dance:^f let them sing praises unto him with the timbrel and harp.

4 For the LORD taketh pleasure in his people:^g he will beautify the meek with salvation.

* Heb. *birds of wing*. † Heb. *exalted*. ‡ Psa. 8:1; Isa. 12:4. † Eph. 2:13, 17. † Heb. *Hallelujah*. † Psa. 100:3. † Or. *with the pipe*. † Psa. 147:11. † Heb. *throat*. † Heb. 4:12. † Heb. *Hallelujah*. * Or. *cornet*; Psa.

14. *The horn of his people*; horn is here a symbol for strength. *The praise of all his saints*; supply from the preceding clause, "*he exalteth*." To exalt the praise of his saints, is to give them still higher reasons for praising him. *A people near unto him*; whom he has taken into peculiar relations to himself.

INSTRUCTION.

To those who love God and live in habitual communion with him, every part of creation is full of his glory, and they see, with holy admiration and gladness, his wisdom, power, and goodness, in all the operations of nature. But of all his works, none are so precious to them, and so full of grace and truth, as his dealings with his own children—"a people near unto him."

PSALM CXLIX.

2. *In him that made him*; God made Israel, not only as all men are his creatures, but also as "a people near unto him."

3. *In the dance—with the timbrel and harp*; with sacred songs, accompanied, after the manner of the Hebrews, with musical instruments and dancing.

4. *Beautify*; adorn. Salvation is here compared to a beautiful robe. Isa. 61:10.

5. *Upon their beds*; a place for pious meditation. Psa. 63:6.

6. *And a two-edged sword in their hand*; when God's church had, by his appointment, a national form, conflicts sword in hand with surrounding enemies were a part of the duty of his people. So when the Jews were rebuilding the walls of Jerusalem under Nehemiah, "the builders, every one had his sword girded by his side, and so builded." Neh. 4:18.

9. *Written*; appointed by God. *This honor*; the honor of accomplishing the will of God upon his enemies.

5 Let the saints be joyful in glory: let them sing aloud upon their beds.

6 *Let the high praises of God be in their mouth,*[†] and a two-edged sword in their hand;^g

7 To execute vengeance upon the heathen, *and* punishments upon the people;

8 To bind their kings with chains, and their nobles with fetters of iron;

9 To execute upon them the judgment written: this honor have all his saints. Praise ye the LORD.

PSALM CL.

1 An exhortation to praise God, 3 with all kind of instruments.

PRAISE ye the LORD.[†] Praise God in his sanctuary: praise him in the firmament of his power.

2 Praise him for his mighty acts: praise him according to his excellent greatness.

3 Praise him with the sound of the trumpet:[†] praise him with the psaltery and harp.[†]

4 Praise him with the timbrel and dance:[†] praise him with stringed instruments and organs.

5 Praise him upon the loud cymbals: praise him upon the high sounding cymbals.[†]

6 Let every thing that hath breath praise the LORD.[†] Praise ye the LORD.

9:6. † Dan. 3:5, etc. † Or. *pipe*; Psa. 149:3. † 1 Chr. 15:16, etc. † Rev. 5:13.

INSTRUCTIONS.

2. "The Israel of God" have for their King one to whom all power is given in heaven and in earth. Under his government they are always safe, and have always abundant reason for rejoicing.

4. The meek, who are conscious of their own weakness and unworthiness, and quietly commit their cause to God, always find that salvation of which the proud and self-sufficient, who rely on themselves, are sure to fail.

9. The greatest honor which a man can receive, is to be employed by God as an instrument of advancing his cause in the world. "This honor have all his saints," each in his proper station, and according to the measure of the gifts bestowed upon him by God.

PSALM CL.

1. *In his sanctuary*; his earthly abode. *In the firmament of his power*; his heavenly abode. The whole family of God, in heaven and on earth, is here called upon to praise him.

INSTRUCTION.

Amid the varied experience of God's servants recorded in the Psalms, their sufferings hold a conspicuous place. But the book ends with songs of praise. Such shall be the final issue of all the trials through which his earthly church is passing. The Lord shall "extend peace to her like a river, and the glory of the Gentiles like a flowing stream;" and all her sons and daughters shall shout "as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia, for the Lord God omnipotent reigneth." Such also shall be the history of individual believers. Their tears and groans and prayers shall end in everlasting gladness. God shall bring them home, each at the appointed time, to the heavenly Zion, "with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

THE PROVERBS.

In respect to outward form, the book of Proverbs may be divided into five parts. Of these the first nine chapters, consisting of exhortations addressed to the young in the form of discourse more or less connected, constitute one part. The second part, introduced by the title "The proverbs of Solomon," extends from the beginning of the tenth chapter through the sixteenth verse of the twenty-second. This consists of proverbs strictly so called, each verse constituting a separate maxim of heavenly wisdom for the regulation of the heart and life. Then follows, to the end of the twenty-fourth chapter, what may be called the third part, in which the method of exhortation in discourse more or less connected is resumed. The fourth part, beginning with the twenty-fifth chapter, bears the title, "These are also the proverbs of Solomon, which the men of Hezekiah king of Judah copied out;" see note to chap. 25 : 1. Finally, the fifth part, which may be considered as a sort of appendix, contains "the words of Agur," chap. 30, and of "king Lemuel," chap. 31.

This book contains a complete code of practical rules for the regulation of life—rules that will make men wise for time and for eternity. The truths which they contain admit of endlessly new applications. The study of a life cannot exhaust them. The more they are pondered and prayed over, and reduced to practice, the more will their divine fulness appear. They are adapted to the actual world, not to some imaginary state of things; and they contain those broad principles of practical wisdom which meet the wants of all men in all circumstances and conditions of life. Whoever gives himself to the study of these proverbs, and conforms his life to the principles which they set forth, will be a truly happy and prosperous man. Whoever shapes his conduct by different principles will be compelled in the end to acknowledge his folly. They are affectionately commended to the young as their constant manual of action.

CHAPTER I.

1 The use of the proverbs. 7 An exhortation to fear God, and believe his word. 10 To avoid the enticings of sinners. 20 Wisdom complaineth of her contempt. 24 She threatneth her contemnors.

THE Proverbs of Solomon the son of David, king of Israel;^a

2 To know wisdom and instruction; to perceive the words of understanding;

3 To receive the instruction of wisdom, justice, and judgment, and equity;^b

4 To give subtilty to the simple,^c to the young man knowledge and discretion.^d

5 A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:

6 To understand a proverb, and the interpretation;^e the words of the wise, and their dark sayings.^f

7 The fear of the Lord is the beginning^g of

knowledge;^h but fools despise wisdom and instruction.ⁱ

8 My son, hear the instruction of thy father, and forsake not the law of thy mother:

9 For they shall be an ornament of grace unto thy head, and chains about thy neck.

10 My son, if sinners entice thee, consent thou not.^g

11 If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause:

12 Let us swallow them up alive as the grave; and whole, as those that go down into the pit;

13 We shall fill our houses with spoil:

14 Cast in thy lot among us; let us all have one purse;

15 My son, walk not thou in the way with them;^h refrain thy foot from their path:ⁱ

^a 1 K. 4: 32. ^b Eccl. 1: 13. ^c Heb. equities. ^d Job 2: 1, 9. ^e Eccl. 9: 1, etc. ^f Or, adversation. ^g Ps. 119: 9. ^h Or, an eloquent speech. ⁱ Ps. 119: 1, 78: 2

¹ Or, prin ipal part. ² Ps. 111: 10. ³ Heb. adding. ⁴ Eccl. 5: 11. ⁵ Ps. 11: 1. ⁶ Ps. 119: 101

CHAPTER I.

2-4. To know—to perceive—to receive; written that those who read them may know, perceive, and receive. To give; written that they may give. Wisdom—instruction, etc., these are all different terms for describing true wisdom and righteousness, which consist in knowing and doing the will of God, and can never be separated. To receive—justice, and judgment, and equity; to learn in what they consist, and to conform our life to them. Subtilty—discretion; a quick discernment between what is wise and foolish.

5. A wise man—a man of understanding; one who understands the worth of knowledge. Shall attain; by hearing and learning.

6. Dark sayings; sayings expressed in an enigmatical or obscure way, and requiring study to understand their meaning.

7. The beginning of knowledge; lying at its foundation. Fools; who have no fear of God.

9. Chains about thy neck, worn as badges of honor. Chains of gold were common as decorations of princes. Gen. 41: 12; Dan. 5: 22.

A. M. 3004.
B. C. 1000. 16 For their feet run to evil, and make haste to shed blood.

17 Surely in vain the net is spread in the sight of any bird.*

18 And they lay wait for their own blood; they lurk privily for their own lives.

19 So are the ways of every one that is greedy of gain; which taketh away the life of the owners thereof.

20 * Wisdom[†] crieth without;^b she uttereth her voice in the streets:

21 She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, saying,

22 How long, ye simple ones, will ye love simplicity? and the scornors delight in their scornings, and fools hate knowledge?

23 Turn you at my reproof: behold, I will pour out my spirit unto you,^c I will make known my words unto you.

24 ¶ Because I have called, and ye refused; I have stretched out my hand, and no man regarded;

25 But ye have set at naught all my counsel, and would none of my reproof:^d

26 I also will laugh at your calamity; I will mock when your fear cometh;^e

27 When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.

28 Then shall they call upon me, but I will not answer;^f they shall seek me early, but they shall not find me:

29 For that they hated knowledge, and did not choose the fear of the LORD:^g

30 They would none of my counsel: they despised all my reproof.^h

31 Therefore shall they eat of the fruit of their own way, and be filled with their own devices.ⁱ

32 For the turning away of the simple shall slay them, and the prosperity^j of fools shall destroy them.

33 But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

CHAPTER II.

1 Wisdom promiseth godliness to her children, 10 and safety from evil company, 20 and direction in good ways.

MY son, if thou wilt receive my words, and hide my commandments with thee;¹

2 So that thou incline thine ear unto wisdom, and apply thy heart to understanding;^k

3 Yea, if thou criest after knowledge, and liftest^l up thy voice for understanding;

4 If thou seekest her as silver, and searchest for her as for hid treasures;¹

5 Then shalt thou understand the fear of the LORD, and find the knowledge of God.

6 For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding.^m

7 He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly.

8 He keepeth the paths of judgment, and preserveth the way of his saints.ⁿ

9 Then shalt thou understand righteousness, and judgment, and equity;^o yea, every good path.

10 ¶ When wisdom entereth into thy heart, and knowledge is pleasant unto thy soul;

11 Discretion shall preserve thee, understanding shall keep thee:

12 To deliver thee from the way of the evil man, from the man that speaketh froward things;

* Heb. eyes of every thing that hath a wing. † Hab. 2:9-12; 1 Tim. 6:10.
† Heb. Wisdom, that is, Excellent wisdom. ‡ Gen. 3:1, etc.; John 7:37.
§ Jer. 2:25; Luke 11:13. ¶ Isa. 65:12; 66:4; Zech. 7:11-14. ¶ Luke 11:21.
¶ Gen. 6:3, Job 27:9; Isa. 1:15; Jer. 11:11; 14:12; Ezek. 8:18; Mic. 3:1.

1 Job 28:14, 23. 2 Jer. 2:19; 6:19. 3 For ease. 4 Ps. 119:11. 5 Isa. 55:3. 6 Heb. giveth. 7 Matt. 13:41. 8 1 Kings 3:9, 12; Jas. 1:5. 9 1 Sam. 2:9; Jude 21. 10 Ps. 119:99.

17, 18. Surely in vain the net is spread; the fowler does not expect a bird to be caught in a snare which he sees; but these sinners, and all who go with them, are spreading a net for their own souls. The young should imitate the prudence of the birds in avoiding it.

19. So are the ways; such is the issue to which they lead. Greedy of gain; unlawfully desires gain, and seeks it by unlawful means. Taketh away the life; by leading them into a snare. Ver. 18.

20. Wisdom; the wisdom of God addressing men. It includes all the revelations of himself which God has made to men. And since these are all made through Christ, who spoke before his advent by the prophets, and afterwards by the apostles, we may say that wisdom speaks here as the eternal Word, who is the only revealer of God to men. John 1:18.

21. Chief place of concourse—the gates—the city; she cries in the most public and frequented places.

23. I will pour out my spirit unto you; she speaks in God's name, and her spirit is God's Spirit. Compare Luke 11:49.

24. Stretched out my hand; the gesture of earnest entreaty.

31. The fruit of their own way; terror and destruction, the proper recompense of setting at naught the counsels of wisdom.

INSTRUCTIONS.

5. They who have wisdom understand the worth of knowledge, and earnestly seek it; but fools despise all instruction.

7. They who would be truly wise must begin by devoting themselves to God's service, and making his word the rule of their life.

9. Reverence for parental instruction in the child makes the man prosperous and honored.

10. They who choose the wicked for their companions become like them in character and end.

19. Unrighteous gain has destroyed millions; but has never made one man permanently prosperous and happy.

20. God urges upon men his lessons of heavenly wisdom in so many ways, that none can remain ignorant of them but those who obstinately refuse to hear.

28. There is a point in rebellion against God and neglect of his warnings, beyond which the sinner's destruction is certain and irremediable.

31. The sinner is responsible for his own ruin. The destruction which comes upon him is the proper result of his perverseness in refusing to hear and obey God.

CHAPTER II.

1. Hide; as a precious possession.

2. Incline thine ear unto wisdom; listen to her voice.

5. Understand the fear of the Lord; by duly seeking, thou shalt know it, and appropriate it to thyself as a heavenly treasure. This includes the comprehension of its nature, and the experience of the blessedness and safety which it gives.

6. Give wisdom; to all who thus earnestly seek it.

12. Froward things; perverse things, contrary "to righteousness, and judgment, and equity."¹

13 Who leave the paths of uprightness, to walk in the ways of darkness;^a

14 Who rejoice to do evil, and delight in the frowardness of the wicked;^b

15 Whose ways are crooked,^c and they froward in their paths:

16 To deliver thee from the strange woman, even from the stranger which flattereth with her words;^d

17 Which forsaketh the guide of her youth, and forgetteth the covenant of her God.^e

18 For her house inclineth unto death, and her paths unto the dead.

19 None that go unto her return again, neither take they hold of the paths of life.^f

20 That thou mayest walk in the way of good men, and keep the paths of the righteous.

21 For the upright shall dwell in the land, and the perfect shall remain in it.

22 But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.^g

CHAPTER III.

1 An exhortation to obedience. 5 To faith. 7 To mortification. 9 To devotion. 11 To patience. 13 The happy gain of wisdom. 19 The power, 21 and the benefits of wisdom. 27 An exhortation to charityableness, 30 peaceableness 31 and contentedness. 33 The cursed state of the wicked.

MY son, forget not my law; but let thy heart keep my commandments:^h

2 For length of days,ⁱ and long^j life, and peace, shall they add to thee.

3 Let not mercy and truth forsake thee: bind them about thy neck: write them upon the table of thy heart:^k

4 So shalt thou find favor and good understanding^l in the sight of God and man.

5 ^m Trust in the LORD with all thy heart; and lean not unto thine own understanding;ⁿ

6 In all thy ways acknowledge him, and he shall direct thy paths.

7 ^o Be not wise in thine own eyes: fear the LORD, and depart from evil.

8 It shall be health^p to thy navel, and marrow^q to thy bones.

9 Honor the LORD with thy substance, and with the first-fruits of all thine increase;^r

10 So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.^s

11 ^t My son, despise not the chastening of the LORD:^u neither be weary of his correction:

12 For whom the LORD loveth he correcteth; even as a father the son in whom he delighteth.

13 ^v Happy is the man that findeth wisdom,^w and the man that getteth^x understanding:

14 For the merchandise of it is better than the merchandise of silver,^y and the gain thereof than fine gold.^z

15 She is more precious than rubies;^{aa} and all the things thou canst desire are not to be compared unto her.

16 Length of days is in her right hand; and in her left hand riches and honor.^{ab}

17 Her ways are ways of pleasantness, and all her paths are peace.^{ac}

18 She is a tree of life to them that lay hold upon her:^{ad} and happy is every one that retaineth her.

19 The LORD by wisdom hath founded the earth;^{ae} by understanding hath he established^{af} the heavens.

20 By his knowledge the depths are broken up,^{ag} and the clouds drop down the dew.^{ah}

^a Job 11:35. ^b Rom. 1:32. ^c Ps. 125:5. ^d ch. 5:20. ^e Mal. 2:14. ^f Eccl. 7:20. ^g Or, pleased up. ^h Isa. 51:7. ⁱ Jer. 31:31. ^j Deut. 30:16, 21. ^k 1 Tim. 4:8. ^l Heb. years of. ^m 2 Cor. 3:4. ⁿ Or, success. ^o Jer. 10:24. ^p Rom. 12:16. ^q Heb. medicine. ^r Heb. venturing, or moistering. ^s Eccl. 2:22; Ma. 3:10-12. ^t Eccl. 11:1, 2; Matt. 10:12. ^u Heb. 12:5, 6; Rev.

3:19. ^v Job 8:33, 36. ^w Heb. draweth out. ^x Phil. 3:8, 9. ^y Psal. 19:10. ^z Job 28:13, etc. ^{aa} ch. 8:15, etc. ^{ab} Psal. 110:165; Matt. 11:29. ^{ac} 1 Gen. 3:22, 21; Rev. 22:2. ^{ad} Jer. 51:15. ^{ae} Or, prepared. ^{af} Gen. 7:11. ^{ag} Job 36:27.

16. *Strange woman*—stranger; adulterous woman.
17. *The guide of her youth*; husband of her youth. *Covenant of her God*; the marriage covenant, of which God is the witness, and to which he requires fidelity.

18. *Inclineth*; sinketh down with her and all who frequent it. *Death*; utter ruin, here and hereafter.

19. *Neither take they hold of the paths of life*; they cannot regain the paths of life, because they have sunk down with her to the dead.

20. This verse is immediately connected with ver. 16, 11.
22. *Cut off*; suddenly and prematurely. Psal. 55:23.

INSTRUCTIONS.

4. No man can expect to find the true knowledge of God and eternal life who does not seek them with supreme desire, and hold himself ready to part with every thing for their sake.

5. God gives true wisdom to all who ask it of him in sincerity.

11. The only effectual safeguard from the ways of sin and ruin is the knowledge and fear of God.

19. Impurity in all its forms has a deadly influence upon both body and soul. The house of the strange woman has been in all ages the highway to hell.

22. The violent destruction of the wicked in this world is an earnest of the everlasting destruction of their souls in the world to come.

CHAPTER III.

3. *Mercy and truth*; these include all true goodness.

Bind them about thy neck; as the noblest ornament. *Write them upon the table of thy heart*; that they may always remain there.

4. *In the sight of God and man*; thy good understanding shall be manifest to God and man, and gain for thee their favor.

6. *Acknowledge him*; feel thy dependence upon him and seek his direction.

8. *Navel—bones*; put for the whole body. *Marrow to thy bones*; making them strong and vigorous. Bodily health is here put for prosperity of every kind, temporal and spiritual.

9. *Honor the Lord with thy substance*; by giving to his service the due portion. *First-fruits*; which the Israelites were required to offer to God. Exod. 23:19; Lev. 2:12; 19:23, 24; Deut. 18:4.

11. *The merchandise of it*; the gaining of it by traffic. Wisdom is here regarded as a precious treasure, to be gained at whatever cost. Compare Matt. 13:44-46.

16. *Her right hand—her left hand*; she dispenses blessings to her followers from both hands.

18. *Tree of life*; she gives life to them that receive her instruction.

19. *Hath founded—the heavens*; the crowning praise of wisdom; by her God hath created the world.

20. *Depths*; subterranean abysses. *Broken up*; made to gush forth. Some understand these words of the division of the great deep, into the waters under the firmament, and the waters above the firmament. Gen. 1:7.

A. N. 3004
B. C. 1000. 21 ¶ My son, let not them depart from thine eyes: keep sound wisdom and discretion:

22 So shall they be life unto thy soul, and grace to thy neck.

23 Then shalt thou walk in thy way safely, and thy foot shall not stumble.

24 When thou liest down, thou shalt not be afraid:^a yea, thou shalt lie down, and thy sleep shall be sweet.^b

25 Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh.^c

26 For the LORD shall be thy confidence, and shall keep thy foot from being taken.^d

27 ¶ Withhold not good from them to whom it is due,^e when it is in the power of thy hand to do it.^f

28 Say not unto thy neighbor, Go, and come again, and to-morrow I will give; when thou hast it by thee.^g

29 Devise not^h evil against thy neighbor, seeing he dwelleth securely by thee.

30 ¶ Strive not with a man without cause, if he have done thee no harm.^h

31 ¶ Envy thou not the oppressor;ⁱ and choose none of his ways.

32 For the froward is abomination to the LORD: but his secret is with the righteous.ⁱ

33 ¶ The curse of the LORD is in the house of the wicked:^j but he blesseth the habitation of the just.^k

34 Surely he scorneth the scorners: but he giveth grace unto the lowly.

35 The wise shall inherit glory:^l but shame shall be the promotion of fools.^l

25. *Be not afraid*; that is, when thou keepest sound wisdom and discretion. Ver. 21. *Sudden fear*; sudden destruction from God, which overwhelms the wicked with fear.

31. *The oppressor*; because of his present success in sinful practices.

32. *Secret*; intimate friendship.

35. *Shame shall be the promotion of fools*; while the wise are promoted to true glory, the only promotion of fools shall be shame; that is, they shall have shame instead of glory.

INSTRUCTIONS.

2. A prosperous and happy life is the reward of obeying God's commandments.

4. The possession of true wisdom secures the permanent favor of God and all good men.

6. They who feel their need of God's protection and guidance, and humbly commit themselves to him in the way of duty, shall not be left to perplexity or error. He will mark out their path for them, and make them truly prosperous and useful.

8. True health of soul and body lies in fearing God and departing from evil.

9. When we honor God with our property, he will bless us in the possession and use of it.

12. God chastens his children because he loves them, and purposes to make them meet for eternal glory. Heb. 12:5-14.

15. The smallest measure of true wisdom is better than all the kingdoms of the world and the glory of them; for it makes us blessed here, and prepares us for eternal blessedness hereafter.

CHAPTER IV.

1 Solomon, to persuade obedience, 3 showeth w^hat instruction he had of his parents, 5 to study wisdom, 11 and to shun the path of the wicked. 20 He exhorteth to faith, 23 and sanctification.

HEAR, ye children, the instruction of a father, and attend to know understanding.

2 For I give you good doctrine,^m forsake ye not my law.

3 For I was my father's son, tender and only beloved in the sight of my mother.ⁿ

4 He taught me also, and said unto me, Let thy heart retain my words: keep my commandments, and live.^o

5 Get wisdom, get understanding: forget it not; neither decline from the words of my mouth.

6 Forsake her not, and she shall preserve thee: love her, and she shall keep thee.

7 Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding.

8 Exalt her, and she shall promote thee: she shall bring thee to honor, when thou dost embrace her.

9 She shall give to thy head an ornament of grace: a crown of glory shall she deliver to thee.^p

10 Hear, O my son, and receive my sayings; and the years of thy life shall be many.

11 I have taught thee in the way of wisdom; I have led thee in right paths.

12 When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble.

13 Take fast hold of instruction; let her not go: keep her; for she is thy life.

14 ¶ Enter not into the path of the wicked, and go not in the way of evil men.^q

25. It is not only the privilege, but the duty of the righteous to be composed and free from fear amidst those judgments which destroy God's enemies. Psa. 46:1-3; Hab. 3:10-19.

27. All who need our help have a claim upon us from God for it. We should give it promptly and cheerfully, and thank him for the opportunity.

33. They who provide for their families wealth and power by wicked practices, lay up for them a curse instead of a blessing. God's favor bestowed upon the children of the righteous is better than houses full of silver and gold.

34. It is the unchangeable purpose of God to abase the proud and exalt the humble; and he is abundantly able to accomplish it in respect to nations, families, and individuals.

CHAPTER IV.

3. *My father's son*; in an emphatic sense, a son tenderly beloved and cherished. *Only beloved*; loved like an only son, that is, very tenderly; for Solomon was not literally the only son of his mother. See 1 Chron. 3:5.

4. *He taught me also*; Solomon commends his instructions to the young as those which he had received from his father in childhood, and obedience to which had made him prosperous and honored.

7. *With all thy getting get understanding*; either, Among all thy other acquisitions be sure to get wisdom first; or better thus: Employ all thy worldly gain to get wisdom: part with it all, if need be, for her sake. Matt. 13:44-46.

12. *Shalt not be straitened*; thou shalt have a wide and plain path in which thou canst go safely. Psa. 18:36.

15 Avoid it, pass not by it, turn from it, and pass away.

16 For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall.

17 For they eat the bread of wickedness, and drink the wine of violence.

18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.³

19 The way of the wicked is as darkness: they know not at what they stumble.^b

20 * My son, attend to my words; incline thine ear unto my sayings.

21 Let them not depart from thine eyes; keep them in the midst of thy heart.

22 For they are life unto those that find them, and health* to all their flesh.

23 * Keep thy heart with all diligence; * for out of it are the issues of life.

24 Put away from thee a froward mouth, and perverse lips put far from thee.³

25 Let thine eyes look right on, and let thine eyelids look straight before thee.

26 Ponder the path of thy feet, and let all thy ways be established.³

27 Turn not to the right hand nor to the left; remove thy foot from evil.

CHAPTER V.

1 Solomon exhorteth to the study of wisdom. 3 He sheweth the mischief of whoredom and riot. 17 He exhorteth to contentedness, liberality, and charity. 22 The wicked are overtaken with their own sins.

MY SON, attend unto my wisdom, and bow thine ear to my understanding:

^a Isa. 51. 7. ^b Ps. 2. 15. ^c John 12. 35. * Heb. *medicine*. † Heb. *above a keeping*. ‡ Heb. *frowardness of mouth, and perverseness of lips*. § Or. *as thy ways shall be ordered aright*. ¶ Job. 6. 24. † Heb. *palate*. † Eccl.

15. *Avoid it—pass away*; the accumulation of admonitions shows the extreme danger of the way.

18. *The shining light*; of the morning sun. *Perfect day*; noon. Light is here the emblem of knowledge, holiness, and happiness.

19. *Know not of what they stumble*; they cannot see the stumbling-blocks that lie in their way, and they fall over them unawares.

23. *Fountains*; when the heart is well kept, and stored with heavenly wisdom, it sends forth life-giving streams.

25. *Right on—straight before thee*; as one looks who is intent upon pursuing a straight path, the path of God's commandments.

INSTRUCTIONS.

4. They who, by precept and example, teach their children to value heavenly wisdom above all earthly possessions, may hope to see them made by God's grace useful and honorable, and the instructors of the following generation.

7. That men so universally prefer wealth to wisdom, shows the blindness of the natural heart; but they whom God's Spirit has enlightened, understand well that the knowledge of the truth is better than all riches.

16. Sin has a dreadful power to perpetuate itself. They who enter upon a course of transgression proceed from bad to worse. All their life becomes one continuous series of sins.

18. How glorious is the just man's course. In this life he is increasing in knowledge, holiness, and usefulness; and he has before him an eternity of light and bliss. "The ungodly are not so." They walk in darkness and self-delusion, and stumble unawares into perdition.

23. If men bestowed upon their hearts that care which they give to their estates, they would be rewarded with

2 That thou mayest regard discretion. ^{A. M. 3944.} ^{B. C. 1040.} and that thy lips may keep knowledge.

3 * For the lips of a strange woman drop as a honey-comb,^c and her mouth is smoother than oil:

4 But her end is bitter as wormwood,^d sharp as a two-edged sword.^e

5 Her feet go down to death; her steps take hold on hell.^f

6 Lest thou shouldst ponder the path of life, her ways are movable, that thou canst not know them.

7 Hear me now therefore, O ye children, and depart not from the words of my mouth.

8 Remove thy way far from her, and come not nigh the door of her house:

9 Lest thou give thine honor unto others, and thy years unto the cruel:

10 Lest strangers be filled with thy wealth;^g and thy labors be in the house of a stranger;

11 And thou mourn at the last, when thy flesh and thy body are consumed.^h

12 And say, How have I hated instruction,ⁱ and my heart despised reproof;ⁱ

13 And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!

14 I was almost in all evil in the midst of the congregation and assembly.

15 * Drink waters out of thine own cistern, and running waters out of thine own well.^j

16 Let thy fountains be dispersed abroad, and rivers of waters in the streets.

17 Let them be only thine own, and not strangers' with thee.

^g 26. ^h Ps. 35. 21. ⁱ Job. 7. 27. ^j Heb. *strengthen*. ^k Heb. 13. 4. ^l Zach. 7. 11-14. ^m Job. 1. 20. ⁿ Job. 6. 24. ^o Job. 12. 1. ^p 1 Cor. 7. 2.

peace and prosperity, instead of disappointment and consuming anxiety.

25. Straightforward integrity lies at the foundation of all true excellence and permanent success. When men rely on crooked artifices, they and their plans will in the end be carried headlong.

26. They who earnestly and prayerfully ponder their path, shall be guided in the right way; but inconsiderateness always ends in shame and misery.

CHAPTER V.

2. *Thy lips*; when the heart is stored with knowledge it dwells also on the lips, and is communicated to others.

4. *Her end*: the final end of yielding to her enticements.

5. *Go down to death—take hold on hell*; compare chap. 2: 18.

6. *Movable*; changeable; she cunningly alters her demeanor so as to retain her hold on those whom she has enticed. Or the verse may be rendered thus: Lest she should ponder the path of life, her ways wander, she knows not where. Compare chap. 4: 19.

9. *Honor—years*; the prime and vigor of thy life. *Others—the cruel*; these words probably refer to the husband of the adulteress, who had a right, by the Levitical law, to demand the death of the offender, but might content himself with the exaction of heavy fines and hard servitude.

10, 11. *Filled with thy wealth—are consumed*; these words refer to all the ways in which illicit indulgence wastes the estate of the transgressor, destroys his health and character, and exposes him to ignominious penalties.

14. *The congregation and assembly*; the public assembly before which the adulterer was arraigned.

15. *Drink waters*; be content with the wife of thy youth.

16. *Fountains—rivers of waters*; flowing from the well

^{A M 2044}
^{R C 1004} 18 Let thy fountain be blessed: and re-
joice with the wife of thy youth.^a

19 *Let her be* as the loving hind and pleasant
roe:^b let her breasts^c satisfy thee at all times; and
be thou ravished always with^d her love.

20 And why wilt thou, my son, be ravished with
a strange woman, and embrace the bosom of a
stranger?

21 For the ways of man *are* before the eyes of
the Lord, and he pondereth all his goings.^e

22 * His own iniquities shall take the wicked
himself, and he shall be holden with the cords of
his sins.^f

23 He shall die without instruction;^g and in the
greatness of his folly he shall go astray.

CHAPTER VI.

1 Against surety-ship, 6 idleness, 12 and mischiefness. 16 Seven
things hateful to God. 20 The blessings of obedience. 25 The mis-
eries of whoredom.

MY son, if thou be surety for thy friend, *if*
thou hast stricken thy hand with a stran-
ger,^h

2 Thou art snared with the words of thy mouth,
thou art taken with the words of thy mouth.

3 Do this now, my son, and deliver thyself, when
thou art come into the hand of thy friend: go,
humble thyself, and make sureⁱ thy friend.

4 Give not sleep to thine eyes, nor slumber to
thine eyelids.

5 Deliver thyself as a roe from the hand of the
hunter, and as a bird from the hand of the fowler.

6 * Go to the ant, thou sluggard;^j consider her
ways, and be wise:

7 Which having no guide, overseer, or ruler.

8 Provideth her meat in the summer, and gather-
eth her food in the harvest.

9 How long wilt thou sleep, O sluggard? when
wilt thou arise out of thy sleep?

^a Mal. 2:11. ^b Song 2:9; 7:3-8. ^c Heb. *water*. ^d Heb. *err* thou always
in. ^e 2 Chr. 16:9. Job 31:4. Jer. 16:17; 32:19; Hos. 7:2; Heb. 4:13. ^f Heb.
viii. ^g ch. 10:9. ^h Job 26:12. ⁱ ch. 11:15; 17:18; 22:26. ^j Or, *do* *math*
thou prevail with. ^k Job 12:7. ^l ch. 24:33, 34. ^m Job 15:12. ⁿ Isa. 57:20;
Mic. 2:1. ^o Heb. *asteth forth*. ^p Rom. 16:17. ^q ch. 1:27. ^r Jer. 19:11.
^s 2 Chr. 36:16. ^t Heb. *of his soul*. ^u Heb. *Haughty eyes*. ^v Psa. 18:27.

10 *Yet* a little sleep, a little slumber, a little
folding of the hands to sleep:²

11 So shall thy poverty come as one that travel-
leth, and thy want as an armed man.

12 * A naughty person, a wicked man, walketh
with a froward mouth.

13 He winketh with his eyes,³ he speaketh with
his feet, he teacheth with his fingers;

14 Frowardness is in his heart, he deviseth mis-
chief continually;⁴ he soweth⁵ discord.

15 Therefore shall his calamity come suddenly;⁶ it
suddenly shall he be broken⁷ without remedy.⁸

16 * These six things doth the Lord hate; yea,
seven are an abomination unto him:⁹

17 A proud look,¹⁰ a lying tongue,¹¹ and hands
that shed innocent blood.¹²

18 A heart that deviseth wicked imaginations,¹³
feet that be swift in running to mischief,¹⁴

19 A false witness that speaketh lies,¹⁵ and he
that soweth discord among brethren.¹⁶

20 * My son, keep thy father's commandment,
and forsake not the law of thy mother:¹⁷

21 Bind them continually upon thy heart, and
tie them about thy neck.

22 When thou goest, it shall lead thee; when
thou sleepest, it shall keep thee; and when thou
awakest, it shall talk with thee.¹⁸

23 For the commandment is a lamp;¹⁹ and the
law is light:²⁰ and reproofs of instruction are the
way of life:

24 To keep thee from the evil woman, from the
flattery of the tongue of a strange woman.²¹

25 Lust not after her beauty in thy heart:²² nei-
ther let her take thee with her eyelids.

26 For by means of a whorish woman a man is
brought to a piece of bread:²³ and the adulteress²⁴
will hunt²⁵ for the precious life.²⁶

27 Can a man take fire in his bosom, and his
clothes not be burned?

¹ Psa. 120:1. ² Rev. 22:15. ³ 2 Kings 24:3, 4. ⁴ Isa. 1:15. ⁵ Mic. 2:1. ⁶ Isa.
59:7. ⁷ ch. 10:9. ⁸ 13:13; Job 9:10. ⁹ Eph. 5:11. ¹⁰ Dan. 1:18-21. ¹¹ Or, *an-
dile*. ¹² Psa. 119:105. ¹³ Or, *the strange tongue*. ¹⁴ Matt. 5:28. ¹⁵ ch. 29:3.
¹⁶ Heb. *woman of a man, or a man's wife*. ¹⁷ Exo. 13:16. ¹⁸ Gen. 39:11,
etc.

mentioned in the preceding verse. These may denote
either the pure enjoyment which he has in her society, or
their mutual offspring.

INSTRUCTIONS.

4. When we are tempted to sinful indulgence, we should
consider well its consequences. It is a sad exchange to
give property, health, character, peace of conscience, the
favor of God, and everlasting life, for a little momentary
pleasure.

8. The only safety of the young lies in avoiding the
beginnings of impurity in word, thought, and deed, and
all solicitations thereto. He who needlessly places him-
self in the way of temptation, is in imminent danger of
falling. And when he once yields, he gives sinful passion
the mastery over himself, and his course is rapidly down-
ward, till it ends in the destruction of soul, body, and
estate.

12. They who will not listen to youth to the admonitions
of wisdom, must pay a dreadful penalty for their heedless-
ness in old age.

15. God has ordained marriage for the holiness, com-
fort, and purity of the human family; and all who in any
way dishonor it, by precept or example, are among the
worst enemies of mankind. Eph. 5:5, 6; Heb. 13:4.

21. We can neither conceal from God any crime, nor

prevent his exposing and punishing it. As certainly as
he reigns in heaven, every iniquity, unless it be repented
of and forgiven through the blood of Christ, will take the
sinner in its fatal cords, and hold him fast bound to all
eternity.

CHAPTER VI.

1. *Stricken thy hand*; it was thus that a person pledged
himself to be responsible for the debt of another.

3. *Into the hand of thy friend*; into his power.

11. *One that travelleth*; a traveller that comes unexpect-
edly, as an enemy or assailant.

12-15. These verses describe a cunning deceiver, who
accomplishes his mischievous plans by hidden artifices.
Winketh—speaketh—teacheth; the secret signs which he
gives to his accomplices.

16. *Six things—yea, seven*; it is a frequent custom of the
Hebrew writers, in making enumerations, to begin with
one less than the whole number. Compare Job 5:19;
Prov. 20:18, 21, 29; Eccl. 11:2; Amos 1:3, 6, 9, 11, 13; 2:1,
4, 6. Thus force and emphasis are added to their dis-
course.

18. *Imaginations*; plots, plans of mischief.

23. *Acc by way of life*; they guide men into the way of
life.

28 Can one go upon hot coals, and his feet not be burned?

29 So he that goeth in to his neighbor's wife; whosever toucheth her shall not be innocent.

30 Men do not despise a thief, if he steal to satisfy his soul when he is hungry;

31 But if he be found, he shall restore sevenfold; he shall give all the substance of his house.

32 But who-so committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul.^a

33 A wound and dishonor shall he get; and his reproach shall not be wiped away.

34 For jealousy is the rage of a man:^b therefore he will not spare in the day of vengeance.

35 He will not regard^c any ransom; neither will he rest content, though thou givest many gifts.

CHAPTER VII.

1 Solomon persuadeth to a sincere and kind familiarity with wisdom. 6 In an example of his own experience, he sheweth 10 the cunning of a whore, 22 and the desperate simplicity of a young wanton. 21 He exhorteth from such wickedness.

MY son, keep my words, and lay up my commandments with thee.^c

2 Keep my commandments, and live:^d and my law as the apple of thine eye.^e

3 Bind them upon thy fingers, write them upon the table of thy heart.^f

4 Say unto wisdom, Thon art my sister; and call understanding thy kinswoman:

5 That they may keep thee from the strange woman, from the stranger which flattereth with her words.

6 ¶ For at the window of my house I looked through my casement,

7 And beheld among the simple ones, I discerned among the youths;^g a young man void of understanding.^h

8 Passing through the street near her corner; and he went the way to her house,^h

^a Heb. heart. ^b Heb. 13. 1. ^c 8. 1. ^d 6. ^e 1. ^f 1. ^g 1. ^h 1. ⁱ 1. ^j 1. ^k 1. ^l 1. ^m 1. ⁿ 1. ^o 1. ^p 1. ^q 1. ^r 1. ^s 1. ^t 1. ^u 1. ^v 1. ^w 1. ^x 1. ^y 1. ^z 1.

30. *Despise*; generally interpreted to mean, to overlook, to connive at. But we may retain the ordinary meaning of the word. Though men feel the necessity of punishing a thief who has stolen to satisfy his hunger, yet they do not look upon him with such contempt and abhorrence as upon the adulterer.

32. *He that doeth it destroyeth his own soul*; more literally, The destroyer of his own soul, he will do it; as much as to say, The man who is bent on ruining himself, he will commit this sin.

34. *The rage of a man*; in an emphatic sense, jealousy excites his fiercest rage.

INSTRUCTIONS.

1. He who easily allows himself to become surety for others, is likely to become the prey of weak or designing men, who make false representations of their circumstances. To make suretyship lawful and proper, we must be fully able to meet the sum pledged without injury to others.

11. Indolent procrastination is the parent of poverty and misery in things temporal and spiritual. The divine law is, that wealth of every kind comes by toil.

15. The man who relies for success upon crooked and deceitful practices, is alike odious to God and man, and his end will be remediless ruin.

9 In the twilight, in the evening;ⁱ in the black and dark night:

10 And, behold, there met him a woman with the attire of a harlot, and subtle of heart.

11 She is loud^j and stubborn;^j her feet abide not in her house:^k

12 Now is she without, now in the streets, and lieth in wait at every corner.

13 So she caught him, and kissed him, and with an impudent face said unto him,^l

14 I have peace-offerings with me;^m this day have I paid my vows.

15 Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee.

16 I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt,ⁿ

17 I have perfumed my bed with myrrh, aloes, and cinnamon.

18 Come, let us take our fill of love until the morning: let us solace ourselves with loves.

19 For the goodman is not at home, he is gone a long journey:

20 He hath taken a bag of money with him,^o and will come home at the day appointed.^o

21 With her much fair speech she caused him to yield,^p with the flattering of her lips she forced him.^p

22 He goeth after her straightway;^q as an ox goeth to the slaughter, or as a fool to the correction of the stocks;

23 Till a dart strike through his liver; as a bird hatheth to the snare,^r and knoweth not that it is for his life.

24 ¶ Hearken unto me now therefore, O ye children, and attend to the words of my mouth.

25 Let not thy heart decline to her ways, go not astray in her paths.

26 For she hath cast down many wounded: yea, many strong men have been slain by her.^s

27 Her house is the way to hell, going down to the chambers of death.^t

her face, and soul. ^u Heb. Peace-offerings are upon me. ^v Isa. 19. 9. ^w Heb. in his hand. ^x Or, new moon. ^y ch. 5. 3. ^z Psa. 12. 2. ^a Heb. sudden y. ^b Eccl. 9. 12. ^c Judge. 16. 30-30; Neh. 13. 20. ^d ch. 5. 5.

16. God estimates men, not from their outward circumstances, but from their character. All whose hearts and lives are defiled with wicked practices are abominable in his sight, however high their reputation among men.

27. The penalty of sin is as certain as the laws of nature, and far more terrible in its power. The youth who enters upon a course of impurity, throws himself into a consuming fire, which will destroy both soul and body.

CHAPTER VII.

11. *Peace-offerings*; offered, as she pretends, in fulfillment of her vows. A portion only of the peace-offering was burned upon the altar. Upon the rest, the offerer and his friends feasted. She means, that she has a sumptuous feast provided in her house, and has come out to seek him to share it with her.

26. *Wounded*; mortally wounded, as on the field of battle.

INSTRUCTION.

The way of all seducers is to inflame the imagination of the young with glowing representations of the pleasures of sinful indulgence, while they carefully keep out of view its guilt and misery, and flatter them with the hope of impunity. All books, discourses, and representations of every kind, that follow the method of this adulteress, are

A. M. 3004.
B. C. 1000.

CHAPTER VIII.

1 The fame, 6 and evidence of wisdom. 10 The excellency, 12 the nature, 15 the power, 18 the riches, 22 and the eternity of wisdom. 32 Wisdom is to be desired for the blessedness it bringeth.

DOTH not wisdom cry?^a and understanding put forth her voice?

2 She standeth in the top of high places, by the way in the places of the paths.

3 She crieth at the gates, at the entry of the city, at the coming in at the doors:

4 Unto you, O men, I call; and my voice is to the sons of man.

5 O ye simple, understand wisdom:^b and, ye fools, be ye of an understanding heart.^c

6 Hear; for I will speak of excellent things; and the opening of my lips shall be right things.^d

7 For my mouth shall speak truth;^e and wickedness is an abomination to^f my lips.

8 All the words of my mouth are in righteousness; there is nothing froward^g or perverse in them.^h

9 They are all plain to him that understandeth, and right to them that find knowledge.ⁱ

10 Receive my instruction, and not silver; and knowledge rather than choice gold.^j

11 For wisdom is better than rubies;^k and all the things that may be desired are not to be compared to it.^l

12 I wisdom dwell with prudence;^m and find out knowledge of witty inventions.

13 The fear of the LORD is to hate evil:ⁿ pride, and arrogance, and the evil way, and the froward mouth, do I hate.

14 Counsel is mine, and sound wisdom: I am understanding; I have strength.^o

15 By me kings reign, and princes decree justice.^p

16 By me princes rule, and nobles, even all the judges of the earth.

17 I love them that love me;^q and those that seek me early shall find me.^r

18 Riches and honor are with me; yea, durable riches and righteousness.^s

^a Ch. 1:23; 9:3, etc. ^b Isa. 55:1-3. ^c 1 Cor. 1:27; 6:9-11. ^d ch. 22:20; Psa. 19:7-11. ^e John 17:17. ^f Heb. the abomination of. ^g Heb. scathed. ^h Psa. 12:6. ⁱ Mic. 2:7. ^j Job. 23:23. ^k Job. 31:1, 15; 10:16. ^l 1 Phil. 3:5, 9. ^m 1 Cor. 1:19. ⁿ ch. 16:6; Psa. 97:10; Rom. 12:9; 1 Thess. 5:22; 2 Tim. 2:19. ^o Eccl. 7:19. ^p Dan. 2:21; Rom. 13:1. ^q 1 Sam. 2:30; John 14:21.

justly to be regarded as her accomplices in the work of corruption and ruin; and their influence in a community is more to be dreaded than "the pestilence that walketh in darkness." Let all the young who hope to enjoy in this life, comfort, honor, and usefulness, and God's favor in the life to come, keep themselves at the greatest distance from unchaste solicitations of every kind, and labor to maintain purity, in thought, speech, and behavior.

CHAPTER VIII.

1. In striking contrast with the strange woman described in the preceding chapter, heavenly Wisdom now addresses men, and invites them to receive at her hand the richest blessings. It is the essential Wisdom of God, which dwelt with him from eternity, or, the Word, by whom his wisdom is manifested, that speaks. See note on chap. 1:20.

2, 3. *In the top of high places*—at the coming in at the doors; in all the most public and frequented places. She continually forces herself upon men's attention.

9. *Plain to him that understandeth*, the words of wisdom are all right and plain of apprehension; but it requires an understanding heart to receive them. Fools derive no benefit from them. Compare our Saviour's words, "Wisdom is justified of all her children." Luke 7:35.

19 My fruit is better than gold, yea, than fine gold; and my revenue than choice silver.

20 I lead^a in the way of righteousness, in the midst of the paths of judgment:

21 That I may cause those that love me to inherit substance; and I will fill their treasures.

22 The LORD possessed me in the beginning of his way, before his works of old.^b

23 I was set up from everlasting, from the beginning, or ever the earth was.^c

24 When there were no depths, I was brought forth; when there were no fountains abounding with water.

25 Before the mountains were settled, before the hills was I brought forth:^d

26 While as yet he had not made the earth, nor the fields,^e nor the highest^f part of the dust of the world.

27 When he prepared the heavens, I was there:^g when he set a compass^h upon the face of the depth:

28 When he established the clouds above: when he strengthened the fountains of the deep:

29 When he gave to the sea his decree, that the waters should not pass his commandment:ⁱ when he appointed the foundations of the earth:

30 Then I was by him, as one brought up with him: and I was daily his delight,^j rejoicing always before him;

31 Rejoicing in the habitable part of his earth; and my delights were with the sons of men.

32 Now therefore hearken unto me, O ye children: for blessed are they that keep my ways.

33 Hear instruction, and be wise, and refuse it not.

34 Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors.^k

35 For who-so findeth me findeth life, and shall obtain^l favor of the LORD.

36 But he that sinneth against me wrongeth his own soul: all they that hate me love death.

^a Isa. 45:19. ^b Matt. 6:33. ^c Or, walk. ^d John 1:1, etc. ^e Psa. 2:6. ^f Job 15:7, 8. ^g Or, open places. ^h Or, chief. ⁱ Heb. 1:3. ^j Or, circle. ^k Job 35:10, 11; Jer. 5:22. ^l Matt. 5:17; Col. 1:13. ^m Matt. 7:24; Luke 11:28. ⁿ Heb. bring forth.

12. *Witty inventions*; wise counsels.

15, 16. *By me kings reign—princes rule*; she commends herself to men as the counsellor and guide of all rulers.

18-21. *Riches and honor are with me—fill their treasures*; she further commends herself as the only source of true riches and righteousness.

22. *The Lord possessed me*; the crowning commendation of wisdom: she is the eternal companion of God, his delight, rejoicing always before him, and present at all his works.

26. *The highest part of the dust*; the mountain tops; or, as the marginal reading, The chief part of the dust.

27. *Set a compass*; formed the circular vault of heaven, or exactly framed all parts of the universe.

30, 31. *Then I was by him—delights were with the sons of men*; see note on chap. 1:20.

34. *My gates—posts of my doors*; waiting at her royal palace to receive instruction. Compare chap. 9:1.

INSTRUCTIONS.

1. God is exceedingly earnest in his endeavors to recall men from sin and folly to heavenly wisdom. His calls to them are so many, so loud, and so varied, that none can fail to hear but those who wilfully neglect them.

CHAPTER IX.

1 The discipline, 4 and doctrine of wisdom. 13 The custom, 16 and error of folly.

WISDOM hath builded her house,^a she hath hewn out her seven pillars:

2 She hath killed her beasts;^b she hath mingled her wine; she hath also furnished her table.^b

3 She hath sent forth her maidens:^c she crieth upon the highest places of the city.

4 Whoso is simple, let him turn in hither: as for him that wanteth understanding, she saith to him,

5 Come, eat of my bread,^d and drink of the wine which I have mingled.

6 Forsake the foolish, and live; and go in the way of understanding.

7 He that reproveth a scorner getteth to himself shame; and he that rebuketh a wicked man getteth himself a blot.

8 Reprove not a scorner, lest he hate thee:^e rebuke a wise man, and he will love thee.

9 Give instruction to a wise man, and he will be yet wiser:^f teach a just man, and he will increase in learning.

10 The fear of the Lord is the beginning of

^a Eph. 2:29-32. ^b II b her killing. ^c Matt 22:3, etc. ^d Rom. 10:15. ^e John 6:27. ^f Matt. 7:6. ^g II c 6:3; Matt. 13:12. ^h ch. 1:7; Job 28:28.

8. The holy Scriptures, in which the wisdom of God addresses men, contain the revelation of truth unmingled with error; and all who commit themselves to their guidance shall be led in the ways of peace, knowledge, holiness, and eternal life.

9. The plainest and best instructions are of no avail unless there be an understanding heart to receive them. The doctrine of Christ was an offence to the scribes and Pharisees; but all who had an humble and obedient spirit received it gladly.

17. God has a tender love for all who earnestly seek the truth; and if they persevere, his grace will make them successful.

21. Wisdom is the most excellent of all possessions, having the promise of this life and that which is to come.

22. In all God's revelations eternal wisdom addresses men, but in the Lord Jesus Christ, who is the Word made flesh, he has given us a full manifestation of that infinite and uncreated wisdom which he possessed "from everlasting, from the beginning, or ever the earth was." To hear and obey Christ, is to receive heavenly wisdom, and with her, eternal life.

31. The love of God for men equals his almighty power to do them good. He earnestly desires that they should listen to his voice, that he may make them most blessed for ever.

CHAPTER IX.

1. *Her seven pillars*—which adorn her palace and give it stability.

2. *Killed her beasts*—mingled her wine; that is, she has prepared a sumptuous feast. Compare Isa. 25:6; 55:1, 2; Matt. 22:4.

7-9. *He that reproveth a scorner*—increase in learning; wisdom continues her address to men, reminding them that it is only the wise who will be benefited by her calls, while scorners and wicked men will reject them. This is not inconsistent with the fourth verse, in which she addresses "the simple;" and "him that wanteth understanding;" for such may be conscious of their ignorance, and thus is the beginning of true wisdom.

10. *The Holy, God.*

12. *Wise for thyself*—thou alone shalt bear it; in an emphatic sense. Though our wisdom and folly affect others,

wisdom:^g and the knowledge of the Holy ^{A. M. 3004} ^{B. C. 1000} is understanding.

11 For by me thy days shall be multiplied, and the years of thy life shall be increased.^h

12 If thou be wise, thou shalt be wise for thyself:ⁱ but if thou scornest, thou alone shalt bear it.

13 ^a A foolish woman is clamorous:ⁱ she is simple, and knoweth nothing.

14 For she sitteth at the door of her house, on a seat in the high places of the city.

15 To call passengers who go right on their ways:

16 Whoso is simple, let him turn in hither: and as for him that wanteth understanding, she saith to him,

17 Stolen waters are sweet, and bread eaten in secret^j is pleasant.

18 But he knoweth not that the dead are there;^k and that her guests are in the depths of hell.

CHAPTER X.

From this chapter to the five and twentieth are sundry observations of moral virtues, and their contrary vices.

THE Proverbs of Solomon. A wise son maketh a glad father:^l but a foolish son is the heaviness of his mother.

Pa. 111, 10. h ch. 10:27. c Job 35:6, 7; Ezek 18:20. Job. 7:11. f Heb. of secrets. k ch. 2:17. l ec. 15:20; 23:15, 16; 29:3, 15.

the principal harvest from them must be reaped by ourselves.

13. *A foolish woman*; the foolish woman described in the preceding chapters.

15. *Right on their ways*; who are attending to their lawful employments.

17. *Stolen waters*—bread eaten in secret; unlawful pleasures.

18. *The dead are there*; in her house. Those who have entered it are as good as dead, because "none that go unto her return again, neither take they hold of the paths of life." Chap. 2:19.

INSTRUCTIONS.

1. They who listen to the wisdom of God, shall receive from her an abundance of all good things; but they who refuse to hear her voice, must perish in the greatness of their folly.

4. The beginning of wisdom is to know our ignorance, and come to God for knowledge.

7. They who most need instruction are least ready to receive it; because they understand not their own folly, and therefore hate and despise reproof.

9. One of the blessed qualities of true wisdom is, that a little of it prepares men to seek and obtain more. Matt. 13:12.

19. The foundation of all true wisdom is the knowledge and fear of God. A wicked heart separates men from God, and keeps them in darkness and self-delusion.

12. Personal responsibility is always recognized in God's moral government. The counsels of the good cannot benefit us, nor the seductions of the wicked injure us, without our own free consent. Our wisdom and folly are our own, and we must reap their fruits here and hereafter.

17. Unlawful pleasures promise much good, but their end is bitterness and death.

CHAPTER X.

1. *The Proverbs of Solomon*; here begins the second division of this book, extending to the sixteenth verse of the twenty-second chapter. See the introduction to the book. *A wise son*; in this proverb, as in many of the following, the two clauses must be mutually supplied, each from the other; thus: A wise son maketh glad both father and mother; but a foolish son is the heaviness of both.

A. M. 2004.
B. C. 1690. 2 Treasures of wickedness profit nothing:^a but righteousness delivereth from death.^b

3 The LORD will not suffer the soul of the righteous to famish:^c but he casteth away the substance of the wicked.^d

4 He becometh poor that dealeth with a slack hand:^e but the hand of the diligent maketh rich.^f

5 He that gathereth in summer is a wise son: but he that sleepeth in harvest is a son that causeth shame.

6 Blessings are upon the head of the just: but violence covereth the mouth of the wicked.^g

7 The memory of the just is blessed:^h but the name of the wicked shall rot.ⁱ

8 The wise in heart will receive commandments: but a prating fool^j shall fall.^k

9 He that walketh uprightly walketh surely:^l but he that perverteth his ways shall be known.

10 He that winketh with the eye causeth sorrow:^m but a prating fool shall fall.ⁿ

11 The mouth of a righteous man is a well of life:^o but violence covereth the mouth of the wicked.

12 Hatred stirreth up strifes: but love covereth all sins.^p

13 In the lips of him that hath understanding wisdom is found: but a rod is for the back of him that is void of understanding.^q

14 Wise men lay up knowledge:^r but the mouth of the foolish is near destruction.

15 The rich man's wealth is his strong city:^s the destruction of the poor is their poverty.

16 The labor of the righteous tendeth to life: the fruit of the wicked to sin.

17 He is in the way of life that keepeth instruction:^p but he that refuseth reproof erreth.^q

18 He that hideth hatred with lying lips, and he that uttereth a slander, is a fool.

19 In the multitude of words there wanteth not sin:^r but he that refraineth his lips is wise.

20 The tongue of the just is as choice silver: the heart of the wicked is little worth.

21 The lips of the righteous feed many: but fools die for want of wisdom.^s

22 The blessing of the LORD, it maketh rich, and he addeth no sorrow with it.^t

23 It is a sport to a fool to do mischief: but a man of understanding hath wisdom.

24 The fear of the wicked, it shall come upon him: but the desire of the righteous shall be granted.^u

25 As the whirlwind passeth, so is the wicked no more: but the righteous is an everlasting foundation.^v

26 As vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him.

27 The fear of the LORD prolongeth^w days:^x but the years of the wicked shall be shortened.^y

28 The hope of the righteous shall be gladness: but the expectation of the wicked shall perish.

29 The way of the LORD is strength to the upright: but destruction shall be to the workers of iniquity.

30 The righteous shall never be removed: but the wicked shall not inhabit the earth.

31 The mouth of the just bringeth forth wisdom: but the froward tongue shall be cut out.

32 The lips of the righteous know what is ac-

^a Luke 12:19-21. ^b Dan. 4:27; Phil. 3:9. ^c Psa. 37:25. ^d Or, *wicked for their wickedness*. ^e ch. 11:24. ^f ch. 13:1; 19:15. ^g Eccl. 7:8. ^h Psa. 112:6. ⁱ Eccl. 7:10. ^j Heb. *fool of lips*. ^k 1 Cor. 13:4-7; 1 Pet. 4:5. ^l Heb. *ch. 6:13*. ^m 1 Cor. 37:36. ⁿ 11 Cor. 13:4-7; 1 Pet. 4:5. ^o Heb.

heart. ^p mech. 26:3. ^q Matt. 12:35; 13:52. ^r Psa. 52:7; Eccl. 7:12. ^s 2 Pet. 1:6-11. ^t Or, *causeth to err*. ^u ch. 1:25; 30. ^v Eccl. 5:2; 3; Jas. 3:2. ^w Heb. *heart*. ^x Gen. 21:35; Psa. 37:22. ^y Psa. 143:10; Matt. 5:6; John 5:14, 15. ^z Matt. 7:24, 25. ^{aa} Heb. *adith*. ^{ab} ch. 9:11. ^{ac} Eccl. 7:17.

2. *Treasures of wickedness*; wealth wrongfully gotten. *Delivereth from death*; from violent and premature death, which is often threatened as the punishment of the wicked, verse 27. The words also include the promise of deliverance from eternal death, of which all less deliverances are but pledges and earnest.

6. *Covereth the mouth of the wicked*; that is, his mouth is filled with violence, by which he brings upon himself the curses of his fellow-men.

8. *Will receive commandments—shall fall*; here, as often in these proverbs, the first clause gives the character of a wise man; the second, the end of a fool. Fill out the two clauses thus: The wise in heart will receive commandments, therefore he shall stand firm; but a prating fool will not hear advice, therefore he shall fall.

9. *Shall be known*; exposed and punished.

10. *Winketh with the eye*; a sign of malicious cunning.

14. *Lay up knowledge*; which keeps them from speaking maliciously. *Near destruction*; constantly exposes them to destruction.

15. *Destruction of the poor*; that which exposes them to much injury from wicked men. This is not inconsistent with the promise, that God will protect the pious poor who put their trust in him.

20. *As choice silver*; from the rich treasury of his heart he brings forth words that are as choice silver. *Heart—is little worth*; and therefore his words also are destitute of worth.

23. *Hath wisdom*; which leads him to abhor mischief.

25. *Is an everlasting foundation*; his blessedness rests on the immovable foundation of God's promises. Psalm 15:5.

29. *The way of the Lord*; either God's way of acting, or the way which he prescribes to men. In the former sense

the meaning will be, that God's providence protects the upright; in the latter, that obedience to God secures his protection.

30. *Inhabit the earth*; in its original meaning, dwell securely in the promised land. Exod. 20:12. But the words contain a general promise of peace and prosperity to the righteous. See note to Psa. 37:11.

31. *Bringeth forth wisdom—shall be cut out*; fill out the two clauses thus: bringeth forth wisdom, and therefore is acceptable to God and man; speaketh folly, and therefore shall be cut out. See note to verse 8 above.

INSTRUCTIONS.

1. Since the happiness or misery of parents depends so much upon the character and conduct of their children, this should be an incitement to them diligently to train them up in the nurture and admonition of the Lord.

2. The curse of God rests upon all unrighteous gain. It can confer upon its owners no true happiness in this world, and it exposes them to his everlasting displeasure in the world to come.

4. The general law of God's moral government is, industry and plenty, poverty and want.

5. A principal part of wisdom lies in discerning and improving passing opportunities.

7. A permanent good name can be gained only by righteousness.

8. He who is more ready to talk than to take advice is near destruction.

9. All crooked practices will in the end be detected and punished.

12. Love is the great principle of harmony; it disposes men to cover the faults of their neighbors, and deal leniently with them.

ceptable:^a but the mouth of the wicked *speakech* frowardness.^b

CHAPTER XI.

Sundry Proverbs.

A FALSE balance^c is abomination to the LORD:^d but a just weight^e is his delight.

2 When pride cometh, then cometh shame:^f but with the lowly is wisdom.

3 The integrity of the upright shall guide them:^g but the perverseness of transgressors shall destroy them.

4 Riches profit not in the day of wrath:^h but righteousness delivereth from death.ⁱ

5 The righteousness of the perfect shall direct his way: but the wicked shall fall by his own wickedness.

6 The righteousness of the upright shall deliver them: but transgressors shall be taken in their own naughtiness.

7 When a wicked man dieth, his expectation shall perish: and the hope of unjust men perisheth.

8 The righteous is delivered out of trouble, and the wicked cometh in his stead.

9 A hypocrite with his mouth destroyeth his neighbor: but through knowledge shall the just be delivered.

10 When it goeth well with the righteous, the city rejoiceth:^k and when the wicked perish, there is shouting.

11 By the blessing of the upright the city is exalted:^l but it is overthrown by the mouth of the wicked.

12 He that is void of wisdom^m despiseth his neighbor: but a man of understanding holdeth his peace.

13 A talebearer revealeth secrets:ⁿ but he that is of a faithful spirit concealeth the matter.

14 Where no counsel is, the people fall: but in the multitude of counsellors there is safety.

^a 1. 1. 12-9-11. T. 2. 8. ^b Heb. *frowardness*. ^c Heb. *Balance* et *scali*. ^d Deut. 25-13-16. ^e Heb. *perfect stone*. ^f Dan. 1-30-31. ^g 4-6-6. ^h 10-1-1. ⁱ Eccl. 7-19. ^j Job. 1-18. ^k Gen. 7-4. ^l 1-10-10. ^m Eccl. 1-17. ⁿ 1-18-11. ^o Heb. *desolate of heart*. ^p Heb. *He that walketh like a talebearer*. ^q Heb. *be sure broken*. ^r Heb. *those that strike hands*. ^s 6-

15 He who will not be corrected by God's word must feel his rod.

17 The unteachable are in the road to certain ruin.

19 Wisdom is shown not less in what we forbear to utter, than in what we say.

22 True prosperity flows from God's presence and blessing. Without this all apparent success will but multiply our troubles.

24 Under the righteous government of God, the highest hopes of the righteous and the worst fears of the wicked shall be more than realized.

CHAPTER XI.

4. In the day of wrath, of God's wrath.

5. Shall direct his way; shall make his way plain, so that he shall have no occasion of stumbling.

8. Cometh in his stead; cometh into trouble in his place. Luke 16:25.

12. Despisech his neighbor; not only feels contempt in his heart, but expresses it in his words and actions.

16. A gracious woman; literally, a woman of grace, that is, a winning and attractive woman. Her attractiveness includes mental as well as bodily accomplishments. She

15 He that is surety for a stranger shall ^{A. M. 3004} smart^q for it: and he that hateth surty-ship^r is sure. ^{B. C. 1000.}

16 A gracious woman retaineth honor: and strong men retain riches.¹

17 The merciful man doeth good to his own soul: but he that is cruel troubleth his own flesh.

18 The wicked worketh a deceitful work: but to him that soweth righteousness shall be a sure reward.²

19 As righteousness *tendeth* to life; so he that pursueth evil *pursueth* it to his own death.

20 They that are of a froward heart are abomination to the LORD: but such as are upright in their way are his delight.³

21 Though hand join in hand, the wicked shall not be unpunished:⁴ but the seed of the righteous shall be delivered.

22 As a jewel of gold in a swine's snout, so is a fair woman which is without⁵ discretion.

23 The desire of the righteous is only good: but the expectation of the wicked is wrath.⁶

24 There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it *tendeth* to poverty.⁷

25 The liberal soul⁸ shall be made fat: and he that watereth shall be watered also himself.⁹

26 He that withholdeth corn, the people shall curse him: but blessing shall be upon the head of him that selleth it.¹⁰

27 He that diligently seeketh good procureth favor: but he that seeketh mischief, it shall come unto him.

28 He that trusteth in his riches shall fall:¹¹ but the righteous shall flourish as a branch.

29 He that troubleth his own house shall inherit the wind: and the fool shall be servant to the wise of heart.

30 The fruit of the righteous is a tree of life: and he that winneth souls is wise.¹²

31 Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner.¹³

6-1. ¹ Eccl. 4-7-9. ² Mat. 5-7. ³ 25-34. ⁴ Eccl. 1-12. ⁵ 6-8. ⁶ 9. ⁷ 1-18. ⁸ 1-18. ⁹ 1-17. ¹⁰ 1-18. ¹¹ Heb. *departeth from*. ¹² Rom. 2-8-9. ¹³ Heb. 10-27. ¹⁴ 2-9. ¹⁵ 4-9. ¹⁶ 4-9. ¹⁷ 4-9. ¹⁸ 4-9. ¹⁹ 4-9. ²⁰ 4-9. ²¹ 4-9. ²² 4-9. ²³ 4-9. ²⁴ 4-9. ²⁵ 4-9. ²⁶ 4-9. ²⁷ 4-9. ²⁸ 4-9. ²⁹ 4-9. ³⁰ 4-9. ³¹ 4-9.

is a woman of discretion, for "a fair woman without discretion" does not retain honor; ver. 22. *Retaineth*; gains and keeps. There is here a tacit comparison: As strong men gain riches, so a gracious woman gains honor.

18. A deceitful work; a work which deceives and disappoints his hopes.

21. Though hand join in hand; though every combination and effort to escape punishment be resorted to.

22. In a swine's snout; that is, very much out of place.

23. Only good; in its issue. His hopes of good are all realized. *Is wrath*; ends in wrath. Instead of the good for which he hoped, he receives wrath from God.

24. Scattereth; distributes his wealth in deeds of kindness.

26. Withholdeth corn; hoards it up in time of famine, in order to sell it at a high price.

27. Seeketh good; occupies himself in doing good. *Procureth favor*; from God and man.

29. Troubleth his own house; involves his family in misery by his misconduct. *The wind*; emptiness and disappointment.

30. Fruit of the righteous; the results which he produces.

31. *Recompensed*; chastised for his sins. The Greek version of the Seventy renders this verse thus: "If the right-

A. M. 3814
B. C. 1869.

CHAPTER XII.

Sundry Proverbs.

WHOSO loveth instruction loveth knowledge: but he that hateth reproof is brutish.

2 A good man obtaineth favor of the LORD: but a man of wicked devices will he condemn.

3 A man shall not be established by wickedness:^a but the root of the righteous shall not be moved.

4 A virtuous woman is a crown to her husband:^b but she that maketh ashamed is as rottenness in his bones.

5 The thoughts of the righteous are right: but the counsels of the wicked are deceit.

6 The words of the wicked are to lie in wait for blood: but the mouth of the upright shall deliver them.

7 The wicked are overthrown, and are not:^c but the house of the righteous shall stand.

8 A man shall be commended according to his wisdom: but he that is of a perverse heart^d shall be despised.

9 He that is despised, and hath a servant, is better than he that honoreth himself, and lacketh bread.

10 A righteous man regardeth the life of his beast: but the tender mercies^e of the wicked are cruel.

11 He that tilleth his land shall be satisfied with

^a Eccl. 8:8. ^b 1 Sam. 25:33; 1 Cor. 11:7. ^c Matt. 7:24-27. ^d Heb. *perverse of heart*. ^e 1 Or. *bonels*. ^f Psal. 125:2. ^g Job. 2:8. ^h Or. *fortness*. ⁱ Hab. 1:13, 16. ^j Heb. *The snare of the wicked is in the transgression of*

eous scarcely be saved, where shall the ungodly and the sinner appear?" which gives the same general sense, and is followed by the apostle, 1 Pet. 4:18.

INSTRUCTIONS.

1. Dishonest practices in trade are so prevalent, that multitudes have but a feeble apprehension of their great wickedness. But God regards them all with abhorrence; and unless repented of and forsaken, they will bring upon men his righteous indignation in this world, and will exclude them from heaven.

2. A haughty spirit is a sure precursor of an ignominious fall; but humility is the highway to permanent honor.

3. Integrity is a sure guide; it leads men by a safe path, and brings them out in a safe place.

4. All slanderers are hypocrites; under the pretence of rebuking their neighbor's faults, they are gratifying their own envy and malice.

5. Righteous men are the best defence of a city, and wicked men its most imminent peril.

6. True self-knowledge makes us forbearing in speaking of the faults of others. The man who busies himself in publishing his neighbor's failings, thereby proclaims his own folly.

7. When God would destroy a nation, he takes away its wise counsellors, and gives it up to the control of wicked and weak men.

8. The principal harvest of mercy and cruelty is reaped by those who exercise them.

9. Beauty without discretion is a calamity instead of a blessing.

10. True Christian liberality is the road to prosperity. It secures God's blessing upon our gain, and makes it profitable to ourselves and to others.

11. The worst extortioner is he who takes advantage of a public calamity to fill his own coffers at the expense of the poor.

12. The severity with which God punishes his offending children, is a solemn warning to the wicked of the awful destruction which awaits them.

bread:^d but he that followeth vain persons is void of understanding.^e

12 The wicked desireth the net^f of evil men: but the root of the righteous yieldeth fruit.

13 The wicked is snared by the transgression of his lips:^g but the just shall come out of trouble.^h

14 A man shall be satisfied with good by the fruit of his mouth: and the recompense of a man's hands shall be rendered unto him.ⁱ

15 The way of a fool is right in his own eyes: but he that hearkeneth unto counsel is wise.^j

16 A fool's wrath is presently known: but a prudent man covereth shame.

17 He that speaketh truth showeth forth righteousness: but a false witness deceit.

18 There is that speaketh like the piercings of a sword:^k but the tongue of the wise is health.

19 The lip of truth shall be established for ever: but a lying tongue is but for a moment.

20 Deceit is in the heart of them that imagine evil: but to the counsellors of peace is joy.

21 There shall no evil happen to the just:^l but the wicked shall be filled with mischief.

22 Lying lips are abomination to the LORD:^m but they that deal truly are his delight.

23 A prudent man concealeth knowledge:ⁿ but the heart of fools proclaimeth foolishness.^o

24 The hand of the diligent shall bear rule: but the slothful^p shall be under tribute.

^{lips}. ^g 2 Pet. 2:9. ^h Isa. 34:11. ⁱ ch. 3:7. ^j Heb. *in that day*. ^k Psal. 57:4. ^l 1 Pet. 3:13. ^m 1 ch. 16:17; Rev. 22:13. ⁿ ch. 13:2; Eccl. 10:12-14. ^o Eccl. 10:3. ^p Or. *deceitful*.

CHAPTER XII.

4. A virtuous woman; a woman of worth, one who possesses both moral goodness and mental vigor. She *tho* *maketh ashamed*; by her baseness and worthlessness. *As rottenness in his bones*; very painful and offensive.

6. Deliver them; from the wicked, who lie in wait for them.

9. Despised, and hath a servant; occupying a humble station, yet living in a state of independence and comfort.

10. Regardeth the life; treats it kindly, and supplies it with needful food and rest. *Are cruel*; consists of cruelty; that is, in his heart cruelty takes the place of tender mercies.

11. Vain persons; as Abimelech, Judges 9:4. Absalom, 2 Sam. 15:1, and others, who promise their followers plenty without toil.

12. The net of evil men; the net which evil men use, for the sake of the prey which it takes.

13. Shall come out of trouble; his upright words shall deliver him.

14. Fruit of his mouth; the result of his wise and prudent discourse.

16. Presently; immediately. He vents his indignation upon the spot in passionate words and deeds. *Covereth shame*; passes by shameful treatment in silence.

17. He that speaketh truth; the man of truthful character. *Showeth forth righteousness*; makes truthful statements, such as are in accordance with righteousness. The proverb shows the agreement between men's character and their testimony.

18. Is health; heals instead of wounds.

20. Imagine evil; devise mischievous plans. It is implied that their mischievous plans bring them into trouble. See note to chap. 10:8.

23. Concealeth knowledge; does not vauntingly display himself, or publish all he knows. *Proclaimeth foolishness*; they have nothing in their heart to exhibit but folly, and they proclaim it everywhere, as if it were true wisdom.

25 Heaviness in the heart of man maketh it stoop; but a good word maketh it glad.^a

26 The righteous is more excellent than his neighbor; but the way of the wicked seduceth them.^b

27 The slothful man roasteth not that which he took in hunting; but the substance of a diligent man is precious.

28 In the way of righteousness is life; and in the pathway thereof there is no death.

CHAPTER XIII.

Sundry Proverbs.

A WISE son heareth his father's instruction; but a scorner heareth not rebuke.^c

2 A man shall eat good by the fruit of his mouth; but the soul of the transgressors shall eat violence.^d

3 He that keepeth his mouth keepeth his life;^e but he that openeth wide his lips shall have destruction.

4 The soul of the sluggard desireth, and hath nothing;^f but the soul of the diligent shall be made fat.

5 A righteous man hateth lying;^g but a wicked man is loathsome, and cometh to shame.

6 Righteousness keepeth him that is upright in the way;^h but wickedness overthroweth the sinner.ⁱ

7 There is that maketh himself rich, yet hath nothing;^j there is that maketh himself poor, yet hath great riches.^k

^a Job. 15:23. ^b Or, abundant. ^c ver. 13. ^d Isa. 28:14, 15. ^e Psa. 75:5; Jer. 25:27-31. ^f Jas. 3:2, etc. ^g ch. 10:1. ^h Psa. 119:163. ⁱ ch. 11:5, 6. ^j Heb. sin. ^k ver. 11. ^l Eccl. 11:1, 2. ^m Or, andie. ⁿ Job 18:5, 6. ^o Gen. 30:21. ^p Heb. with the hand. ^q Psa. 128:2. ^r 2 Chr. 36:16; Luke 16:11.

27. That which he took in hunting; that is, he takes nothing in hunting to roast.

INSTRUCTIONS.

1. True wisdom disposes men to seek instruction; and the want of wisdom leads them to hate reproof.

8. Wisdom and folly will in the end find each its proper level.

9. None are more foolish and miserable than they who sacrifice comfort and independence to vain ostentation. The affectation of wealth and rank makes men hypocritical and dishonest, and its end is ignominy and contempt.

10. Kindness to animals is a characteristic of good men, as cruelty is of the wicked.

11. The divine ordinance is, that he who would have bread must earn it by the sweat of his brow; and it cannot be set aside by any ingenuity of man.

15. They who most need counsel are often least ready to receive it.

16. When a wise man receives an injury, he pauses and considers the matter well before he speaks.

18. No wounds are more painful than those which the calumniator inflicts upon his neighbor's good name. He is an object of just abhorrence to God and man; but blessed is the tongue that is employed in healing strife.

19. Falshood and duplicity promise ready success; but in the end they overthrow all who employ them.

23. They who have the least wisdom are often the most forward to express their opinion.

24. It is an ordinance of heaven which none can reverse, that the idle shall be subject to the industrious.

25. The best medicine for soul and body is inward composure and cheerfulness; and this it is the Christian's duty and privilege to maintain; for in the midst of all his troubles and sorrows his heavenly Father has always "a good word" for him.

8 The ransom of a man's life are his riches; but the poor heareth not rebuke.

9 The light of the righteous rejoiceth; but the lamp of the wicked shall be put out.^k

10 Only by pride cometh contention; but with the well advised is wisdom.

11 Wealth gotten by vanity shall be diminished;^l but he that gathereth by labor shall increase.^m

12 Hope deferred maketh the heart sick; but when the desire cometh, it is a tree of life.

13 Whoso despiseth the word shall be destroyed;ⁿ but he that feareth the commandment shall be rewarded.^o

14 The law of the wise is a fountain of life;^p to depart from the snares of death.^q

15 Good understanding giveth favor; but the way of transgressors is hard.

16 Every prudent man dealeth with knowledge; but a fool layeth open his folly.

17 A wicked messenger falleth into mischief; but a faithful ambassador is health.

18 Poverty and shame shall be to him that refuseth instruction; but he that regardeth reproof shall be honored.^r

19 The desire accomplished is sweet to the soul;^s but it is abomination to fools to depart from evil.

20 He that walketh with wise men shall be wise; but a companion of fools shall be destroyed.^t

21 Evil pursueth sinners;^u but to the righteous good shall be repaid.

22 A good man leaveth an inheritance to his

^l Or, in peace. ^m Psa. 115:11. ⁿ ch. 11:27. ^o 2 Sam. 22:6, 7. ^p 11-b. ^q breadth. ^r Heb. an ambassador of faithfulness. ^s ch. 15:5. ^t ver. 12. ^u Heb. broken. ^v 1 Cor. 15:33. ^w Psa. 32:10; 140:11.

CHAPTER XIII.

1. Scorner; a child who is "wise in his own eyes," and therefore despises his father's admonitions and counsels.

2. The fruit of his mouth; his wise words. Eat violence; he violently destroyed.

3. Openeth wide his lips; utters all his thoughts inconsiderately.

6. Keepeth him that is upright; is his guardian and guide.

7. Maketh himself rich—maketh himself poor; some understand these words of the affectation of wealth, or poverty; but they rather contrast with the vain show of wealth its opposite virtue, an humble and unostentatious spirit.

8. Are his riches; he is often compelled to buy his life by giving up his riches to his oppressors. Heareth not rebuke; his poverty exempts him from the threats and spoliations to which the rich are subjected. This proverb is peculiarly applicable to the despotic governments of the East.

10. Wisdom; to avoid contention.

11. Vanity; dishonest practices of every kind. Labor; honest industry.

13. The word; of divine admonition.

14. Labor; instructions and counsels. To depart; teaching men to depart.

15. Hard; bringing upon them misery and ruin.

17. A wicked messenger; one unfaithful to him who sends him. Health; gives prosperity and joy.

19. Desire; the holy desire of the good. It is abomination to fools to depart from evil; evil is all their delight. They have no holy desires whose accomplishment can make them blessed.

21. Pursueth; as an avenger.

22. To his children's children; which shall descend to them by God's blessing. Is laid up for the just; God will take it from them and give it to the just.

A. M. 2004
B. C. 1800. children's children: and the wealth of the sinner is laid up for the just.^a

23 Much food is in the tillage of the poor: but there is *that* is destroyed for want of judgment.

24 He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.^b

25 The righteous eateth to the satisfying of his soul: but the belly of the wicked shall want.^c

CHAPTER XIV.

Sundry Proverbs.

EVERY wise woman buildeth her house:^d but the foolish plucketh it down with her hands.

2 He that walketh in his uprightness feareth the Lord:^e but *he that is* perverse in his ways despiseth him.^f

3 In the mouth of the foolish is a rod of pride: but the lips of the wise shall preserve them.

4 Where no oxen are, the crib is clean: but much increase is by the strength of the ox.

5 A faithful witness will not lie: but a false witness will utter lies.

6 A scorner seeketh wisdom, and *findeth it not*: but knowledge is easy unto him that understandeth.^g

7 Go from the presence of a foolish man, when thou perceivest not *in him* the lips of knowledge.

8 The wisdom of the prudent is to understand his way: but the folly of fools is deceit.

^a Eccl. 2:26. ^b ch. 19:18; 22:15; 23:13; 29:15, 17. ^c 3 Thess. 3:10. ^d ch. 24:3; Ruth 1:11. ^e Psa. 25:21. ^f Rom. 2:4. ^g ch. 8:9. ^h ch. 10:23.

* Heb. the bitterness of his soul. ⁱ Job 8:15; Matt. 7:26, 27. ^j Rom. 6:21.

23. Tillage of the poor—want of judgment; the poor man that tills the soil with patient industry shall have plenty of food; but he who despises honest labor, and seeks to live by unrighteous means, shall come to poverty and ruin.

INSTRUCTIONS.

3. Our comfort and prosperity in this world, and our eternal welfare after death, are greatly dependent upon the use we make of the gift of speech.

4. All riches, spiritual and temporal, are the price of industry: they who will not toil for them must remain poor.

5. False and deceitful men generally come to shame in the present life, and their reward hereafter must be "shame and everlasting contempt."

6. Righteousness is a sure guide. She leads the soul to God and blessedness. But sin flatters men only to reward them with disappointment and ruin.

10. Pride is the root of all contentions.

11. Valuable possessions are gained by labor. They who seek wealth, place, or influence by cunning and dishonesty, will in the end be disappointed.

12. It is good to set our hearts on God's promises, and not on this world; for he will fulfil the highest desires of those who put their trust in him.

17. He who has proved himself worthy of being trusted will be trusted again, and thus he will rise to honor and influence; but they who betray the confidence reposed in them must come to speedy ruin.

18. When we see an ignorant, self-conceited youth making light of God's words, and the counsels of his parents, we may know that he is on the road to a miserable and ignominious end.

20. A great part of wisdom lies in the choice of our companions; for what they are, they will make us also.

22. The best provision that a man can make for his family is to fear the Lord always, and to train them up in his fear. An estate gotten by wickedness has the curse of God upon it, and cannot be expected to benefit those who inherit it.

24. Neglect of timely chastisement is cruelty to a child,

9 Fools make a mock at sin:^h but among the righteous *there is* favor.

10 The heart knoweth his own bitterness;ⁱ and a stranger doth not intermeddle with his joy.

11 The house of the wicked shall be overthrow:^j but the tabernacle of the upright shall flourish.

12 There is a way which seemeth right unto a man; but the end thereof *are* the ways of death.^k

13 Even in laughter the heart is sorrowful; and the end of that mirth *is* heaviness.^l

14 The backslider in heart shall be filled with his own ways:^m and a good man *shall be satisfied* from himself.

15 The simple believeth every word: but the prudent man looketh well to his going.ⁿ

16 A wise man feareth, and departeth from evil:^o but the fool rageth, and is confident.

17 *He that is* soon angry dealeth foolishly:^p and a man of wicked devices is hated.

18 The simple inherit folly: but the prudent are crowned with knowledge.

19 The evil bow before the good;^q and the wicked at the gates of the righteous.

20 The poor is hated even of his own neighbor:^r but the rich *hath* many friends.^s

21 He that despiseth his neighbor sinneth: but he that hath mercy on the poor, happy *is* he.^t

22 Do they not err that devise evil? but mercy and truth *shall be* to them that devise good.

k Eccl. 2:2. l ch. 1:31; Jer. 2:19. m ch. 4:26. n ch. 16:6. o Jas. 1:19. p Psa. 19:14; Mal. 4:3. q ch. 19:7. r Heb. many are the lovers of the rich. s Psa. 41:1-3; Matt. 25:34, etc.; Heb. 6:12.

for the want of early discipline ends in profligacy and misery.

CHAPTER XIV.

1. *Buildeth her house*: figuratively; she advances the welfare of her household by her good management.

2. *Feareth the Lord—despiseth him*; uprightness and perverseness are here referred each to its true cause; the former to the fear of the Lord, the latter to contempt of his authority.

3. *A rod of pride*; a rod to chastise his own pride. Others explain it thus: an insolent scourge with which he smites his fellow-men.

4. *Clean*; empty of fodder. An empty crib implies an empty barn. *Much increase is by the strength of the ox*; he requires a full crib for his nourishment. But he gives back to his owner more than he receives.

6. *Findeth it not*; because he neither understands what it is, nor how to gain it.

8. *The folly of fools is deceit*; instead of occupying themselves with understanding their way, which is true wisdom, they are engrossed with plans of deceit, and this is their folly.

9. *Make a mock at sin*; by which they incur God's wrath. Favor; God's favor.

10. *His own bitterness—his joy*; our joys and sorrows are our own, in an emphatic sense—matters of our own experience.

13. *Laughter*; the noisy mirth of the light-minded and vicious.

16. *Rageth*; God. *Rageth, and is confident*; he is under the control of passion and self-conceit, and resents reproof. Hence he rushes on headlong to ruin.

19. *Bow before the good*; this proverb expresses the final issue of righteousness and wickedness, which is often foreshadowed in this life by God's providential dealings with men, as well as by the involuntary homage which conscience compels the wicked to pay to virtue.

21. *Despiseth his neighbor*; treats with neglect and contempt his poor neighbor who needs his services.

23 In all labor there is profit: but the talk of the lips *teareth* only to penury.

24 The crown of the wise is their riches: *but* the foolishness of fools is folly.

25 A true witness delivereth souls: but a deceitful witness speaketh lies.

26 In the fear of the LORD is strong confidence:^a and his children shall have a place of refuge.

27 The fear of the LORD is a fountain of life, to depart from the snares of death.^b

28 In the multitude of people is the king's honor: but in the want of people is the destruction of the prince.

29 *He that is slow to wrath is of great understanding:*^c *but he that is hasty of spirit*^d exalteth folly.

30 A sound heart is the life of the flesh: but envy the rottenness of the bones.

31 He that oppresseth the poor reproacheth his Maker:^e but he that honoreth him hath mercy on the poor.

32 The wicked is driven away in his wickedness: but the righteous hath hope in his death.^f

33 Wisdom resteth in the heart of him that hath understanding: but *that which is* in the midst of fools is made known.^g

34 Righteousness exalteth a nation: but sin is a reproach to any people.^h

35 The king's favor is toward a wise servant:ⁱ but his wrath is *against* him that causeth shame.

CHAPTER XV.

Sundry Proverbs.

A SOFT answer turneth away wrath:^b but grievous words stir up anger.

^a Eccl. 7:12. ^b Isa. 32:8. ^c Eccl. 10:22. ^d Heb. *short of spirit*. ^e Gen. 22:2. ^f Psal. 23:1. ^g Eccl. 29:11. ^h Heb. *untowns*. ⁱ Matt. 21:45. ^j Judg. 8:1-3. ^k 1 Sam. 25:21, etc. ^l Heb. *belcheth, or bubbleth*. ^m Job 31:21. ⁿ Jer. 2:19. ^o Heb. 4:13. ^p Heb. *The healing of the tongue*. ^q 1 Tim. 6:7. ^r Heb.

24. *Their riches; their ornament and honor; because they make a wise use of them. As folly; remains folly under all circumstances. Riches and honor are thrown away upon them.*

25. *Speaketh lies; by which he destroys souls.*

26. *Exalteth folly; makes his folly conspicuous.*

30. *A sound heart; a contented and tranquil heart, free from the disquietudes of envy.*

31. *Reproacheth his Maker; God, who made the poor man and ordered his condition.*

32. *Hath hope in his death; hope respecting the life to come, resting on the continuance of God's favor. These words show that believers under the Old Testament had a true hope of future blessedness.*

33. *That which is in the midst of fools; their boasted wisdom, which is only folly.*

INSTRUCTIONS.

1. The capacity to manage well the affairs of her household the holy Scriptures uniformly represent as one of the chief ornaments of woman, and a principal part of her wisdom. No outward accomplishments can save a wasteful and improvident woman from the charge of folly; she cannot be wise who does not understand the duties that peculiarly belong to her.

2. The fear of God is the only sure foundation of an upright character.

3. In religion, as well as in secular affairs, all outlays are wise that bring "much increase" to those who make them.

4. An humble and teachable spirit is an indispensable qualification for gaining true knowledge.

5. They who would be wise must avoid the company of the foolish.

6. There is no surer mark of folly than a disposition to

2 The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness.

3 The eyes of the LORD are in every place, beholding the evil and the good.¹

4 A wholesome tongue² is a tree of life:³ but perverseness therein is a breach in the spirit.

5 A fool despiseth his father's instruction: but he that regardeth reproof is prudent.⁴

6 In the house of the righteous is much treasure: but in the revenues of the wicked is trouble.

7 The lips of the wise disperse knowledge: but the heart of the foolish doth not so.

8 The sacrifice of the wicked is an abomination to the LORD:⁵ but the prayer of the upright is his delight.

9 The way of the wicked is an abomination unto the LORD: but he loveth him that followeth after righteousness.⁶

10 Correction⁷ is grievous unto him that forsaketh the way: and he that hateth reproof shall die.⁸

11 Hell and destruction are before the LORD:⁹ how much more then the hearts of the children of men?¹⁰

12 A scorner loveth not one that reproveth him:¹¹ neither will he go unto the wise.¹²

13 A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken.¹³

14 The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness.

15 All the days of the afflicted are evil: but he that is of a merry heart hath a continual feast.

16:18. ¹ Eccl. 28:9; 1sa. 1:11; 61:2. ² Jer. 6:20; Amos 2:22; John 1:24. ³ 1sa. 26:7. ⁴ 1 Cor. 13:1. ⁵ Eccl. 5:11, 12. ⁶ Job 26:6; Psal. 139:8. ⁷ 2 Chr. 6:30; 1sa. 7:9; John 21:17; Acts 1:24. ⁸ Amos 5:10; 2 Tim. 4:3. ⁹ Job 21:11. ¹⁰ Eccl. 12:25.

make light of sin. They who turn wickedness into a jest, will certainly practise it to their everlasting ruin.

12. Self-conceit has a dreadfully blinding influence; it has led thousands to mistake the way to hell for the road to heaven.

13. The noisy mirth of the ungodly but poorly conceals a heart troubled with the consciousness of guilt, and the apprehension of wrath to come.

15. In this world of imposture and error, no man can walk safely who does not try the opinions which he hears by God's word, and receive or reject them accordingly.

16. He who will not consider the dangers and temptations that surround him, must soon be destroyed by them.

19. Since God is on the side of the righteous, they must in the end triumph over the wicked.

20. The false importance which men so universally attach to wealth is a sad proof of their depravity and folly.

29. The passionate man proclaims his own folly.

30. A cheerful and contented heart, free from pride and envy, is the best medicine for soul and body.

31. Righteousness is the only foundation of permanent national prosperity. No outward greatness can save a wicked people from ruin.

CHAPTER XV.

4. *A breach in the spirit; inflicting upon it grievous wounds.*

8. *The sacrifice of the wicked; the sacrifice which he offers to God, but here for all his religious services.*

10. *The way; the way of uprightness.*

11. *Hell and destruction; the invisible world. Job 26:6.*

15. *The afflicted; the man who, under the pressure of outward trouble, yields to despondency and gloom. Mercury; cheerful and contented.*

A. M. 3994.
B. C. 1000. 16 Better *is* little with the fear of the LORD, than great treasure and trouble therewith.^a

17 Better *is* a dinner of herbs where love is, than a stalled ox and hatred therewith.

18 A wrathful man stirreth up strife: but *he that is* slow to anger appeaseth strife.

19 The way of the slothful *man is* as a hedge of thorns:^b but the way of the righteous *is* made plain.^c

20 A wise son maketh a glad father: but a foolish man despiseth his mother.

21 Folly *is* joy to *him that is* destitute of wisdom:^d but a man of understanding walketh uprightly.^e

22 Without counsel purposes are disappointed: but in the multitude of counsellors they are established.

23 A man hath joy by the answer of his mouth: and a word *spoken* in due season,^f how good *is it!*

24 The way of life *is* above to the wise,^g that he may depart from hell beneath.

25 The LORD will destroy the house of the proud: but he will establish the border of the widow.

26 The thoughts of the wicked *are* an abomination to the LORD:^h but *the words of the pure are* pleasant words.ⁱ

27 He that *is* greedy of gain troubleth his own house:^j but he that hateth gifts shall live.

28 The heart of the righteous studieth to answer:^k but the mouth of the wicked poureth out evil things.

29 The LORD *is* far from the wicked: but he heareth the prayer of the righteous.

30 The light of the eyes rejoiceth the heart: and a good report maketh the bones fat.

31 The ear that heareth the reproof of life^l abideth among the wise.^m

32 He that refuseth instructionⁿ despiseth his own soul: but he that heareth^o reproof getteth understanding.^p

33 The fear of the LORD *is* the instruction of wisdom: and before honor *is* humility.^q

CHAPTER XVI.

Sundry Proverbs.

THE preparations^r of the heart in man,^m and the answer of the tongue,^p *is* from the LORD.

2 All the ways of a man *are* clean in his own eyes: but the LORD weigheth the spirits.

3 Commit^s thy works unto the LORD, and thy thoughts shall be established.

4 The LORD hath made all things for himself: yea, even the wicked for the day of evil.^t

5 Every one *that is* proud in heart *is* an abomination to the LORD:^v though hand *join* in hand, he shall not be unpunished.^w

^a 1 Tim. 6: 6. ^b ch. 22: 5, 13. ^c Heb. *raised up as a causeway*. ^d Psa. 27: 11; Isa. 35: 2. ^e Heb. *void of heart*. ^f Eph. 5: 15. ^g Heb. *his season*. ^h John 14: 6. ⁱ ch. 6: 16, 18. ^j Heb. *words of pleasantries*. ^k Psa. 37: 30. ^l Isa. 5: 8; Hab. 2: 9, 10. ^m 1 Pet. 3: 13. ⁿ ver. 5. ^o John 15: 3, 1. ^p Or,

correction. ^q Or, *obeyeth*. ^r Heb. *possesseth a heart*; ch. 17: 16. ^s Jas. 4: 10. ^t Or, *disposings*. ^u ch. 20: 24; Jer. 10: 24. ^v Matt. 10: 19, 20. ^w Heb. *Roll*; Psa. 37: 5. ^x Rom. 9: 22. ^y ch. 8: 13. ^z Heb. *held innocent*.

16. *Great treasure*; the reference is to the treasures of the world.

17. *Stalled ox*; fatted in the stall.

19. *As a hedge of thorns*; he meets with perpetual difficulty and trouble. *Made plain*; it is a highway on which he can walk without impediment.

20. *Despiseth his mother*; and thus fills her heart with heaviness.

24. *Is above*; leads upward to God and blessedness.

26. *Pleasant*; acceptable to God and men.

27. *Gifts*; bribes given to pervert justice.

30. *The light of the eyes*; either what is bright and pleasant to behold, or a friendly look. Chap. 16: 15. *A good report*; good tidings.

33. *Is the instruction of wisdom*; it guides men into the possession of wisdom. Chap. 1: 7.

INSTRUCTIONS.

1. Mild and conciliatory words often win those whom harsh and irritating language would only have driven farther from us.

4. An ungoverned tongue is the source of misery and ruin to its possessor and to others.

6. The blessing of God makes the possessions of the righteous man, be they great or small, a source of comfort and usefulness to him; but a wicked man's troubles increase with his riches.

7. "Out of the abundance of the heart the mouth speaketh," whether it be wisdom or folly.

10. All presumptuous transgressors hate reproof, and for this reason they are in imminent danger of persisting in sin till it ends in their destruction.

11. We may flatter and deceive our fellow-sinners, but with God hypocrisy and dissimulation can have no place.

12. Since scorners are unwilling to receive correction from the wise, they must remain fools, and the companions of fools.

13. Cheerfulness is both the privilege and duty of every Christian; it contributes alike to his own comfort and usefulness, and to the welfare of those around him.

15. Since affliction is the lot of all men, we should place our happiness rather in a contented and believing spirit, than in the possession of outward good.

18. He who would "live peaceably with all men," must first learn to govern his own spirit.

19. God has so ordered the course of things in this world, that the industrious alone can enjoy life: the slothful meet with difficulties and troubles on every side.

22. The beginning of success is deliberation and wise counsels.

23. In the timely and right use of speech lies an important part of our influence and usefulness.

25. God's almighty power is as terrible to the proud oppressor and his house, as it is glorious to the poor and defenceless who put their trust in him.

27. Unrighteous gain brings trouble and misery to its owner and his family.

CHAPTER XVI.

1. *The preparations of the heart—the answer of the tongue*; both the inward disposing of our thoughts and the outward expression of them. So according to our version. But the literal rendering of the verse is, "To man [belong] the orderings of the heart: but from Jehovah is the answer of the tongue." "The orderings of the heart" are the plans which it forms: "the answer of the tongue" is the granting of the heart's desire in respect to these plans when expressed in words: that is, according to some, in words of prayer to God; according to others, in arguments of persuasion addressed to men.

4. *Yea, even the wicked for the day of evil*; "God cannot be tempted of evil, neither tempteth he any man." James 1: 13. But he appoints the wicked, who are "drawn away of their own lusts and enticed" to sin, to "the day of evil," for his own glory and the welfare of his everlasting kingdom. Most interpreters prefer to render the first clause of this verse thus: The Lord has made every thing for its corresponding end; which gives substantially the same sense.

6 By merey and truth iniquity is purged:^a and by the fear of the LORD *men* depart from evil.^b

7 When a man's ways please the LORD, he maketh even his enemies to be at peace with him.^c

8 Better is a little with righteousness, than great revenues without right.

9 A man's heart deviseth his way: but the LORD directeth his steps.^d

10 A divine sentence^e is in the lips of the king: his mouth transgresseth not in judgment.

11 A just weight and balance are the LORD's:^f all the weights^g of the bag are his work.

12 It is an abomination to kings to commit wickedness: for the throne is established by righteousness.^h

13 Righteous lips are the delight of kings; and they love him that speaketh right.

14 The wrath of a king is as messengers of death: but a wise man will pacify it.

15 In the light of the king's countenance is life; and his favor is as a cloud of the latter rain.

16 How much better is it to get wisdom than gold! and to get understanding rather to be chosen than silver!ⁱ

17 The highway of the upright is to depart from evil: he that keepeth his way preserveth his soul.^j

18 Pride goeth before destruction, and a haughty spirit before a fall.^k

19 Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud.

20 He that handleth a matter wisely^l shall find good: and whose trusteth in the LORD, happy is he.

21 The wise in heart shall be called prudent: and the sweetness of the lips increaseth learning.

22 Understanding is a wellspring of life unto him that hath it: but the instruction of fools is folly.

23 The heart of the wise teacheth^m his mouth, and addeth learning to his lips.

24 Pleasant words are as a honey-comb,ⁿ sweet to the soul, and health to the bones.

25 There is a way that seemeth right unto a man; but the end thereof are the ways of death.^o

26 He that laboreth laboreth for himself; for his mouth craveth it of^p him.

27 An ungodly man diggeth up evil: and in his lips there is as a burning fire.

28 A froward man soweth^q strife: and a whisperer separateth chief friends.

29 A violent man enticeth his neighbor, and leadeth him into the way that is not good.

30 He shutteth his eyes to devise froward things: moving his lips he bringeth evil to pass.

31 The hoary head is a crown of glory, if it be found in the way of righteousness.

32 He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.

33 The lot is cast into the lap;^r but the whole disposing thereof is of the LORD.

^a Psa. 5:10. ^b ch. 14:27. ^c Rom. 7:31. ^d ch. 19:21. ^e Heb. *Divina sententia*; Gen. 41:15. ^f Lev. 19:36. ^g Heb. *stones*. ^h ch. 29:11. ⁱ ch. 8:11, 19. ^j ch. 10:9. ^k Eccl. 6:6, etc.; Dan. 1:31. ^l Or, *understandeth a mat-*

ter. ^m Heb. *maketh wise*. ⁿ Psa. 19:10. ^o ch. 12:26. ^p Heb. *The soul of him that*. ^q Heb. *boweth unto*. ^r Heb. *A man of Belial*. ^s Heb. *sendeth forth*. ^t Jonah 1:7.

6. *Mercy and truth*; exercised by penitent sinners. *Purged*; expiated. The meritorious ground of forgiveness is not here considered, but the character to which God gives pardon and salvation. Compare Matt. 25:34-36; Rom. 2:10.

7. *To be at peace with him*; that is, as far as his best good and that of the church of God require. 1 Pet. 3:13. God sometimes allows his servants to be persecuted for righteousness' sake.

10. *A divine sentence*; God has appointed him to administer justice in his behalf. *Transgresseth not*; or, should not transgress. Here and in the thirteenth verse the king is described according to the true nature of his office. When he acts in character, his mouth transgresseth not in judgment.

11. *The Lord's—his work*; he has ordained them as the means of justice, and requires that they be true. *The bag*; in which travelling merchants anciently carried their weights.

15. *As a cloud of the latter rain*; acceptable and refreshing. The descriptions in this and the preceding verse are peculiarly applicable to the governments of the East, where the power of the monarch is well-nigh unlimited.

17. *Highway of the upright*; in which they walk securely. 21. *Lips*; the teacher's lips. *Learning*; the learning of those whom he instructs.

22. *The instruction of fools is folly*; if they undertake to teach, they can communicate nothing but folly.

26. *Craveth it of him*; men's bodily wants urge them on to hard toil.

27. *Diggeth up evil*; industriously toils at his mischievous plans.

30. *Shutteth his eyes—moving his lips*; signs of secret mischief.

33. *Cast into the lap—the whole disposing thereof*; man casts the lot, but God decides the issue of it.

best preservative against its power is, to remember that God sees us as we are, and that he will decide our eternal destiny not according to our opinion of ourselves, but according to his own infallible judgment.

3. God gives permanent success to all who, in the diligent use of the appointed means, humbly commit their labor to him.

6. Though no good works can merit forgiveness of sin, God will bestow it only upon those who diligently practise them, for they are the certain fruits of repentance and faith.

7. The good man's enemies are entirely in God's power. He has only to do his duty, and God will either turn their hatred into love, or overrule it for his good and that of his church.

9. Our plans accomplish not what we intend, but what God sees to be best for us and his cause.

11. Uprightness in our dealings with each other is a matter not of human convenience, but of divine requirement, and God will punish the want of it by exclusion from heaven.

12. There is but one law for rulers and private persons—righteousness and prosperity, or wickedness and ruin.

13. Upright rulers will surround themselves with men of truth.

19. The conqueror who enriches himself by the spoils of nations is great in the eyes of sinners, but the meek and lowly Christian is great in the eyes of God.

21. A pleasant and winning manner, not less than soundness of doctrine, is the duty of every teacher, for his success depends mainly upon it.

28. No person is more abhorred and avoided than the slanderer and whisperer, whose course is marked by the creation of strife and dissension among brethren.

32. The mighty conqueror who has not learned to rule his own spirit leads a miserable life, and will come to a miserable end.

INSTRUCTIONS.

2. Self-flattery is the universal sin of fallen man. The

A. M. 3004.
B. C. 1000.

CHAPTER XVII.

Sundry Proverbs.

BBETTER is a dry morsel, and quietness therewith, than a house full of sacrifices* with strife.

2 A wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren.

3 The fining pot is for silver, and the furnace for gold: but the Lord trieth the hearts.^a

4 A wicked doer giveth heed to false lips; and a liar giveth ear to a naughty tongue.

5 Whoso mocketh the poor reproacheth his Maker:^b and he that is glad at calamities shall not be unpunished.^c

6 Children's children are the crown of old men;^d and the glory of children are their fathers.

7 Excellent speech^e becometh not a fool: much less do lying lips^f a prince.

8 A gift is as a precious stone^g in the eyes of him that hath it: whithersoever it turneth, it prospereth.

9 He that covereth a transgression seeketh^h love: but he that repeateth a matter separateth very friends.

10 A reproof entereth more into a wise man than a hundred stripes into a fool.ⁱ

11 An evil man seeketh only rebellion: therefore a cruel messenger shall be sent against him.

12 Let a bear robbed of her whelps meet a man, rather than a fool in his folly.^j

13 Whoso rewardeth evil for good, evil shall not depart from his house.^k

14 The beginning of strife is as when one letteth

out water: therefore leave off contention, before it be meddled with.^l

15 He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord.^m

16 Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it?

17 A friend loveth at all times, and a brother is born for adversity.ⁿ

18 A man void of understanding^o striketh hands, and becometh surety in the presence of his friend.

19 He loveth transgression that loveth strife:^k and he that exalteth his gate seeketh destruction.

20 He that hath a froward heart^p findeth no good: and he that hath a perverse tongue falleth into mischief.

21 He that begetteth a fool doeth it to his sorrow: and the father of a fool hath no joy.

22 A merry heart doeth good like^q a medicine: but a broken spirit drieth the bones.^l

23 A wicked man taketh a gift out of the bosom to pervert the ways of judgment.

24 Wisdom is before him that hath understanding;^m but the eyes of a fool are in the ends of the earth.

25 A foolish son is a grief to his father, and bitterness to her that bare him.

26 Also to punish the just is not good, nor to strike princes for equity.

27 He that hath knowledge spareth his words:ⁿ and a man of understanding is of an excellent^o spirit.

28 Even a fool, when he holdeth his peace, is counted wise: and he that shutteth his lips is esteemed a man of understanding.

* Or, good things. ^a Jer. 17:10. ^b ch. 14:31. ^c Heb. hold in account. ^d Job 31:29. ^e Job 41:14. ^f Ps. 127:5. ^g Heb. A top of ivory. ^h Heb. a top of lying. ⁱ Heb. stone of price. ^j Or, procureth. ^k Or, with more a wise man, than to strike a fool a hundred times. ^l ch. 13:5. ^m Hos. 13:6. ⁿ Ps.

55:12-15. ^o Job 39:9. ^p Exod. 23:7; Isa. 5:24, 25. ^q Job. 18:21. ^r Heb. heart. ^s Jas. 3:16. ^t Heb. The froward of heart. ^u Or, to. ^v Job. 17:11. ^w Eccl. 2:14. ^x Jas. 1:19. ^y Or, a cool.

CHAPTER XVII.

1. *Sacrifices*; sumptuous fare from the flesh of slain beasts.

2. *Shall have part of the inheritance*; his master will give him a share with his own sons.

7. *Excellent speech*; such speech as belongs to men in eminent stations. He is not fit for a high place, and cannot adapt his language to it.

8. *A gift*; given to secure influence. *He that hath it*; its receiver. *Whithersoever it turneth it prospereth*; as a precious stone reflects its lustre in every way, so a gift is successful in influencing men, whithersoever it is directed.

9. *Covereth a transgression—repeateth a matter*; he who covers a transgression which he has witnessed in another, seeks the peace and harmony of the community, but he who repeats an ill report separates friends.

11. *Rebellion*; contumacy and sedition towards the magistrate. *A cruel messenger*; a messenger sent by the ruling power to execute vengeance upon him. Chap. 16:14. The proverb finds its most awful fulfilment in the case of those who rebel against God's righteous government.

12. *Fool in his folly*; that is, a fool acting out his folly in a paroxysm of rage.

16. *A price*; an opportunity afforded by God.

17. *Loveth at all times*; in adversity, as well as prosperity; the character of a true friend.

19. *Exalteth his gate*; the gate to his mansion: a lofty gate implies a sumptuous edifice, the product of ambition and vain-glory.

22. *A merry heart*; a cheerful heart, full of peace and joy.

23. *A wicked man*; privily receives a bribe from the bosom of him whose cause is pending.

24. *Before him that hath understanding*; so that he readily discerns it. *In the ends of the earth*; pursuing folly, so that he never sees true wisdom. Eccl. 2:14.

26. *For equity*; because of their equity.

INSTRUCTIONS.

1. Domestic comfort depends not on outward abundance, but on inward harmony and love.

2. Wisdom is better than high birth to give influence and honor.

4. Wicked and corrupt men choose the wicked and corrupt for their companions and accomplices.

6. It is the ordinance of God that in well-trained families the parents and children shall be a mutual comfort and honor to each other.

9. Peace and harmony can be maintained only by mutual kindness and forbearance; a tale-bearer may embroil a whole community in strife.

10. Since fools can never learn from experience, their life must be one of perpetual disappointment and trouble, and their end destruction.

12. Nothing is so unreasonable as folly.

14. It is easier to maintain peace in a family or community, than to restore it.

15. Rulers and judges act in God's behalf, and for the perversion of justice he will call them to an account.

16. Since men remain ignorant of God and his salvation, not from the want of opportunities to learn, but because they have no heart for it, the justice of God in their destruction will be made manifest to all at the last great day.

CHAPTER XVIII.

Sundry Proverbs.

THROUGH desire a man, having separated himself, seeketh *and* intermeddeth with all wisdom.*

2 A fool hath no delight in understanding, but that his heart may discover itself.

3 When the wicked cometh, *then* cometh also contempt, and with ignominy reproach.

4 The words of a man's mouth *are as* deep waters, and the well-spring of wisdom *as a* flowing brook.^a

5 *It is* not good to accept the person of the wicked, to overthrow the righteous in judgment.^b

6 A fool's lips enter into contention, and his mouth calleth for strokes.

7 A fool's mouth is his destruction, and his lips *are* the snare of his soul.^c

8 The words of a talebearer^d *are as* wounds,^e and they go down into the innermost parts^f of the belly.

9 He also that is slothful in his work is brother to him that is a great waster.

10 The name of the LORD *is a* strong tower:^g the righteous runneth into it, and is safe.^h

11 The rich man's wealth *is* his strong city, and as a high wall in his own conceit.

12 Before destruction the heart of man is haughty; and before honor is humility.ⁱ

13 He that answereth a matter^j before he heareth it,^k it is folly and shame unto him.

* Or, He that separateth himself, seeketh according to his desire, and intermeddeth in every business. ^a Job 11: 4. ^b Lev. 19: 15. ^c Deut. 18: 19. ^d Eccl. 10: 12. ^e Or, as spears. ^f Or, like as when men are wounded. ^g Job 12: 1-

22. "A merry heart" is alike honorable to God, in whose righteous government we have always abundant reason to rejoice, and profitable to ourselves; it strengthens the body, and invigorates the powers of the soul. By indulging ourselves in despondency and discontent we reproach our Maker, impair our physical health, and wither up the noblest faculties of the soul.

27. A great part of wisdom lies in forbearing to speak, except when we have something important to say.

CHAPTER XVIII.

1. *Having separated himself*; from society, that he may give himself to study. But many render this verse thus: He who separateth himself from his fellow-men, seeketh after his own desire; he opposeth himself to all wisdom.

3. *Cometh*; into power and influence. *Contempt, and with ignominy reproach*; contempt and reproach heaped by him upon his fellow-men.

4. *A man's mouth*; that is, a wise man's mouth. *Well-spring of wisdom*; which gushes forth from his heart, and is inexhaustible.

5. *To overthrow*; in order to overthrow.

6. *Calleth for strokes*; provokes men to inflict stripes upon him.

8. *Into the innermost parts of the belly*; inflicting mortal wounds.

13. *Answereth a matter*; gives his opinion on a matter.

14. *The spirit of a man—a wounded spirit*; the meaning is, that a courageous spirit will enable a man to bear up under the pressure of grief and pain; but a broken and desponding spirit, that has lost the power of endurance, is an intolerable evil.

17. *First in his own cause*; first in telling his own story. *His neighbor*; his antagonist.

21. *They that love it shall eat the fruit thereof*; they that will

14 The spirit of a man will sustain his ^{A. M. 2004. B. C. 1600.} infirmity; but a wounded spirit who can bear?^b

15 The heart of the prudent getteth knowledge;^c and the ear of the wise seeketh knowledge.

16 A man's gift maketh room for him, and bringeth him before great men.

17 *He that is* first in his own cause *seemeth* just; but his neighbor cometh and searcheth him.

18 The lot causeth contentions to cease, and parteth between the mighty.

19 A brother offended *is harder to be won* than a strong city;^d and *their contentions are* like the bars of a castle.

20 A man's belly shall be satisfied with the fruit of his mouth; and with the increase of his lips shall he be filled.

21 Death and life *are* in the power of the tongue;^e and they that love it shall eat the fruit thereof.^f

22 *Whoso* findeth a wife findeth a good thing, and obtaineth favor of the Lord.^g

23 The poor useth entreaties; but the rich answereth roughly.

24 A man *that hath* friends must show himself friendly; and there is a friend that sticketh closer than a brother.

CHAPTER XIX.

Sundry Proverbs.

BBETTER *is* the poor that walketh in his integrity, than *he that is* perverse in his lips, and is a fool.^h

^a Heb. chamber. ^b Ps. 18: 2. ^c Heb. set aloft. ^d Luke 14: 11. ^e Job 10: 10. ^f Job 10: 10. ^g John 7: 51. ^h Ps. 117: 3. ⁱ Job 15: 14. ^j Gen. 27: 41. ^k Matt. 12: 37. ^l Isa. 57: 19. ^m Job 19: 14. ⁿ Job 28: 6.

exercise the gift of speech must reap the consequences, be they good or evil.

INSTRUCTIONS.

2. They who have least wisdom are most fond of uttering their opinions.

3. When the wicked come into power they fill society with abuse and contumely.

6. The words of a foolish man are as calamitous to himself as to others. They fill society with contentions, and bring upon him condign punishment.

9. Sloth and prodigality lead to the same end, want and misery.

14. It is natural to fallen man to trust in uncertain riches, rather than in the living God. This makes the salvation of the rich exceedingly difficult—harder than for a camel to go through the eye of a needle.

12. A man's spirit is a sure indication of the lot that awaits him; if he be humble, honor; if haughty, ruin. Luke 18: 14.

13. It is a good rule not to express an opinion till we have had a full opportunity to hear both sides. He who pursues the opposite course proclaims his folly, and brings upon himself perpetual mortification.

14. By courage and faith all evils are made tolerable. A pusillanimous spirit, that faints at the approach of trouble, is as distressing as it is sinful.

22. God has ordained the marriage relation for the purity, comfort, and usefulness of man. Notwithstanding all the evils which human depravity has introduced into it, it is, in general, better than to be alone; and he who finds a wise and virtuous wife, receives from God the richest earthly blessing.

23. The tendency of wealth to foster pride and haughtiness of spirit, is great. To be rich, and at the same time truly humble, is the fruit of divine grace.

A. M. 2094. R. C. 1094. 2 Also, that the soul be without knowledge, it is not good; and he that hasteth with his feet sinneth.

3 The foolishness of man perverteth his way: and his heart fretteth against the LORD.

4 Wealth maketh many friends; but the poor is separated from his neighbor.

5 A false witness shall not be unpunished;* and he that speaketh lies shall not escape.

6 Many will entreat the favor of the prince: and every man is a friend to him that giveth gifts.†

7 All the brethren of the poor do hate him: how much more do his friends go far from him? he pursueth them with words, yet they are wanting to him.

8 He that getteth wisdom‡ loveth his own soul:§ he that keepeth understanding shall find good.

9 A false witness shall not be unpunished; and he that speaketh lies shall perish.

10 Delight is not seemly for a fool; much less for a servant to have rule over princes.

11 The discretion¶ of a man deferreth his anger; and it is his glory to pass over a transgression.‡

12 The king's wrath is as the roaring of a lion; but his favor is as dew upon the grass.¶

13 A foolish son is the calamity of his father: and the contentions of a wife are a continual dropping.‡

14 House and riches are the inheritance of fathers:¶ and a prudent wife is from the LORD.‡

15 Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger.¶

16 He that keepeth the commandment keepeth his own soul;‡ but he that despiseth his ways shall die.

17 He that hath pity upon the poor lendeth unto the LORD;‡ and that which he hath given‡ will he pay him again.

18 Chasten thy son while there is hope, and let not thy soul spare for his crying.‡

19 A man of great wrath shall suffer punishment: for if thou deliver him, yet thou must do it again.

20 Hear counsel, and receive instruction, that thou mayest be wise in thy latter end.‡

21 There are many devices in a man's heart; nevertheless the counsel of the LORD, that shall stand.‡

22 The desire of a man is his kindness: and a poor man is better than a liar.

23 The fear of the LORD tendeth to life:‡ and he that hath it shall abide satisfied; he shall not be visited with evil.

24 A slothful man hideth his hand in his bosom, and will not so much as bring it to his mouth again.

25 Smite a scorner, and the simple will beware:‡ and reprove one that hath understanding, and he will understand knowledge.

26 He that wasteth his father, and chaseth away his mother, is a son that causeth shame, and bringeth reproach.

27 Cease, my son, to hear the instruction that causeth to err from the words of knowledge.

28 An ungodly witness‡ scorneth judgment: and the mouth of the wicked devoureth iniquity.‡

29 Judgments are prepared for scorners, and stripes for the back of fools.‡

* Heb. held innocent. † Heb. a man of gifts. ‡ Heb. a heart. § ch. 2:10-12. ¶ Or, prudent. † ch. 16:32. ‡ Hos. 14:5. † ch. 27:13. ‡ 2 Cor. 12:14. † ch. 1:22. ‡ 2 Thess. 3:10. † Luke 10:24. † Eccl. 11:1; 2 Cor. 9:6-9. † Or, his deed. ‡ Or, to his destruction, or to cause him to die. † ch. 23:13.

14. * Heb. add. † Deut. 32:29; Psa. 90:12, 14. † ch. 16:1, 9; 21:30; Job 23:13; Psa. 33:10, 11; Isa. 14:26, 27, 46:10; Acts 5:39. † 1 Tim. 4:8. † Heb. be cunning. † Heb. A witness of Belial. † Job 15:16; Hos. 4:8. † Isa. 29:20.

CHAPTER XIX.

2. Hasteth with his feet; is rash and inconsiderate in his actions—a common result of the soul's being without knowledge.

10. Delight; dainty living, which implies ease and affluence. Much less for a servant to have rule over princes; that is, a servant retaining a low and servile spirit, which often happens through the favoritism of Eastern monarchs.

11. Deferreth his anger; makes him slow to anger.

13. A continual dropping; of water through the roof in a rainy day; which is very common in oriental houses, and very annoying.

14. The inheritance of fathers; received from fathers. From the Lord; the gift of his providence. She cannot, like houses and riches, be inherited.

16. Despiset his ways; despiseth attention to his ways, because he does not consider himself in danger of going astray. Chap. 14:16.

18. Hope; of his being reclaimed. And let not thy soul spare for his crying; the original might be rendered, Desire not to slay him; that is, act not as if it were your desire to destroy him, which you will do if you withhold needed chastisement.

22. The desire of a man is his kindness; a man's kindness is that which makes him an object of affectionate regard, to whom the afflicted and destitute look with longing desire. A poor man is better than a liar; that is, a poor man of kindness is better than a rich liar destitute of all goodness.

24. In his bosom; or, in the dish; a figurative way of saying he is too indolent to attend to his own wants.

28. Scorneth judgment; has no concern to give his testimony according to truth and equity. Devoureth iniquity; feeds upon it as upon a sweet morsel. Job 20:12, 13.

INSTRUCTIONS.

1. The true worth of a man should be measured by his character, and not by his outward circumstances. A poor man of truth and wisdom is more honorable in the sight of God, and more useful to his fellow-men, than one of great rank and wealth whose life is made up of perverseness and folly.

2. Hasty and inconsiderate action comes from the want of true knowledge, and leads to sin.

3. Men too frequently lay to the account of God's providence the calamities which their own perverseness brings upon them, and thus foolishly fret against the Lord.

4. The unreasonable deference which is everywhere paid to wealth, is a sad proof of human selfishness and blindness. The mass of mankind prefer riches without either wisdom or righteousness, to the neglect which attends virtuous poverty.

10. When wealth and patronage fall into the hands of the foolish, and the base are exalted above the excellent, the true order of society is perverted, and confusion and misery ensue.

11. Slowness to anger and a forgiving spirit are true marks of a noble soul.

16. The man who thinks himself in no danger is near destruction.

17. The best investment of our property is in deeds of loving-kindness.

18. The rod is God's appointment; and the parent who uses it early and discreetly, manifests the truest kindness to his children.

19. He that is under the control of his angry passions cannot be saved from ruin, either by his own discretion or by the advice and help of his friends.

21. The subordination of all our plans to the wise coun-

CHAPTER XX.

Sundry Proverbs.

WINE is a mocker, strong drink is raging:^a and whosoever is deceived thereby is not wise.

2 The fear of a king is as the roaring of a lion: whose provoketh him to anger sinneth against his own soul.

3 It is an honor for a man to cease from strife:^b but every fool will be meddling.

4 The sluggard will not plough by reason of the cold; therefore shall he beg in harvest, and have nothing.^c

5 Counsel in the heart of man is like deep water; but a man of understanding will draw it out.

6 Most men will proclaim every one his own goodness:^d but a faithful man who can find?^e

7 The just man walketh in his integrity: his children are blessed after him.

8 A king that sitteth in the throne of judgment scattereth away all evil with his eyes.^f

9 Who can say, I have made my heart clean, I am pure from my sin?^g

10 Divers weights,^h and divers measures,ⁱ both of them are alike abomination to the Lord.^h

11 Even a child is known by his doings, whether his work be pure, and whether it be right.

12 The hearing ear, and the seeing eye, the Lord hath made even both of them.^j

13 Love not sleep, lest thou come to poverty:^k open thine eyes, and thou shalt be satisfied with bread.

14 It is naught, it is naught, saith the buyer: but when he is gone his way, then he boasteth.

15 There is gold, and a multitude of rubies: but the lips of knowledge are a precious jewel.^k

16 Take his garment that is surety for a stranger; and take a pledge of him for a strange woman.

17 Bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel.

18 Every purpose is established by counsel: and with good advice make war.^l

19 He that goeth about as a talebearer revealeth secrets: therefore meddle not with him that flattereth with his lips.

20 Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.

21 An inheritance may be gotten hastily at the beginning; but the end thereof shall not be blessed.

22 Say not thou, I will recompense evil; but wait on the Lord, and he shall save thee.

23 Divers weights are an abomination unto the Lord; and a false balance^l is not good.

24 Man's goings are of the Lord;^m how can a man then understand his own way?

25 It is a snare to the man who devoureth that which is holy, and after vows to make inquiry.

26 A wise king scattereth the wicked, and bringeth the wheel over them.

27 The spirit of a man is the candleⁿ of the Lord, searching all the inward parts of the belly.

28 Mercy and truth preserve the king: and his throne is upholden by mercy.

29 The glory of young men is their strength: and the beauty of old men is the gray head.

^a Isa. 28: 7; Hos. 4: 11. ^b ch. 16: 32. ^c Or, winter. ^d ch. 19: 15. ^e Or, beauty. ^f Matt. 6: 32. ^g Luke 18: 11. ^h 2 Sam. 23: 1. ⁱ 2 Cor. 6: 20. ^j 1 John 1: 8. ^k Heb. A stone and a stone. ^l Heb. an ephah and an ephah.

^b Deut. 25: 13. ^c Psa. 91: 9. ^d Rom. 12: 11. ^e ch. 10. ^f Heb. 1: 20; or, falsehood. ^g ch. 24: 6; Luke 14: 11. ^h Or, entice. ⁱ Or, candle. ^j Heb. balance of deceit. ^k Jer. 10: 23. ^l Or, lamp.

sel of God, constitutes the only sure foundation for peace and tranquillity of spirit. It is only when we make God's will our will, that we can avoid perpetual disquietude and disappointment.

22. None but the truly good can gain the true love of their fellow-men.

25. Scorners are smitten for the good of others; men of understanding are reproved for their own benefit.

26. No course of conduct brings greater disgrace upon a young man, than to be guilty of squandering his father's estate, and making his mother homeless.

27. One of the most deadly perils to which the young are exposed, is false doctrine in respect to the principles of religion and morals. It meets them everywhere, in unprincipled associates, public teachers of error, and corrupt publications. Without constant vigilance and prayerfulness, they cannot escape its fatal influence.

CHAPTER XX.

2. Fear of a king; his wrath, which is an object of fear to his subjects.

3. Meddling; embroiling himself in contentions. But we may better render, "Every fool will be angry;" that is, by giving way to a passionate spirit, will involve himself in strife.

5. Many; that is, a wise man; his heart is an inexhaustible reservoir of knowledge, from which the skilful can draw at all times.

8. With his eyes; by his vigilance and sagacity in detecting iniquity.

12. The Lord hath made even both of them; "He that planted the ear, shall he not hear? he that formed the eye, shall he not see?" Psa. 94: 9.

14. Naught; that is, bad in quality. Boasteth; of his good bargain.

15. Gold, and a multitude of rubies—a precious jewel; gold and precious gems are comparatively plenty, but the lips of knowledge are a much rarer and more valuable possession.

16. Take his garment—a stranger; as much as to say, If one is so foolish as to become surety for a stranger, he will have to pledge his garment to you for money to meet the obligation thus incurred; and you will have to take his garment, for he will be unable to redeem it himself. Take a pledge—strange woman; nothing better can be expected of the same foolish man, than that he should pledge his garment to you for money to be used by him as the hire of a strange woman, and with the same result as before.

17. Shall be filled with gravel; the bread will, as it were, turn to gravel in his mouth; his fraud will end in sorrow.

19. Flattereth with his lips; literally, openeth wide his lips, that is, as a talebearer, for he will reveal your secrets also.

21. Gotten hastily; that is, more hastily than it could have been by righteous means. Chap. 28: 20.

25. Who devoureth that which is holy; appropriates to his own use that which, by the law, should have been consecrated to God's service. But it may be rendered, who rashly makes vows of consecration. To make inquiry; whether they shall be kept.

26. Bringeth the wheel; of the threshing-wagon; that is, he destroys them.

27. The candle of the Lord; a candle which God has placed within him. Searching all the inward parts; taking cognizance of his most secret thoughts. 1 Cor. 2: 11.

A. M. 3064. B. C. 10. 0. 30 The blueness of a wound cleanseth away evil: so do stripes the inward parts of the belly.^a

CHAPTER XXI.

Sundry Proverbs.

THE king's heart is in the hand of the LORD, as the rivers of water: he turneth it whithersoever he will.

2 Every way of a man is right in his own eyes: but the LORD pondereth the hearts.

3 To do justice and judgment is more acceptable to the LORD than sacrifice.^b

4 A high look,^c and a proud heart, and the ploughing^d of the wicked, is sin.

5 The thoughts of the diligent tend only to plenteousness; but of every one that is hasty only to want.

6 The getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death.^e

7 The robbery of the wicked shall destroy^f them; because they refuse to do judgment.

8 The way of man is froward and strange: but as for the pure, his work is right.

9 It is better to dwell in a corner of the house-top, than with a brawling woman^g in a wide house.^h

10 The soul of the wicked desireth evil: his neighbor findeth no favorⁱ in his eyes.

11 When the scorner is punished, the simple is made wise: and when the wise is instructed, he receiveth knowledge.

12 The righteous man wisely considereth the house of the wicked:^a but God overthroweth the wicked for their wickedness.

13 Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.^g

14 A gift in secret pacifieth anger: and a reward in the bosom, strong wrath.

15 It is joy to the just to do judgment: but destruction shall be to the workers of iniquity.^f

16 The man that wandereth out of the way of understanding shall remain in the congregation of the dead.^g

17 He that loveth pleasure^h shall be a poor man; he that loveth wine and oil shall not be rich.

18 The wicked shall be a ransom for the righteous, and the transgressor for the upright.^h

19 It is better to dwell in the wilderness;ⁱ than with a contentious and an angry woman.

20 There is treasure to be desired and oil in the dwelling of the wise;^j but a foolish man spendeth it up.^j

21 He that followeth after righteousness and mercy findeth life, righteousness, and honor.^k

22 A wise man scaleth the city of the mighty, and casteth down the strength of the confidence thereof.^l

23 Whoso keepeth his mouth and his tongue, keepeth his soul from troubles.

24 Proud and haughty scorner is his name, who dealeth in proud wrath.^m

25 The desire of the slothful killeth him; for his hands refuse to labor.

26 He coveteth greedily all the day long: but the righteous giveth and spareth not.

27 The sacrifice of the wicked is abomination:ⁿ

^a Heb. is a purging medicine against evil. ^b Heb. 12:10. ^c 1 Sam. 15:22. ^d Heb. heightness of eye. ^e Or, light. ^f 2 Pet. 2:3. ^g Heb. h. sin; or dwell in. ^h Heb. woman of contentions. ⁱ Heb. a house of society. ^j Heb. is not favored. ^k Psa. 107:43; Hos. 14:9. ^l Matt. 15:33, 34, 35 41-46;

Isa. 2:13. ^m Matt. 7:23. ⁿ Eccl. 13:20. ^o Or, spent. ^p Eccl. 11:8; Isa. 43:3. ^q Heb. land of the desert. ^r Matt. 23:4. ^s Luke 6:45. ^t R. m. 2:7. ^u Eccl. 9:14-16. ^v Heb. the wrath of pride. ^w Isa. 1:11-15.

30. *Blueness*; the reference is to the scars made by severe blows. We may paraphrase the verse thus: Severe blows inflicted upon the transgressor cleanse his soul from evil; and stripes, his inward spirit.

INSTRUCTIONS.

1. Since wine and strong drink darken the reason, bring the soul under the control of excitement and passion, and thus prepare it for folly and wickedness of every sort, no wise man will give himself up to their power.

6. They who make the largest professions of goodness and love, are in general the least worthy of confidence in any work that requires patient and self-denying toil.

7. The best inheritance which a man can leave to his children is his own holy life.

9. The best men are most deeply conscious of their sinfulness. It is only the blinding power of sin that leads any to claim that they are free from it.

11. The habit of buyers to depreciate, and of sellers to exaggerate the worth of articles of traffic, is a species of dishonesty as base and degrading as it is common.

17. It is only in anticipation that dishonest gain is pleasant; its end is bitterness and vexation of spirit.

19. The man who reveals to us the secrets of others, proves himself unworthy to be intrusted with our own.

20. God returns the injurious conduct of children upon their own heads. Filial ingratitude is the direct road to ruin, temporal and spiritual. Lev. 20:9.

21. As "he that maketh haste to be rich shall not be innocent," so neither shall his prosperity be permanent.

22. We always do well to leave vengeance in the hands of God, to whom it belongs.

25. Rash vows, by which men bind themselves to certain outward actions under the name of religion, are highly

pernicious in their influence. When the young and inexperienced take upon themselves vows of celibacy and exclusion from society, they only spread a snare for their souls.

30. That chastisement which cleanses the soul from sin is a rich blessing, however severe it may be.

CHAPTER XXI.

4. *The ploughing of the wicked*; their tillage; put here for all their plans, pursuits, and pleasures. The marginal reading, "the light of the wicked," means that in which they glory.

5. *The diligent*; who seek wealth by honest industry. *Hasty*; impatient to amass wealth, and therefore employing unlawful means.

6. *A vanity tossed to and fro*; an empty and unstable possession. Some render, A fleeting breath, which gives the same idea. *Seek death*; take the way to death.

8. *Strange*; alienated from God. *The pure*; in contrast with the mass of mankind, whose way is froward and strange.

12. *Wisely considereth*; derives lessons of instruction from God's dealings with it.

16. *Remain in the congregation of the dead*; he numbered and dwell with the dead. Compare chap. 2:22.

18. *Shall be a ransom for the righteous*; God will make the destruction of the wicked a means of salvation to the righteous, as is illustrated in the deliverance of Israel from Egypt. Isa. 43:3, 4.

25. *The desire of the slothful*; his longing desire for good that cannot be obtained without labor.

26. *The righteous*; who has gained an abundance by honest toil. Compare ver. 20.

how much more, *when* he bringeth it with a wicked mind!¹

28 A false witness[†] shall perish: but the man that heareth speaketh constantly.

29 A wicked man hardeneth his face: but *as for* the upright, he directeth² his way.

30 *There is* no wisdom nor understanding nor counsel against the LORD.³

31 The horse is prepared against the day of battle: but safety³ is of the LORD.

CHAPTER XXII.

Sundry Proverbs. 17 The words of the wise.

A GOOD name is rather to be chosen than great riches, and loving favor rather than silver and gold.

2 The rich and poor meet together:^b the LORD is the maker of them all.

3 A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished.

4 By humility[†] and the fear of the LORD are riches, and honor, and life.

5 Thorns and snares are in the way of the froward:^c he that doth keep his soul shall be far from them.

6 Train up* a child in the^d way he should go: and when he is old, he will not depart from it.^d

7 The rich ruleth over the poor, and the borrower is servant to the lender.[†]

8 He that soweth iniquity shall reap vanity:^e and the rod of his anger shall fail.[†]

9 He that hath a bountiful eye shall be^{A. M. 3064.} blessed:[†] for he giveth of his bread to the poor.

10 Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease.

11 He that loveth pureness of heart, for the grace of his lips[†] the king shall be his friend.[†]

12 The eyes of the LORD preserve knowledge:^b and he overthroweth the words[†] of the transgressor.

13 The slothful man saith, *There is* a lion without, I shall be slain in the streets.

14 The mouth of strange women is a deep pit: he that is abhorred of the LORD shall fall therein.^b

15 Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him.

16 He that oppresseth the poor to increase his riches,[†] and he that giveth to the rich, shall surely come to want.

17 ¶ Bow down thine ear, and hear the words of the wise, and apply thy heart unto my knowledge:[†]

18 For it is a pleasant thing if thou keep them within thee;[†] they shall withal be fitted in thy lips.

19 That thy trust may be in the LORD, I have made known to thee this day, even to thee.[†]

20 Have not I written to thee excellent things in counsels and knowledge,

21 That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?[†]

22 Rob not the poor, because he is poor: neither oppress the afflicted in the gate:

* Heb. in wickedness; † Heb. Witness of lies. † Or, considereth; Psa. 119. 59. † Isa. 7. 9. 10; Acts 5:30. † Or, victory. † Or, favor is better. † 1 Cor. 12. 22, etc. † Or, The reward of humility. † Job 1:5. † Or, Catechize. † Heb. his. † Eph. 6:1. † Heb. man that lendeth. † Job 4:5. † Or,

with the rod of his anger he shall be consumed. † Heb. Good of eye. † 2 Cor. 9:10. † Or, and hath grace in his lips. † Matt. 5:3. † Isa. 50:19-21. † Or, matters. † Eccl. 7:26. † Mic. 2:2-5. † Kch. 2:2, etc.; Psa. 90:12. † Heb. in thy belly. † Or, trust thou also. † Or, those that send thee. † 1 Pet. 3:14.

28. *Heareth*; has an obedient and teachable spirit, which includes in itself the love of truth. *Speaketh constantly*; while "the mouth of them that speak lies shall be stopped," he shall speak constantly with favor and credit.

29. *Hardeneth his face*; rejects all counsel, and obstinately follows his own corrupt desires. *Directeth his way*; bestows serious consideration upon it, that it may be conformable to God's law.

INSTRUCTIONS.

1. God overrules all the plans of earthly rulers, be they righteous or wicked, for the accomplishment of his own wise and good designs.

3. God will not accept the outward forms of religion as a substitute for its inward spirit, "judgment, mercy, and faith."

6. Treasures obtained by fraud and falsehood conduct their owner down to perdition, and they forsake him.

10. A wicked man cannot be trusted where his own private interests are concerned; for he will not scruple for his own ends to sacrifice his neighbor's property, comfort, reputation, morality, and everlasting welfare.

13. We all need mercy at the hand of God; but we shall not obtain it unless we show pity to our fellow-men; for with the merciful, God will show himself merciful.

17. Luxurious living is the highway to poverty.

20. When poverty comes from prodigality it is as ignominious as sin.

26. The righteous man values property and labors for it chiefly because of the means which it furnishes of doing good to his fellow-men.

30. The Lord has all the resources of heaven and earth at his disposal, and he can with infinite ease accomplish his own purposes in the face of all opposition from wicked men and fallen spirits; nay more, he can make their efforts to defeat his counsels the direct means of fulfilling them.

31. Without God's favor the most formidable warlike preparations will be of no avail.

CHAPTER XXII.

2. *Meet together*; come into contact in the various relations of life. *The Lord is the maker of them all*; he is their common Lord, has placed them together in this world, and will call them to an account for their treatment of each other.

8. *Fauly*; disappointment and misery. *The rod of his anger*; the rod wherewith he smote his fellow-men in anger.

11. *The grace of his lips*; his pleasant and well-timed words.

12. *Preserve knowledge*; watch over and protect knowledge, by protecting those who possess it and use it for the good of their fellow-men.

14. *Mouth of strange women*; their "much fair speech," chap. 7:21. *Abhorred of the Lord*; because he turns aside from the right way.

16. *Giveth to the rich*; from selfish motives, to purchase their favor.

17. Here begins another division of the book, extending to the end of the twenty-fourth chapter. It has a general resemblance to the first nine chapters.

19. *Made known*; that is, these words.

20. *In counsels and knowledge*; containing counsels and words of knowledge.

21. *To them that send unto thee*; to ask counsel of thee. Or, as the marginal reading, "To those that send thee;" that is, mayest make a true report to them of the business intrusted to thee.

22. *In the gate*; where courts were anciently held, and public business was transacted.

INSTRUCTIONS.

1. Our comfort and usefulness depend on our character, rather than on our outward possessions.

A. M. 3004. B. C. 1000. 23 For the LORD will plead their cause,^a and spoil the soul of those that spoiled them.

24 Make no friendship with an angry man; and with a furious man thou shalt not go;

25 Lest thou learn his ways, and get a snare to thy soul.

26 Be not thou *one* of them that strike hands, or of them that are sureties for debts.

27 If thou hast nothing to pay, why should he take away thy bed from under thee?

28 Remove not the ancient landmark,^a which thy fathers have set.

29 Seest thou a man diligent in his business? he shall stand before kings;^b he shall not stand before mean^c men.

CHAPTER XXIII.

The words of the wise.

WHEN thou sittest to eat with a ruler, consider diligently what *is* before thee:

2 And put a knife to thy throat, if thou be a man given to appetite.

3 Be not desirous of his dainties: for they *are* deceitful meat.

4 Labor not to be rich:^c cease from thine own wisdom.^d

5 Wilt thou set thine eyes^e upon that which is not? for *riches* certainly make themselves wings; they fly away as an eagle toward heaven.

6 Eat thou not the bread of *him that hath* an evil eye, neither desire thou his dainty meats:

7 For as he thinketh in his heart, so *is* he: Eat and drink, saith he to thee; but his heart *is* not with thee.

8 The morsel *which* thou hast eaten shalt thou vomit up, and lose thy sweet words.

9 Speak not in the ears of a fool: for he will despise the wisdom of thy words.

^a Mal. 3:5. ^b Or, bound. ^c Heb. 12:24. ^d Heb. obscure. ^e 1 Tim. 6:9, 10. ^f ch. 20:12. ^g Heb. cause thine eyes to fly. ^h Or, bound. ⁱ ch. 22:28. ^j ch. 22:17. ^k 1 Cor. 5:5. ^l ch. 29:3. ^m Or, even I will rejoice. ⁿ Psa. 37:1-3;

3. In the gospel of his Son, God has provided a refuge from the evil that is coming upon all sinners. The highest wisdom of men is to hide themselves in this refuge; to neglect it, is their folly and ruin.

5. The way of those who oppose themselves to God's government must be filled with "thorns and snares." It is in the path of duty that we find comfort and safety.

6. In committing to parents the training of their children, God has, in a very important sense, committed to them the formation of their future character, and he will hold them responsible for the influence they exert.

7. To contract debts beyond our ability to pay, is to rob ourselves of that manly independence which belongs to the righteous man's character, and to expose ourselves to innumerable temptations as well as annoyances. For this reason, as well as from regard to our own reputation and the rights of others, it is a cardinal Christian virtue to "owe no man any thing, but to love one another."

8. They who occupy themselves with devising mischief to others, are preparing for themselves a harvest of shame and trouble.

13. The slothful exaggerate the difficulties that lie in the way of duty.

23. The more destitute one is of human protection, the greater is the guilt and the danger of wronging him; the Lord is the patron of the defenceless, and will avenge the injuries done to them.

29. Diligence in business leads to preferment and honor.

10 Remove not the old landmark;^e and enter not into the fields of the fatherless:

11 For their redeemer *is* mighty; he shall plead their cause with thee.

12 Apply thy heart unto instruction, and thine ears to the words of knowledge.^f

13 Withhold not correction from the child: for *if* thou beatest him with the rod, he shall not die.

14 Thou shalt beat him with the rod, and shalt deliver his soul from hell.^g

15 My son, if thy heart be wise,^h my heart shall rejoice, even mine.ⁱ

16 Yea, my reins shall rejoice, when thy lips speak right things.

17 Let not thy heart envy sinners;^j but *be* thou in the fear of the LORD all the day long.

18 For surely there is an end;^k and thine expectation shall not be cut off.

19 Hear thou, my son, and be wise, and guide thy heart in the way.^l

20 Be not among winebibbers;^k among riotous eaters of flesh:^m

21 For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags.

22 Harken unto thy father that begat thee, and despise not thy mother when she is old.ⁿ

23 Buy the truth, and sell it not;^m also wisdom, and instruction, and understanding.^o

24 The father of the righteous shall greatly rejoice: and he that begetteth a wise *child* shall have joy of him.^o

25 Thy father and thy mother shall be glad, and she that bare thee shall rejoice.

26 My son, give me thy heart, and let thine eyes observe my ways.^p

27 For a whore is a deep ditch; and a strange woman *is* a narrow pit.^q

73:3, 17. ^r Or, reward. ^s ch. 4:23. ^t Luke 21:34; Rom. 13:13. ^u Heb. their flesh. ^v ch. 30:17; Eph. 6:1, 2. ^w Isa. 55:1; Matt. 13:44; Rev. 3:15. ^x ch. 4:5, 7. ^y ch. 10:1; 15:20. ^z Psa. 119:2. ^{aa} ch. 22:14.

CHAPTER XXIII.

1. *With a ruler*; who has invited thee to a sumptuous entertainment.

2. *Put a knife to thy throat*; to prevent excess in eating; a figurative way of saying, Restrain thine appetite at all costs.

3. *Deceitful meat*; they promise much pleasure, but end in pain and shame. The reference is to the immoderate indulgence of appetite at the tables of the great, which not only injures the guest, but degrades him in the eyes of all present.

4. *Thine own wisdom*; the wisdom which makes riches the chief good, and thinks by prudent management to get and keep them.

6. *That hath an evil eye*; the grudging man, or the crafty and malicious man, who invites the unwary to his table only to deceive and ensnare them.

8. *Vomit up*; that is, it will end in bitterness. *Sweet words*; addressed by him to thee.

11. *Their redeemer*; God, who defends the cause of the poor and fatherless.

13. *Shall not die*; shall be reclaimed from sin, and so saved from death.

18. *An end*; that is, in the present connection, a prosperous end; or, as in the margin, a reward, namely, to those that fear God. Compare Job 6:11, note; 42:12; James 5:11.

28 She also lieth in wait as for a prey,* and increaseth the transgressors among men.

29 Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

30 They that tarry long at the wine; they that go to seek mixed wine.^b

31 Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright.

32 At the last it biteth like a serpent, and stingeth like an adder.^c

33 Thine eyes shall behold strange women, and thy heart shall utter perverse things.

34 Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

35 They have stricken me,^e shalt thou say, and I was not sick: they have beaten me, and I felt^f it not: when shall I awake? I will seek it yet again.^d

CHAPTER XXIV.

The words of the wise.

BE not thou envious against evil men,^e neither desire to be with them:

2 For their heart studieth destruction, and their lips talk of mischief.^f

3 Through wisdom is a house builded;^g and by understanding it is established:

4 And by knowledge shall the chambers be filled with all precious and pleasant riches.^h

5 A wise man is strong:ⁱ yea, a man of knowledge increaseth strength.^j

6 For by wise counsel thou shalt make thy war:

31. *Moveth itself aright*; goes down smoothly.

34. *Lieth down*; to sleep on the deck of a ship, or at the mast's head; representing the disordered condition of the drunkard in soul and body, which causes him to reel, and makes all around and within him a troubled and heaving sea.

35. *Was not sick*; was not pained from the blows, because of my insensibility. *It*; the intoxicating cup.

INSTRUCTIONS.

1. When tempted to the immoderate indulgence of appetite, we should lay a severe restraint upon ourselves; for it impairs the faculties of soul and body, stupifies the conscience, and degrades us in our own estimation and that of our fellow-men.

5. The consideration of the uncertainty of all earthly possessions, leads every wise and considerate man to provide for himself "a treasure in the heavens that faileth not."

6. It is a common device of crafty dissemblers to flatter and bestow favors only that they may ensnare and plunder. Against the hospitality of such men the young should guard as against thieves and burglars.

9. The man who treats with contempt the counsels of the wise, releases them from the obligation of further admonition, and makes his own ruin certain.

13. Our heavenly Father prefers that we should weep now under his chastising rod, rather than perish at last through want of timely discipline. Herein every wise parent will imitate God's example in his dealings with his children.

29. The imbecility and loathsome disease which the

and in multitude of counsellors *there is* ^{A. M. 3054. B. C. 1640.} safety.

7 Wisdom is too high for a fool:^j he openeth his mouth in the gate.

8 He that deviseth to do evil shall be called a mischievous person.^k

9 The thought of foolishness is sin:^l and the scorner is an abomination to men.

10 If thou faint in the day of adversity,^m thy strength is small.ⁿ

11 If thou forbear to deliver *them that are* drawn unto death, and *those that are* ready to be slain;^o

12 If thou sayest, Behold, we know it not; doth not he that pondereth the heart consider *it*? and he that keepeth thy soul, doth *not* he know *it*? and shall *not* he render to *every* man according to his works?^p

13 My son, eat thou honey, because *it is* good; and the honey-comb, which is sweet to thy taste:^q

14 So shall the knowledge of wisdom be unto thy soul:^r when thou hast found *it*, then there shall be a reward, and thy expectation shall not be cut off.^s

15 Lay not wait, O wicked man, against the dwelling of the righteous; spoil not his resting place:

16 For a just man falleth seven times, and riseth up again:^t but the wicked shall fall into mischief.^u

17 Rejoice not when thine enemy falleth, and let not thy heart be glad when he stumbleth:^v

18 Lest the Lord see it, and it displease him,^w and he turn away his wrath from him.

19 Fret not thyself because of evil men,^x neither be thou envious at the wicked;

20 For there shall be no reward to the evil man; the candle^y of the wicked shall be put out.

12. 5. ^a Heb. narrow. ^b Psa. 52. 1. Isa. 57. 6. 7. ^c Jer. 32. 19. ^d Heb. upon thy palate. ^e Psa. 19. 10. 110. 103. ^f Jer. 15. 16. ^g Mic. 7. 2. ^h Amos 4. 1. ⁱ Job 31. 29. ^j Heb. be evil in his eyes. ^k Or, Keep not company with the wicked. ^l Or, lamp.

habit of using intoxicating drinks produces, and the dreadful power of this habit to perpetrate itself; the poverty, contention, and wretchedness with which it fills the family circle; the quarrels, murders, debaucheries, and crimes that follow in its train, are well understood at the present day. Whoever allows himself in this debasing habit, or furnishes to others the intoxicating cup, is without excuse.

CHAPTER XXIV.

1. *Envious against evil men—desire to be with them*; because of their present success.

6. *For by wise counsel thou shalt make thy war*; that is, with success; an illustration of the declaration in the preceding verse, that wisdom and knowledge give strength.

7. *In the gate*; where causes are tried and deliberations held on weighty matters.

9. *The thought of foolishness*; the plans and pursuits of foolish men. Fill out the two clauses thus: The thoughts and actions of fools and scorners are sinful, and therefore an abomination to men.

11. *Drawn unto death—ready to be slain*; unjustly seized and dragged to a violent death. This precept applies primarily to magistrates, and also to private persons according to their ability to help the oppressed and unjustly condemned.

13, 14. *Eat thou honey—so shall the knowledge of wisdom be unto thy soul*; that is, I commend thee for eating honey, because it is good; much more, then, do thou gain the knowledge of wisdom, which is better than honey.

16. *The wicked shall fall into mischief*; out of which he shall never rise again.

A. M. 5994. B. C. 1009. 21 My son, fear thou the LORD and the king;^a and meddle not with them that are given to change:^{*}

22 For their calamity shall rise suddenly; and who knoweth the ruin of them both?

23 These things also belong to the wise. *It is not good to have respect of persons in judgment.*^b

24 He that saith unto the wicked, Thou art righteous; him shall the people curse, nations shall abhor him:

25 But to them that rebuke him shall be delight, and a good blessing[†] shall come upon them.

26 Every man shall kiss his lips that giveth a right answer.[‡]

27 Prepare thy work without, and make it fit for thyself in the field; and afterwards build thy house.

28 Be not a witness against thy neighbor without cause; and receive not with thy lips.

29 Say not, I will do so to him as he hath done to me: I will render to the man according to his work.^c

30 I went by the field of the slothful, and by the vineyard of the man void of understanding;

31 And lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down.

32 Then I saw, and considered it well:^d I looked upon it, and received instruction.

33 Yet a little sleep, a little slumber, a little folding of the hands to sleep:

34 So shall thy poverty come as one that travelleth; and thy want as an armed man.[†]

CHAPTER XXV.

1 Observations about kings, 8 and about avoiding causes of quarrels, and sundry causes thereof.

THESE are also proverbs of Solomon, which the men of Hezekiah king of Judah copied out.

2 *It is the glory of God to conceal a thing;*^d but the honor of kings is to search out a matter.^e

3 The heaven for height, and the earth for depth, and the heart of kings is unsearchable.^f

4 Take away the dross from the silver, and there shall come forth a vessel for the finer.^g

5 Take away the wicked from before the king, and his throne shall be established in righteousness.

6 Put not forth thyself^h in the presence of the king, and stand not in the place of great men:ⁱ

7 For better it is that it be said unto thee, Come up hither; than that thou shouldst be put lower in the presence of the prince whom thine eyes have seen.

8 Go not forth hastily to strive,^j lest thou know not what to do in the end thereof, when thy neighbor hath put thee to shame.

9 Debate thy cause with thy neighbor himself;^k and discover not a secret to another:^l

10 Lest he that heareth it put thee to shame, and thine infamy turn not away.

^a 1 Pet. 2:13-17. ^{*} Heb. changers. ^b Lev. 19:15. [†] Heb. blessing of good. [‡] Heb. answereth right words. ^c Matt. 5:39, 41; Rom. 12:17, 19. ^d Heb. set my heart. ^e Heb. a man of shield. ^f Dent. 29:29. ^g Job 29:16.

^h Heb. there is no searching. ⁱ Heb. Set not out thy glory. ^j Luke 14:8-10. ^k ch. 17:14. ^l Matt. 5:35; 18:15. ^m Heb. the secret of another.

21. *Them that are given to change*; seditious men, like Absalom, who seek to change the established order of government.

22. *The ruin of them both*; the ruin which will come upon such men from both God and the king, whose wrath they have incurred.

23. *These things also*; the maxims that follow to the end of the chapter. *Belong to the wise*; either, should be observed by the wise, or, are sayings of the wise. In either case, these words introduce a short appendix to this part of the book.

25. *Him*; the "wicked" man mentioned in verse 24. *Delight*; the pleasant favor of the good.

27. *Thy work without*; thy work which lies out of doors; that is, thy work of agriculture. *Make it fit for thyself*; or, prepare for thyself. *Afterwards build thy house*; a house for elegance and luxury seems to be intended, which should be postponed till other more important work is done. In the warm climate of Palestine a very slight structure serves for the necessary wants of a family. Another interpretation, Get the materials of thy house ready before thou buildest, is not favored by the original words.

34. *One that travelleth*; a traveller who comes as an enemy.

INSTRUCTIONS.

1. Since the prosperity of the ungodly leads only to ruin, no wise man will envy them, or wish to cast in his lot with them.

4. Success comes not by chance, but by prudent counsels and actions.

10. God sends upon men adversity for the purpose of exercising their faith and fortitude, and thus increasing these graces; but he who faints under the discipline loses the benefit of it, and becomes weaker instead of stronger.

12. It is the duty of all men, as they have opportunity, to succor and relieve the oppressed. And since the worst

bondage is that of sin and ignorance, no man may on any ground excuse himself from doing what lies in his power for the rescue of the millions who are held under its thralldom.

14. No possession yields so precious a revenue as wisdom. It makes men rich for time and for eternity.

16. The just man falls for his discipline, and God will raise him up again; but the wicked falls for his destruction.

17. Joy at the calamity of an enemy is a heinous sin, and one which God will visit with condign punishment.

21. They who follow discontented innovators, do it to their destruction.

27. The wise man will postpone works of mere elegance and luxury till he has attended to his more necessary business.

30. In things spiritual and temporal, the slothful procrastinator may be known by the disordered and decaying condition of what is committed to his care.

CHAPTER XXV.

1. *Copied out*; here begins the fourth part of the book, containing a selection of proverbs collected and arranged from the writings of Solomon, probably by Hezekiah's command and for his use. It repeats a number of proverbs that have already appeared.

2. *To conceal a thing*; he manifests his infinite perfections by the unsearchableness of his ways in both nature and providence. *To search out a matter*; they show their qualification for their high office by sagacity in searching out and understanding every thing that concerns the administration of their government.

3. *The heart of kings*; their secret counsels.

4. *A vessel for the finer*; a vessel of pure silver to reward the finer's labor.

7. *Come up hither*; see Luke 14:7-11.

11 A word fitly spoken* is like apples of gold in pictures of silver.

12 As an carrying of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear.^a

13 As the cold of snow in the time of harvest, so is a faithful messenger to them that send him: for he refresheth the soul of his masters.

14 Whoso boasteth himself^b of a false gift^c is like clouds and wind without rain.^c

15 By long forbearing is a prince persuaded, and a soft tongue breaketh the bone.

16 Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.

17 Withdraw thy foot from^d thy neighbor's house; lest he be weary^e of thee, and so hate thee.

18 A man that beareth false witness against his neighbor is a maul, and a sword, and a sharp arrow.^d

19 Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint.

20 As he that taketh away a garment in cold weather, and as vinegar upon nitre, so is he that singeth songs to a heavy heart.

21 If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: ^e

22 For thou shalt heap coals of fire upon his head, and the Lord shall reward thee.^f

23 The north wind driveth away rain: so doth an angry countenance a backbiting tongue.^f

24 It is better to dwell in the corner of the

house-top, than with a brawling woman ^{A. M. 3504.} and in a wide house. ^{B. C. 709.}

25 As cold waters to a thirsty soul, so is good news from a far country.

26 A righteous man falling down before the wicked is as a troubled fountain, and a corrupt spring.

27 It is not good to eat much honey: so for men to search their own glory is not glory.

28 He that hath no rule over his own spirit is like a city that is broken down, and without walls.

CHAPTER XXVI.

1 Observations about fools, 13 about sluggards, 17 and about contentious busybodies.

AS snow in summer, and as rain in harvest, so honor is not seemly for a fool.

2 As the bird by wandering, as the swallow by flying, so the curse causeless shall not come.^g

3 A whip for the horse, a bridle for the ass, and a rod for the fool's back.

4 Answer not a fool according to his folly, lest thou also be like unto him.

5 Answer a fool according to his folly,^h lest he be wise in his own conceit.^g

6 He that sendeth a message by the hand of a fool cutteth off the feet, and drinketh damage.^g

7 The legs of the lame are not equal: so is a parable in the mouth of fools.

8 As he that bindeth a stone in a sling,ⁱ so is he that giveth honor to a fool.

9 As a thorn goeth up into the hand of a drunkard, so is a parable in the mouth of fools.

* Heb. spoken upon his wheels. ^a ch. 1. 8, 9. ^b Luke 18:10, etc. ^c Heb. in a gift of falsehood. ^d Jude 12. ^e Or, Let thy foot be seldom in. ^f Heb. fall. ^g Psal. 57:1. ^h Exod. 23:4, 5; Matt. 5:44; Rom. 12:20

11. Apples of gold in pictures of silver; golden apples embroidered in picture-work of silver. Some render, Apples of gold in baskets of silver network.

13. Snow; brought from the mountains and used for cooling drinks.

14. Boasteth himself of a false gift; makes a vain show of liberality, but gives nothing.

16. Eat so much as is sufficient; make a moderate use of every privilege that falls to your lot—as, for example, a neighbor's hospitality, ver. 17—and do not spoil it by excess.

20. Vinegar upon nitre; Egyptian nitre, which effervesces with an acid, and loses its strength. The incongruity of singing songs to a heavy heart is illustrated by two comparisons.

22. Heap coals of fire upon his head; fill him with shame, and thus bring him to repentance.

26. Falling down before the wicked; either voluntarily, from fear or interest; or, falling under his power. Troubled—corrupt; spoiled by the trampling of cattle.

INSTRUCTIONS.

5. If rulers would have permanent prosperity, they must banish the corrupt from their councils, and surround themselves with righteous men.

6. Modesty is the road to true preferment. Those who ambitiously thrust themselves above their true position, will be, in the end, cast down to the lowest place.

8. The wise man will not engage in controversy till he is sure of his ground, and can see his way through it.

12. Reproof wisely administered to the wise is most precious in its results.

13, 19. Fidelity in the execution of a trust is a virtue which men are quick to perceive, and ready to reward; the unfaithful man, on the contrary, is with good reason

^g 2 Sam. 16:12. ^h Or, bringeth forth ruin; so doth a backbiting tongue an angry countenance. ⁱ Num. 23:— ^h Matt. 21:34. ^g Heb. eyes. ^g Or, violence. ⁱ Heb. lifted up. ^h Or, uttereth a precious stone in a heap of stones.

dreaded and shunned, for he is the ruin of all who put confidence in him.

15. Wise discourse, tempered by mildness and forbearance, is a more effectual weapon than implements of war.

17. To abuse a neighbor's hospitality is the way to lose it.

20. An ill-timed act is unseemly, if not offensive.

22. He who overcomes an enemy by kindness, gains a victory which makes both parties blessed.

26. When the righteous yield to the wicked, the very fountains of virtue are corrupted.

28. As a city without walls is exposed to every assault of the enemy, so a spirit without self-government is the prey of every corrupt passion.

CHAPTER XXVI.

2. As the bird by wandering—so the curse causeless shall not come; God's curse will not come upon men at random, like the flight of birds.

4. Answer not a fool according to his folly; with such foolish words as he uses.

5. Answer a fool according to his folly; in a manner adapted to rebuke it.

6. Cutteth off the feet; his own feet, and thus cripples himself in respect to the business on hand.

7. Are not equal; so that he has a limping gait. Others render, "hang down;" that is, as a useless weight. So is a parable in the mouth of fools; they have not skill to make a discreet use of it.

8. Bindeth a stone in a sling; performs an absurd and useless act. The marginal reading is, "Putteth a precious stone in a heap of stones," among which it will be lost.

9. Into the hand of a drunkard; a reeling drunkard, who lays hold of it to support himself. A parable in the mouth

A. M. 3304.
15: 17: 2004. 10 The great God that formed all things both rewardeth the fool, and rewardeth transgressors.*

11 As a dog returneth to his vomit,^a so a fool returneth to¹ his folly.

12 Seest thou a man wise in his own conceit?^b there is more hope of a fool than of him.

13 The slothful man saith, *There is a lion in the way; a lion is in the streets.*

14 As the door turneth upon his hinges, so doth the slothful upon his bed.

15 The slothful hideth his hand in his bosom; it grieveth him¹ to bring it again to his mouth.

16 The sluggard is wiser in his own conceit than seven men that can render a reason.

17 He that passeth by, and meddleth² with strife belonging not to him, is like one that taketh a dog by the ears.

18 As a mad man who casteth firebrands,³ arrows, and death,

19 So is the man that deceiveth his neighbor, and saith, Am not I in sport?

20 Where no wood is,⁴ there the fire goeth out; so where there is no talebearer,⁵ the strife ceaseth.⁶

21 As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife.

22 The words of a talebearer are as wounds, and they go down into the innermost parts⁷ of the belly.

23 Burning lips and a wicked heart are like a potsherd covered with silver dross.

24 He that hateth dissembleth⁸ with his lips, and layeth up deceit within him;

25 When he speaketh fair,⁹ believe him not: for there are seven abominations in his heart.

26 Whose hatred is covered by deceit,¹⁰ his wickedness shall be showed before the whole congregation.

* Or, A great man grieveth all, and he hereth the fool, he hereth also transgressors. ^a 2 Pet. 2:22. ^b Heb. striveth. ^c Rev. 3:17. ^d Or, he is wroth. ^e Or, is enraged. ^f Heb. flames, or sparks. ^g Heb. without wood. ^h Or, whisperer. ⁱ Heb. is silent. ^j Heb. chambers. ^k Or, is known. ^l Heb. maketh his voice grievous. ^m Or, hatred is covered in secret. ⁿ Psa. 7:15, 16.

of fools; by perverting it, they make it an injury to themselves.

16. *A reason*; a good reason for a wise course of action. The sluggard's course is foolish and ruinous, yet he thinks himself wiser than all his advisers.

17. *By the ears*; to his own hurt.

21. *Coals—to burning coals*; coals added to a heap of burning coals, which makes the fire hotter.

23. *Burning lips*; lips that make warm professions of love. *Silver dross*; glittering, yet worthless.

27. *Rolleth*; in order that it may overwhelm others. *Return upon him*; fall back upon him by the slipping of his hands. By some unforeseen turn of events, the mischief which he was preparing for others shall fall upon himself.

INSTRUCTIONS.

4, 5. In dealing with the ignorant and self-conceited, great wisdom is necessary, lest, on the one side, we make ourselves like them, or, on the other, fail to put to silence their foolish words.

8. All preferment is thrown away upon the foolish.

9. It is the part of folly to pervert to its own injury that which was designed for its profit.

16. They who have no good reason to give for their conduct, are most inclined to despise the counsels of the wise.

17. Intermeddlers always bring themselves into trouble.

19. Falsehood and deception do not become either innocent or harmless because practised in sport; the de-

27 Whoso diggeth a pit shall fall therein; and he that rolleth a stone, it will return upon him.

28 A lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin.

CHAPTER XXVII.

1 Observations of self-love, 5 of true love, 11 of care to avoid offences, 23 and of the household care.

BOAST not thyself of to-morrow;^a for thou knowest not what a day may bring forth.

2 Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.^b

3 A stone is heavy,^c and the sand weighty; but a fool's wrath is heavier than them both.^d

4 Wrath is cruel,^e and anger is outrageous;^f but who is able to stand before envy?^g†

5 Open rebuke is better than secret love.^h

6 Faithful are the wounds of a friend;ⁱ but the kisses of an enemy are deceitful.^j

7 The full soul loatheth^k a honey-comb; but to the hungry soul every bitter thing is sweet.^l

8 As a bird that wandereth from her nest, so is a man that wandereth from his place.

9 Ointment and perfume rejoice the heart: so doth the sweetness of a man's friend by hearty counsel.^m†

10 Thine own friend, and thy father's friend, forsake not; neither go into thy brother's house in the day of thy calamity: for better is a neighbor that is near than a brother far off.ⁿ

11 My son, be wise, and make my heart glad,^o that I may answer him that reproacheth me.

12 A prudent man foreseeth the evil, and hideth himself;^p but the simple pass on, and are punished.

13 Take his garment that is surety for a stranger, and take a pledge of him for a strange woman.

14 He that blesseth his friend with a loud voice,

* Heb. to-morrow day. ^a Luke 12:19; Jas. 4:13-16. ^b ch. 25:27. ^c Heb. heaviness. ^d Heb. cruelty. ^e Heb. an overflowing. ^f Or, jealousy. ^g ch. 6:34. ^h 1 John 3:12. ⁱ ch. 25:23. ^j Psa. 141:5. ^k Or, earnest, or frequent. ^l Heb. treadeth under foot. ^m 1 Job 6:7. ⁿ Heb. from the counsel of the soul. ^o Job. 15:24. ^p ch. 23:15, 24. ^q Psa. 57:1-3.

ceiver who excuses himself on this ground, will find that at God's bar these are treated as heinous offences.

20. Since talebearers exist in every community, the best way is to rebuke them, and close our ears to their words. Where the people have wisdom to do this, strife will cease.

21. The contentious man's tongue is "set on fire of hell," and he sets on fire the whole community in which he dwells.

24-26. The weapons of malice are flattery, hypocrisy, and deceit, but God's providence will strip off its disguises and expose its wickedness before the world.

CHAPTER XXVII.

5. *Secret love*; love allowed to lie hid in the bosom through false tenderness and fear of giving offence, and not manifesting itself, as it should, in reproving and correcting the faults of a friend.

9. *The sweetness of a man's friend*; his sweet words of friendship.

10. *Neither go into thy brother's house*; that is, as the preceding and following words show, forsake not a tried family friend who is near at hand, for a brother who is far off.

13. *Take his garment*; see note to chap. 20:16.

14. *A curse to him*; to the man who blesses his friend. Such praise will be suspected as insincere and selfish, and therefore reckoned as bad as a curse.

rising early in the morning, it shall be counted a curse to him.

15 A continual dropping in a very rainy day and a contentious woman are alike.^a

16 Whosoever hideth her hideth the wind, and the ointment of his right hand, *which* bewrayeth *itself*.

17 Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.

18 Whoso keepeth the fig-tree shall eat the fruit thereof;^b so he that waiteth on his master shall be honored.^c

19 As in water face *answereth* to face, so the heart of man to man.

20 Hell and destruction are never^d full;^d so the eyes of man are never satisfied.^e

21 *As* the fining-pot for silver, and the furnace for gold; so is a man to his praise.

22 Though thou shouldst bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him.^f

23 Be thou diligent to know the state of thy flocks, and look well^g to thy herds:

24 For riches^h are not for ever;^g and doth the crown endure to every generation?^h

25 The hay appeareth, and the tender grass showeth itself, and herbs of the mountains are gathered.^h

26 The lambs are for thy clothing, and the goats are the price of the field.

27 And thou shalt have goats' milk enough for thy food, for the food of thy household, and for the maintenanceⁱ for thy maidens.

^a Ch. 19:13. ^b 1 Cor. 9:7, 13. ^c Mark 10:49; Col. 3:22; 1 Pt. 2:17-21. ^d Heb. not. ^e ch. 30:16. ^f Eccl. 1:8. ^g 1 Sa. 1:5; Jer 5:3. ^h Heb. set thy heart. ⁱ Heb. strength. ^j Jas. 1:10, 11. ^k Heb. generation and generation. ^l Ps. 101:14. ^m Heb. life. ⁿ Lev. 26:17, 36; Ps. 53:5. ^o Or, men of

15. A continual dropping; see chap. 19:13.

16. *Hideth her*; seeks to conceal within doors her unseemly behavior. *Hideth the wind*; that is, tries to hide it, which is a vain undertaking. *Bewrayeth itself*; betrays itself, proclaims its presence by its odor. His effort to conceal her folly is like attempting to conceal the fragrant ointment upon his right hand.

17. *Sharpeneth the countenance of his friend*; a sharpened countenance implies a sharpened mind, that is, a mind made more active and vigorous.

21. *A man to his praise*; praise is the crucible in which a man's character is tried and truly appears.

22. *Bray*; pound.

23. *Are not for ever*; are an uncertain possession, requiring vigilance and industry for their preservation. *Doth the crown endure*; even regal dignity is liable to be lost through want of vigilance and wise management.

25. *Are gathered*; by the prudent husbandman.

26. *The price of the field*; thou canst give them, or the produce that comes from them, in pay for a field purchased.

27. *Shalt have goat's milk enough*; that is, by complying with the precept given above, ver. 23.

INSTRUCTIONS.

1. He who makes confident plans for the future, forgets his dependence on divine providence, and prepares himself for bitter disappointment.

2. The blinding influence of self-love makes us poor judges of our own good qualities. For this reason self-commendation is always unseemly.

3. A wise man's wrath is under the control of reason; but a fool's rage has no bounds.

4. Mere anger is temporary; but envy, like a poisonous serpent, is ever watching for an opportunity to strike its victim.

CHAPTER XXVIII.

A. M. 3304.
B. C. 700.

General observations of impiety and religious integrity.

THE wicked flee when no man pursueth;¹ but the righteous are bold as a lion.

2 For the transgression of a land many are the princes thereof; but by a man of understanding and knowledge the state *thereof* shall be² prolonged.

3 A poor man that oppresseth the poor is like a sweeping rain which leaveth no food.³

4 They that forsake the law praise the wicked;⁴ but such as keep the law contend with them.⁴

5 Evil men understand not judgment;⁵ but they that seek the LORD understand all *things*.⁵

6 Better is the poor that walketh in his uprightness, than *he that is* perverse in his ways, though he be rich.

7 Whoso keepeth the law is a wise son; but he that is a companion of riotous men⁶ shameth his father.

8 He that by usury and unjust gain⁷ increaseth his substance, he shall gather it for him that will pity the poor.⁷

9 He that turneth away his ear from hearing the law, even his prayer shall be abomination.⁸

10 Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit; but the upright shall have good *things* in possession.

11 The rich man is wise in his own conceit;⁹ but the poor that hath understanding searcheth him out.

understanding and wisdom shall they likewise be. ¹ Heb. without food. ² Matt. 12:28-30. ³ Ps. 10:3. ⁴ Eph 5:11. ⁵ Ps. 92:6. ⁶ John 7:17; 1 Cor. 2:15; 1 John 2:20, 27. ⁷ Or, feedeth gluttons. ⁸ Heb. by increase. ⁹ Job 27:16. ¹⁰ Zech 7:11. ¹¹ Heb. his eyes.

6. True love, properly exercised, will not withhold timely reproof through fear of giving offence. Lev. 19:17.

7. A deep sense of want makes men ready to accept help upon any terms. The highest illustration of this is in the case of lost sinners, to whom Christ's salvation is offered, through repentance, faith, and daily self-denial.

11. The wisdom of children is the best defence of their parents.

17. It is only by the contact of mind with mind that it can attain to its highest vigor and strength, as it respects either the intellect or the affections.

19. Since all hearts answer to each other as face to face in water, the foundation of a true knowledge of human nature is the knowledge of ourselves.

22. Nothing is so incorrigible as human folly.

23-27. The price of an honorable and comfortable competency is diligence and good management.

CHAPTER XXVIII.

2. For; because of. *Many are the princes thereof*; it is continually changing rulers, as we see illustrated in the history of Israel after the revolt of the ten tribes: which is a sore calamity to a nation.

3. A poor man; in eastern countries avaricious men, destitute alike of property and principle, often obtain the government of provinces, which they plunder at pleasure.

8. For him that will pity the poor; God will take it from him, and give it to him that will pity the poor.

10. *Causeth the righteous to go astray*; seeks to lead him astray. *The upright*; whom he sought to mislead.

11. *Searcheth him out*; finds out his folly.

A. M. 3304. B. C. 703. 12 When righteous men do rejoice, there is great glory: but when the wicked rise, a man is hidden.*

13 He that covereth his sins shall not prosper: but who confesseth and forsaketh them shall have mercy.^a

14 Happy is the man that feareth always: but he that hardeneth his heart shall fall into mischief.^b

15 As a roaring lion, and a ranging bear; so is a wicked ruler over the poor people.

16 The prince that wanteth understanding is also a great oppressor: but he that hateth covetousness shall prolong his days.

17 A man that doeth violence to the blood of any person shall flee to the pit; let no man stay him.

18 Whoso walketh uprightly shall be saved:^c but he that is perverse in his ways shall fall at once.

19 He that tilleth his land shall have plenty of bread: but he that followeth after vain persons shall have poverty enough.

20 A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent.^d

21 To have respect of persons is not good: for, for a piece of bread that man will transgress.

22 He that hasteth to be rich hath an evil eye,^e and considereth not that poverty shall come upon him.^f

23 He that rebuketh a man, afterwards shall find more favor than he that flattereth with the tongue.

24 Whoso robbeth his father or his mother, and saith, It is no transgression; the same is the companion of a destroyer.^g

* Or, sought for. a Psa. 32, 3, 5; 1 John 1:8-10. b Rom. 2:5. c Psa. 81:11. d Or, unpunished. e Or, hath an evil eye hasteth to be rich. f 1 Tim. 6:9. g Heb. man destroying. h Heb. a man of reproach. i 1 Sam. 2:34

12. Great glory; the state is prosperous and honored. A man is hidden; a good man is driven into obscurity.

14. Feareth; God. Hardeneth his heart; against God's authority.

16. A great oppressor; it is implied that he shall also come to a violent end.

17. Doeth violence to the blood of any person; is laden with the guilt of shedding human blood. Shall flee to the pit; shall go down speedily to the dead. Stay him; prevent his going to the pit.

22. Hasteth to be rich; is greedy of gain, and uses unlawful means to procure it.

24. A destroyer; a dissolute spendthrift.

26. Wisely; with circumspection and self-distrust.

27. Hideth his eyes; from their wants. Many a curse; from God and man.

28. Rise; to power. Men hide themselves; good men retire into obscurity, that they may avoid the persecution of the wicked.

INSTRUCTIONS.

1. Guilt is timorous, and innocence bold.
2. God punishes wicked and corrupt nations by giving them up to frequent and violent changes of government, with all the confusion and misery that follow in their train.

4. Wicked men are naturally inclined to take part with those who are, like themselves, against the righteous. Hence there must be a perpetual conflict between the two classes.

12. Upright rulers are the glory and strength of a nation; and wicked men its shame and ruin.

13. There is but one way to escape the ruinous consequences of sin, which is by confessing and forsaking it.

25 He that is of a proud heart stirreth up strife: but he that putteth his trust in the Lord shall be made fat.

26 He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered.

27 He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse.

28 When the wicked rise, men hide themselves: but when they perish, the righteous increase.

CHAPTER XXIX.

1 Observations of public government, 15 and of private. 22 Of anger, pride, thievery, cowardice, and corruption.

THE, that being often reprov'd,¹ hardeneth his neck, shall suddenly be destroyed, and that without remedy.²

2 When the righteous are in authority,³ the people rejoice:⁴ but when the wicked beareth rule, the people mourn.⁵

3 Whoso loveth wisdom rejoiceth his father:⁶ but he that keepeth company with harlots spendeth his substance.⁷

4 The king by judgment establisheth the land: but he that receiveth gifts⁸ overthroweth it.

5 A man that flattereth his neighbor spreadeth a net for his feet.

6 In the transgression of an evil man there is a snare:⁹ but the righteous doth sing and rejoice.

7 The righteous considereth the cause of the poor: but the wicked regardeth not to know it.

8 Scornful men bring a city into a snare:¹⁰ but wise men turn away wrath.¹¹

9 If a wise man contendeth with a foolish man, whether he rage or laugh, there is no rest.

10 The bloodthirsty¹² hate the upright:¹³ but the just seek his soul.

1 Or, increased. 2 Esth. 8:15. 3 Esth. 3:15. 4 Job. 10:1. 5 Luke 15:13, 30. 6 Heb. a man of oblations. 7 Job 18:8, 10. 8 Or, set a city on fire. 9 Ezk. 22:30. 10 Heb. Men of blood. 11 2 Chr. 18:17; 1 John 3:12, 13.

16. The highest wisdom of a prince is to seek the welfare of the people committed to his care, for in their prosperity lie his own quiet and security.

17. That the murderer shall die, is a divine ordinance. All who seek to set it aside, oppose themselves alike to the wisdom of God and the welfare of the community.

21. The elevation of selfish and unprincipled men to office is a great public calamity; they will pervert justice and sacrifice the highest interests of the people for private emolument.

22. The avaricious man, who scruples not to use unjust means for the increase of his estate, is on the highway to final poverty and ruin.

23. Honest dealing with offenders is the way to secure their respect.

26. The absence of self-distrust is a certain sign of folly and approaching destruction.

CHAPTER XXIX.

4. Gifts, bribes to pervert judgment.
6. A snare; to take his own feet. Doth sing and rejoice; because his path is free from snares.

8. Bring a city into a snare; or, as the marginal reading, set it on fire; fill it with strife and faction. Turn away wrath; appease the angry passions of the people, and avert God's anger.

9. No rest; to the wise man. He will find it a bootless and uncomfortable contest.

10. Seek his soul; love him, and protect his life and interests.

11 A fool uttereth all his mind: but a wise man keepeth it in till afterwards.

12 If a ruler hearken to lies, all his servants are wicked.

13 The poor and the deceitful man* meet together: the Lord lighteneth both their eyes.^a

14 The king that faithfully judgeth the poor, his throne shall be established for ever.^b

15 The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame.

16 When the wicked are multiplied, transgression increaseth: but the righteous shall see their fall.

17 Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul.

18 Where *there is* no vision, the people perish:^c but he that keepeth the law, happy is he.^d

19 A servant will not be corrected by words: for though he understand he will not answer.

20 Seest thou a man that is hasty in his words?^e *there is* more hope of a fool than of him.

21 He that delicately bringeth up his servant from a child shall have him become *his* son at the length.

22 An angry man stirreth up strife, and a furious man aboundeth in transgression.

23 A man's pride shall bring him low:^e but honor shall uphold the humble in spirit.

24 Whoso is partner with a thief hateth his own soul: he heareth cursing, and bewrayeth it not.

25 The fear of man bringeth a snare:^f but whoso putteth his trust in the Lord shall be safe.^g

* Or, usurer; Matt. 9:9; 1 Cor. 6:10. a Eph. 2:1. b Psa. 89:2. c Or, is made naked. d 1 Sam. 3:1; Amos 8:11-13. e Psa. 119:2. f Or, matters. g Dan. 5:20, 21; Matt. 23:12; Acts 19:23; Jas. 1:10. h Gen. 12:12, 20, 11.

13. *Deceitful man*; or as the marginal reading, "usurer;" who loans to the poor. See chap. 22:2. *Lighteneth both their eyes*; Matt. 5:45. Since they both share God's common bounty, they are bound to regard and treat each other as brethren.

18. *Vision*; revelation of divine truth. *Perish*; or as the Hebrew may be rendered, are made dissolute. *Keepeth the law*; this implies that he lives where there is a "vision."

19. *Words*; that is, mere words. *Though he understand*; the commands and reproofs of his master. *He will not answer*; in a dutiful spirit; that is, he will not render prompt obedience. The proverb inculcates the necessity of timely chastisement.

21. *Delicately bringeth up*; spoils by indulgence. *Become his son at the length*; the servant will, in the issue, claim to be treated as a son. But we may understand this proverb of the careful training of a servant of superior worth, so that in the end he takes the place of a son to his master. Compare chap. 17:2.

24. *Heareth cursing, and bewrayeth it not*; is privy to or conceals the false oaths of his companion, and thus shares with him the guilt of perjury.

25. *The fear of man bringeth a snare*; leads us in many ways into sin.

26. *Every man's judgment cometh from the Lord*; it is to him alone that we can confidently look for justice and deliverance.

INSTRUCTIONS.

1. Obstinate resistance to reproof is an alarming indication of approaching ruin.

2. Since the welfare of a state depends upon the character of its rulers, it is the duty of all who exercise the elective franchise to prefer the righteous above the wicked, and to elevate to office able men, such as fear God, men of truth, hating covetousness.

26 Many seek the ruler's favor;^f but *every man's judgment cometh from the Lord*.^h

27 An unjust man is an abomination to the just: and *he that is upright in the way is abomination to the wicked*.

CHAPTER XXX.

1 Agur's confession of his faith. 7 The two parts of his prayer. 10 The incense is not to be wronged. 11 Four wicked generations. 15 Four things insatiable. 17 Parents are not to be despised. 18 Four things hard to be known. 21 Four things intolerable. 24 Four things exceeding wise. 29 Four things stately. 32 Wrath is to be prevented.

THE words of Agur the son of Jakoh, *even* the prophecy: the man spake unto Ithiel, *even* unto Ithiel and Ucal,

2 Surely I am more brutish than *any* man, and have not the understanding of a man.ⁱ

3 I neither learned wisdom, nor have^j the knowledge of the holy.

4 Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name,^k if thou canst tell?

5 Every word of God is pure:^l he is a shield unto them that put their trust in him.^m

6 Add thou not unto his words,ⁿ lest he reprove thee, and thou be found a liar.

7 Two things have I required of thee; deny me *them* not^o before I die:

^f Heb. set on high. ^g Ecol. 7:18. ^h Heb. face of a ruler. ⁱ Psa. 62:12. ^j Psa. 73:22. ^k Heb. know. ^l Isa. 54:8. ^m Heb. purified; Psa. 12:6. ⁿ Psa. 84:11; 113:9-11. ^o Rev. 22:18, 19. ^p Heb. withheld not from me.

4. No government or community can prosper in which the administration of justice is corrupted by bribery.

9. No controversy is more profitless than that which is carried on with one who cannot feel the force of sound arguments.

15. No child becomes wise and virtuous by pursuing his own inclinations, but only by faithful instruction and discipline.

18. The faithful dispensation of divine truth is the only hope of a nation. Where this is wanting the people will sink into ignorance and corruption, till their destruction becomes inevitable.

25. He who is swayed by the opinions of his fellow-men, rather than by God's word, will be betrayed into innumerable sins and errors, which will prove a snare to his soul. It is only by faith in God that we can overcome the fear of man, and pursue with steadfastness a course of integrity.

27. The whole history of the world from the beginning, is but a fulfilment of the original declaration in Eden: "I will put enmity between thee and the woman, and between thy seed and her seed."

CHAPTER XXX.

1. *The words of Agur*; this and the following chapter constitute an appendix to the book of Proverbs.

3. *The holy*; God.

4. *Ascended up into heaven, or descended—established all the ends of the earth*; these are descriptions of the various operations of God. *What is his name*; to know God's name is to know God himself, for his name expresses the sum of his attributes. *What is his son's name*; a very remarkable expression, in which the Spirit of prophecy seems to point to the future revelation of God's only begotten Son. John 3:13; Eph. 4:9, 10.

6. *Found a liar*; in thy additions to his words.

7. *Before I die*; that is, until I die.

A. M. 3304
B. C. 700. 8 Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me.*

9 Lest I be full, and deny^t thee, and say, Who is the LORD? or lest I be poor, and steal, and take the name of my God in vain.^a

10 Accuse not^t a servant unto his master, lest he curse thee, and thou be found guilty.

11 *There is a generation that curseth their father, and doth not bless their mother.*

12 *There is a generation that are pure in their own eyes, and yet is not washed from their filthiness.^b*

13 *There is a generation, Oh how lofty are their eyes! and their eyelids are lifted up.*

14 *There is a generation, whose teeth are as swords, and their jaw teeth as knives, to devour the poor from off the earth, and the needy from among men.^c*

15 The horseleech hath two daughters, crying, Give, give. There are three things that are never satisfied, *yea, four things say not, It is enough:^d*

16 The grave;^e and the barren womb; the earth that is not filled with water; and the fire that saith not, *It is enough.*

17 The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.^e

18 There be three things which are too wonderful for me, yea, four which I know not:

19 The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst^t of the sea; and the way of a man with a maid.

20 Such is the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness.^f

21 For three things the earth is disquieted, and for four which it cannot bear:

* Heb. of my allowance. ^a Heb. belie. ^b Neh. 9:25, 26. ^c Heb. hurt not with thy tongue. ^d Luke 18:11, etc. ^e Amos 8:4; Hab. 3:14. ^f Heb. Wealth. ^g Heb. 2:5. ^h Or, brook. ⁱ ch. 20:30; Gen. 9:22, 23; Lev. 20:9. ^j Heb. heart. ^k ch. 7:14. ^l 2 Kings 12:12. ^m Heb. use made wise; Job 39:4.

8. *Vanity*; folly and wickedness.

9. *Take the name of my God in vain*; by false oaths intended to cover the sin of stealing.

10. *He*, the servant. *Guilty*; of calumny, and so suffer punishment.

11-14. *Generation*; class of persons. Through the remainder of this chapter the number four prevails. Here we have four classes of sinners: the untruthful towards their parents, the self-righteous, the proud, and the avaricious.

15. *Two daughters*; put here to represent her entire race. The mention of the horseleech introduces four other insatiable things.

17. *Pick it out—eat it*; a thing which happens to bodies that have been gibbeted, or left unburied on the battlefield.

18. *Too wonderful for me*; that is, whose way I cannot trace, because they leave no mark behind.

20. *Eateth*; spoken figuratively of her sinful enjoyment. *Wipeth her mouth*; so that none can discern the fact that she has been eating. The meaning is, that she hides all the marks of her guilt, and passes herself for an innocent person.

26. *Conies*; a small animal different from our coney, living among the rocks, and distinguished for sagacity.

28. *The spider*; or house-lizard, which is very frequent in Palestine.

32. *In lifting up thyself*; with a haughty and contentious spirit. This seems to be a caution against the spirit of self-aggrandizement, which is contentious and prone to

22 For a servant when he reigneth;^g and a fool when he is filled with meat;

23 For an odious woman when she is married; and a handmaid that is heir to her mistress.

24 There be four things which are little upon the earth, but they are exceeding wise:^h

25 The ants are a people not strong, yet they prepare their meat in the summer;ⁱ

26 The conies are but a feeble folk, yet make they their houses in the rocks;^j

27 The locusts have no king, yet go they forth all of them by bands;^k

28 The spider taketh hold with her hands, and is in kings' palaces.

29 There be three things which go well, yea, four are comely in going:

30 A lion, which is strongest among beasts, and turneth not away for any;

31 A greyhound;^l a he-goat also; and a king, against whom there is no rising up.

32 If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, lay thy hand upon thy mouth;^l

33 Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood: so the forcing of wrath bringeth forth strife.^m

CHAPTER XXXI.

1 Lemuel's lesson of chastity and temperance. 6 The afflicted are to be comforted and defended. 10 The praises and properties of a good wife.

THE words of king Lemuel, the prophecy that his mother taught him.¹

2 What, my son? and what, the son of my womb? and what, the son of my vows?

etc. ⁿ ch. 6:6, 7. ^o Psa. 101:1-5. ^p Heb. gathered together. ^q Or, horse; Heb. girl in the loins. ^r Job 40:4, Rom. 3:19. ^s ch. 17:14. ^t 2 Tim. 1:5; 3:15.

evil devices. *Lay thy hand upon thy mouth*; be silent and humble before.

33. *The forcing of wrath*; in a struggle for place and power. *Bringeth forth strife*; in which the ambitious man will be involved to his injury. Here we have a dissuasive from the sin mentioned in the preceding verse.

INSTRUCTIONS.

3. Those best qualified to instruct others are most humble and diffident in respect to their own attainments.

6. They who add to God's word, under whatever pretext, substitute human wisdom for divine truth, and God will call them to an account for their folly and wickedness.

8. The most desirable outward condition is that of a moderate competency, free alike from the temptations of wealth and of poverty.

18. There are innumerable deeds of darkness which elude all human vigilance; but God will expose and punish them at the last day.

32. The spirit of ambition and self-aggrandizement is as foolish as it is wicked. It involves men in angry contention, hypocrisy, falsehood, and dishonest artifices, often to their ruin, both for this world and eternity.

CHAPTER XXXI.

2. *What, my son?* this exclamation of Lemuel's mother implies apprehension in respect to the sins against which she warns him, if not remembrance against the present practice of them. *Son of my vows*; 1 Sam. 1:27, 28.

3 Give not thy strength unto women, nor thy ways to that which destroyeth kings.^a

4 *It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink:*

5 Lest they drink, and forget the law,^b and pervert the judgment of any of the afflicted.^c

6 Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts.^d

7 Let him drink, and forget his poverty, and remember his misery no more.

8 Open thy mouth for the dumb in the cause of all such as are appointed to destruction.

9 Open thy mouth, judge righteously, and plead the cause of the poor and needy.^e

10 ^a Who can find^d a virtuous woman?^e for her price is far above rubies.

11 The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

12 She will do him good and not evil all the days of her life.

13 She seeketh wool, and flax, and worketh willingly with her hands.

14 She is like the merchants' ships; she bringeth her food from afar.

15 She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.

16 She considereth a field, and buyeth^f it: with the fruit of her hands she planteth a vineyard.

^a Hos. 1, 11. ^b Hab. 2, 5. ^c Heb. *alter*. ^d Heb. *all the sons of a lifetime*. ^e Heb. *better of soul*; 1 Sam. 1, 10. ^f Heb. *the sons of*. ^g Job. 29, 4, 10; Isa. 1, 17; Jer. 22, 16. ^h Eccl. 7, 28. ⁱ e. ch. 12, 4. ^j Heb. *maketh*. ^k Heb.

18. *Perceiveth*; well understands from her own experience.

20. *Stretcheth out her hand to the poor*; her industry has for its object not simply the accumulation of wealth, but the means of doing good.

23. *Kaonen in the gates*: where courts are held, and public business is transacted. Her worth confers honor upon him.

29. *Many daughters—excellent them all*; these are the words of her husband.

30. *Favor*; outward grace.

INSTRUCTIONS.

3-5. Excessive indulgence is always unseemly and ruinous to both health and intellect; but it is especially unbecoming in magistrates, whom God has appointed to administer justice in his name, and to whom the people naturally look for an example of sobriety and uprightness.

17 She girdeth her loins with strength, ^{A. M. 2389.} and strengtheneth her arms. ^{B. C. 1012.}

18 She perceiveth^g that her merchandize is good; her candle goeth not out by night.

19 She layeth her hands to the spindle, and her hands hold the distaff.

20 She stretcheth^h out her hand to the poor; yea, she reacheth forth her hands to the needy.ⁱ

21 She is not afraid of the snow for her household: for all her household are clothed with scarlet.^j

22 She maketh herself coverings of tapestry; her clothing is silk and purple.

23 Her husband is known in the gates, when he sitteth among the elders of the land.

24 She maketh fine linen, and selleth it; and delivereth girdles unto the merchant.

25 Strength and honor are her clothing; and she shall rejoice in time to come.

26 She openeth her mouth with wisdom; and in her tongue is the law of kindness.^k

27 She looketh well to the ways of her household, and eateth not the bread of idleness.

28 Her children arise up, and call her blessed; her husband also, and he praiseth her.

29 Many daughters have done virtuously;^l but thou excellest them all.

30 Favor is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised.^m

31 Give her of the fruit of her hands; and let her own works praise her in the gates.ⁿ

stretch. ^g Heb. *spreadeth*. ^h Ps. 41, 4. ⁱ Heb. 11, 16. ^j Or, *double garments*. ^k 1 Pet. 3, 1-6. ^l Or, *gotten riches*. ^m Eccl. 7, 18; 12, 13. ⁿ Matt. 7, 16, 20.

6. The use of wine and other intoxicating drinks as a beverage, may well be given up, as a measure of safety to ourselves and benefit to others, on the principle stated by Paul in Rom. 14:21.

10-31. In the closing passage of the book of Proverbs, the pen of inspiration has given, for the instruction of all ages, the character of a "virtuous woman," such as every wise man will choose for his companion in life. It consists not in the fascination of outward accomplishments, which are too often united with idleness, prodigality, and a selfish, contentious spirit; but rather in industry, good management, authority over her household, and the spirit of love and kindness. Such a woman will confer honor upon her husband, and make him prosperous and happy, however she may be undervalued by those who are too ignorant to understand in what female worth consists.

ECCLESIASTES;

OR,

THE PREACHER.

THE book of ECCLESIASTES is commonly supposed to have been written by Solomon in his old age, when he had made full trial of all that earth is able to give, and had found all empty and unsatisfying. His theme is the vanity of this world considered as a satisfying portion of the soul. He has tried it in all its forms, but has found in none of them a permanent and satisfying good, and comes to the conclusion that the cheerful enjoyment of God's present gifts is the part of wisdom, for thus we make the most of them; but this enjoyment must be in the fear of God, who will bring all our works into judgment. He explicitly asserts a judgment to come; but speaks of life as our Saviour does in the words, "The night cometh, when no man can work;" implying, that God's service on earth, and the enjoyment of his earthly gifts, close at death. This is not a denial of the future life, as some have wrongly maintained, but rather implies a less full revelation of its glory than is given us in the New Testament.

With the discussion of his great theme, the Preacher intersperses various directions for the right conduct of life, so as to lessen as far as possible its evils, and gain the greatest benefit from its blessings.

A. M. 3027.
B. C. 977.

CHAPTER I.

1 The Preacher showeth that all human courses are vain: 4 because the creatures are restless in their courses, 9 they bring forth nothing new, and all old things are forgotten, 12 and because he hath found it so in the studies of wisdom.

THE words of the Preacher,^a the son of David, king in Jerusalem.

2 Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity.^b

3 What profit hath a man of all his labor which he taketh under the sun?

4 One generation passeth away, and another generation cometh: but the earth abideth for ever.

5 The sun also ariseth,^c and the sun goeth down, and hasteth* to his place where he arose.

6 The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits.^d

7 All the rivers run into the sea;^e yet the sea

is not full: unto the place from whence the rivers come, thither they return again.^f

8 All things are full of labor; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing.^g

9 The thing that hath been, *is that* which shall be; and that which is done *is that* which shall be done: and *there is no new thing* under the sun.^h

10 Is there *any* thing whereof it may be said, See, this *is new*? It hath been already of old time, which was before us.

11 *There is no remembrance of former things*; neither shall there be *any remembrance of things* that are to come with *those* that shall come after.

12 ^aI the Preacher was king over Israel in Jerusalem.ⁱ

13 And I gave my heart to seek and search out by wisdom concerning all *things* that are done under heaven: this sore travail bath God given to the sons of man to be exercised therewith.^j

f ch. 7:10. h 1 Kings 4:1, etc. i Or, afflict them. j Gen. 3:19.

^a Ch. 12:8-10. ^b Psa. 39:5, 6; 114:4; Mark 8:36, 37. ^c Psa. 19:5, 6. ^d Heb. panteth. ^e John 3:8. ^f Psa. 104:8, 9. ^g Heb. to go. ^h Prov. 27:20.

CHAPTER I.

2. *Vanity of vanities*; utter vanity. So "holy of holies," as it is in the original, means most holy. Exod. 30:36; and "revolters of revolters," grievous revolters. Jer. 6:28.

3. *Profit*; solid and permanent good. *Under the sun*; an expression applied in this book to all earthly objects.

4-7. *One generation passeth—return again*; all things run the same unvarying round from age to age; so that the experience of one generation is the experience of all.

8. *All things*; all things in this unvarying round. It is a round of wearisome and unsatisfying toil. *The eye—the ear*; these represent all the human faculties, which are

constantly occupied with the pursuit of good, but without being satisfied.

9. *There is no new thing*; in science and art there may be many new discoveries and inventions; but in the course of human experience, which is the Preacher's theme, there is nothing new.

11. *No remembrance of former things*; if any thing appears new, it is because the former things are forgotten: forgetfulness of the past is a characteristic of the human family.

13. *By wisdom*; by philosophic inquiry, a sense in which the word wisdom is often used in this book. *Sore travail*; wearisome and unsatisfying toil. The reference is to "all the works that are done under the sun" by men. Ver. 14.

14 I have seen all the works that are done under the sun; and behold, all is vanity and vexation of spirit.

15 *That which is crooked cannot be made straight;*^a and that which is wanting^c cannot be numbered.^b

16 I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all *they* that have been before me in Jerusalem:^c yea, my heart had great experience^d of wisdom and knowledge.

17 And I gave my heart to know wisdom, and to know madness and folly:^d I perceived that this also is vexation of spirit.

18 For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow.^e

CHAPTER II.

¹ The vanity of human courses in the works of pleasure. ¹² Though the wise be better than the fool, yet both have one event. ¹⁸ The vanity of human labor, in leaving it they know not to whom. ²⁴ Nothing better than joy in our labor; but that is God's gift.

I SAID in my heart, Go to now;^f I will prove thee with mirth;^g therefore enjoy pleasure:^h and behold, this also is vanity.

2 I said of laughter, *It is mad*; and of mirth, *What doeth it?*ⁱ

3 I sought in my heart to give myself unto^j wine;^j yet acquainting my heart with wisdom; and to lay hold on folly, till I might see what *was* that good for the sons of men, which they should do under the heaven all the days^k of their life.

4 I made me great works; I builded me houses; I planted me vineyards;

^a Ch. 7:13. ^b Heb. defect. ^c Job 11:6. ^d 1 Kings 1:29-31; 10:23, 24. ^e Heb. seen much. ^f Job 7:23, 25; 1 Thess. 5:21. ^g Job 12:12. ^h Luke 12:19, 20. ⁱ Job 15. ^j Tit. 3:3. ^k Prov. 11:13. ¹ Heb. draw my flesh with. ² Prov. 20:1. ³ Heb. the number of the days. ⁴ Heb. sons of my house. ⁵ 1 Kings 9:25; 10:10, etc. ⁶ Heb. instrument and instruments.

14. *Vexation of spirit*; or, "feeling on the wind." Compare Hosca 12:1.

15. *Crooked*; in the course of human affairs. *Numbered*; supplied, so as to be counted among the things that are. The vanity of life, growing out of what is crooked and wanting in human affairs, is without remedy.

17. *To know wisdom—madness and folly*; to understand their nature and effects.

18. *He that increaseth knowledge increaseth sorrow*; he learns how many and great are the evils of life, without finding on earth any remedy for them. Thus ended the Preacher's first experiment to find satisfaction in the pursuit of wisdom.

INSTRUCTIONS.

2. God has exhibited to us the vanity of all earthly pursuits, that we may make him, and not this world, our portion, and may place our happiness in learning and doing his will.

8. Christ alone can give rest to the soul. To weary ourselves and waste our day of grace in the vain endeavor to find in the world what he only can bestow, is an unspicable folly.

9. The errors and follies of the present day are but a repetition of the errors and follies of past ages. One generation after another gives itself up to the same vain undertaking, that of gaining from this world solid peace and happiness, and meets with the same bitter disappointment. The way of salvation remains also the same in all ages; a way of holy watchfulness, prayerfulness, and self-denial. Thus the history of the past, recorded in God's word, becomes a knap to all succeeding generations.

18. The mere knowledge of human character and life, however deep and full, cannot make men blessed. It can

5 I made me gardens and orchards, and I planted trees in them of all *kind* of fruits:^{A. M. 3077. B. C. 977.}

6 I made me pools of water, to water therewith the wood that bringeth forth trees;

7 I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me:

8 I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces;^k I got me men-singers and women-singers, and the delights of the sons of men, as musical instruments, and that of all sorts.^l

9 So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me.

10 And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labor: and this was my portion of all my labor.^m

11 Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do:ⁿ and behold, all was vanity and vexation of spirit,^o and *there was no profit under the sun.*^p

12 ^q And I turned myself to behold wisdom, and madness, and folly:^q for what *can* the man do that cometh after the king? *even* that which hath^r been already done.

13 Then I saw that wisdom excelleth^s folly,^r as far as light excelleth darkness.

14 The wise man's eyes *are* in his head;^s but the fool walketh in darkness; and I myself perceived also that one event happeneth to them all.^t

¹ 2 Chr. 9:11. ^m Job. 3:22. ⁿ 1 John 2:16, 17. ^o Job. 11:8. ^p 1 Tim. 6:6. ^q Job. 7:25. ^r Or, in those things which have. ^s Heb. there is an excellency in wisdom more than in. ^t Job. 7:12; Mal. 3:18; 4:1, 2. ^u Prov. 17:24; 1 Ps. 49:10.

only show the desperate malady of sin, without providing any remedy for it. True happiness comes only from faith and communion with God.

CHAPTER II.

1. *Enjoy pleasure*; the Preacher here records his next experiment, which was to find good in the pleasures of sense.

3. *Yet acquainting my heart with wisdom*; chap. 1:13; that is, as he says in the ninth verse following, "my wisdom remained with me." He pursued pleasure with discretion, as an earnest man who was seeking to find what is the true good. *To lay hold on folly*; by folly he means the pleasures of sense. On these he laid hold, that he might learn what good they had to bestow.

8. *The peculiar treasure of kings and of the provinces*; that is, treasure contributed by kings and by the provinces. 1 Kings 4:24; Exod. 19:5.

12. *To behold wisdom, and madness, and folly*; to compare them together. The Preacher had found both earthly wisdom and folly to be vanity, and he now inquires what advantage the former has over the latter. *For what can the man do*; as much as to say, None can be more competent to make this comparison; for who that comes after me in this inquiry will be able to add any thing new to my experience? *Cometh after the king*; cometh after a king like me in this investigation.

13. *Wisdom excelleth folly*; in its proper nature.

14. *Are in his head*; where he can use them to good purpose. This is the superiority of wisdom over folly. *One event happeneth to them all*; wise men and fools are alike subject to suffering and death; so that here, wisdom has no advantage over folly. We must carefully remember

15 Then said I in my heart, As it happeneth to the fool, so it happeneth even to me; and why was I then more wise? Then I said in my heart, that this also is vanity.

16 For there is no remembrance of the wise more than of the fool for ever; seeing that which now is in the days to come shall all be forgotten. And how dieth the wise man?^a as the fool.

17 Therefore I hated life; because the work that is wrought under the sun is grievous unto me: for all is vanity and vexation of spirit.

18 Yea, I hated all my labor which I had taken^b under the sun: because I should leave it unto the man that shall be after me.

19 And who knoweth whether he shall be a wise man or a fool? yet shall he have rule over all my labor wherein I have labored, and wherein I have showed myself wise under the sun.^c This is also vanity.

20 Therefore I went about to cause my heart to despair of all the labor which I took under the sun.

21 For there is a man whose labor is in wisdom, and in knowledge, and in equity; yet to a man that hath not labored therein shall he leave^d it for his portion. This also is vanity and a great evil.

22 For what hath man of all his labor, and of the vexation of his heart, wherein he hath labored under the sun?^e

23 For all his days are sorrows, and his travail grief; yea, his heart taketh not rest in the night.^f This is also vanity.

24 There is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good^g in his labor. This also I saw, that it *was* from the hand of God.^h

^a Heb. to me, even to me. ^b Exod. 1:6. ^c Heb. 9:27. ^d Heb. labored. ^e 1 Kings 12:8, etc. ^f Heb. gave. ^g Matt. 10:26. ^h Job 5:7; 14:1; Acts 14:22. ⁱ Psa. 127:2; ch. 8:18. ^j Or, delight his soul. ^k ch. 3:18, 19. ^l Heb. before him; Gen. 7:1; Luke 1:6. ^m Job 27:16, 17; Prov. 13:22;

that he is speaking of the earthly advantages of wisdom. Compare the words of the apostle: "If in this life only we have hope in Christ, we are of all men most miserable." 1 Cor. 15:19.

18. Labor; estate accumulated by labor. Because I should leave it; another sad disadvantage under which the wise man labors. He must leave all his estate to his successor, who may be a fool—as Rehoboam, Solomon's son, actually was in comparison with his father.

24. Nothing better for a man; that is, nothing better to be gained from his earthly toil. When he enjoys it with a cheerful and contented spirit, he makes the most of it. This also; the capacity thus to enjoy the fruits of our labor.

25. Can hasten hereunto; can ardently engage in the enjoyment of worldly good. He confirms what he has just said by an appeal to his own experience, which was as full as any man's could be.

26. This also is vanity; what has been said of enjoying one's labor. It is the most that one can gain from it, yet it is unsatisfying.

INSTRUCTIONS.

11. God gave to Solomon all of this world that heart could wish, with wisdom to enjoy it in the highest degree. Yet, after a full experience, he pronounced the whole to be "vanity and vexation of spirit." From this we learn the folly of hoping to gain from this world a satisfying good, and the true wisdom of going to God for blessedness.

15. Since wisdom, the most excellent of all earthly pos-

25 For who can eat, or who else can hasten hereunto, more than I?

26 For God giveth to a man that is good in his sight wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather and to heap up, that he may give to him that is good before God.^h This also is vanity and vexation of spirit.

CHAPTER III.

1 By the necessary change of times, vanity is added to human travail. 11 There is an excellency in God's works. 16 But as for man, God shall judge his works there, and here he shall be like a beast.

TO every thing there is a season, and a time to every purpose under the heaven:

2 A time to be born,^a and a time to die;^b a time to plant, and a time to pluck up that which is planted;

3 A time to kill, and a time to heal; a time to break down, and a time to build up;

4 A time to weep, and a time to laugh;^c a time to mourn, and a time to dance;^d

5 A time to cast away stones, and a time to gather stones together; a time to embrace,^e and a time to refrain^f from embracing;^g

6 A time to get,^h and a time to lose; a time to keep, and a time to cast away;

7 A time to rend, and a time to sew; a time to keep silence,ⁱ and a time to speak;^j

8 A time to love, and a time to hate;^k a time of war, and a time of peace.

9 What profit hath he that worketh in that wherein he laboreth?

10 I have seen the travail, which God hath given to the sons of men to be exercised in it.

11 He hath made every thing beautiful in his time: also he hath set the world in their orbit,

28:8. ^a Heb. bear. ^b Heb. 9:27. ^c Rom. 12:15. ^d Psa. 150:4. ^e 1 Cor. 7:3-5. ^f Heb. be far from. ^g Exod. 19:13; Joel 2:16. ^h 1 Cor. serk. ⁱ Amos 3:13. ^j Job 32:4, etc. ^k Psa. 139:21; Luke 14:26; Rev. 2:2.

sessions, cannot exempt men from suffering, disappointment, and death, which are also the lot of fools, it is manifest that God designs this world to be a place of trial for men, and not their final portion. It is only when we thus regard and use it, that it ceases to be vanity.

24. It is our duty and privilege to receive with glad and thankful hearts the gifts of God's providence, and to enjoy them without anxious thought for the morrow. Thus we gain from them all the good which they are capable of yielding. But unless we lift our hearts upwards from the gifts to God the infinite Giver, we shall find that "this also is vanity and vexation of spirit."

CHAPTER III.

1-9. To every thing there is a season—wherein he laboreth; in human affairs there is, by God's appointment, a constant alternation of opposite events, lying beyond the control of men. For the purposes of probation, this is a wise and good arrangement. But for the enjoyment of this world, which is what the Preacher has in view, it is an evil; for it makes all present good uncertain and transient. To cast away stones; either to mar a field by casting abroad stones upon it, 2 Kings 3:19, 25, or to cast away stones in demolishing a building. To gather stones together; the opposite work.

11. Also he hath set the world in their heart; words of difficult interpretation. A preferable rendering would be: "Also he hath set the world in their heart, because that no man can find out," etc. The meaning would then be that God, concluding the inability of men to attain, by

so that no man can find out the work that God maketh from the beginning to the end.^a

12 I know that *there is no good in them*, but for a man to rejoice, and to do good in his life.^b

13 And also that every man should eat and drink, and enjoy the good of all his labor, it is the gift of God.^c

14 I know that, whatsoever God doeth, it shall be for ever:^d nothing can be put to it, nor any thing taken from it:^e and God doeth it, that men should fear before him.

15 That which hath been is now:^f and that which is to be hath already been: and God requireth that which is past.^g

16 ^h And moreover I saw under the sun the place of judgment, that wickedness was there:ⁱ and the place of righteousness, that iniquity was there.

17 I said in my heart, God shall judge the righteous and the wicked:^j for *there is a time there* for every purpose and for every work.

18 I said in my heart concerning the estate of the sons of men, that God might manifest them, and that they might see^k that they themselves are beasts.^l

19 For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preëminence above a beast: for all is vanity.

^a Job 11, 7; ^b Rom. 11:33; ^c Ps. 37:3; ^d ch. 2:21; ^e Jas. 1:17; ^f Prov. 30:4; ^g ch. 1:9; ^h Heb. driven away; ⁱ ch. 5:8; ^j Jer. 5:1, 2; ^k Matt. 23:32; ^l Rom. 2:6-8; ^m 2 Cor. 5:10; ⁿ 2 Thess. 1:6-10; ^o Or, they might clear God and see; ^p Ps. 51:4; ^q Ps. 49:12, 20; ^r 73:22; ^s 1 Gen. 3:19; ^t Heb. of

philosophic inquiry, to a full comprehension of his works and ways, has wisely set the world in their heart; that is, has occupied them to a large extent with its cares and labors, as a discipline that is good in its place and for the ends of probation. Their wisdom and happiness lie, then, not in vain endeavors to comprehend what is incomprehensible, but rather in submitting themselves in faith and patience to the appointments of their heavenly Father. Our version gives the same idea in the form of a result instead of a reason: "He hath set the world in their heart, so that no man can find out," etc.

14. *Whatsoever God doeth*; in ordering the course of human affairs. His arrangements are unchangeable, and above human control. *Should fear before him*; in view of his supremacy over them.

15. *Requireth that which is past*; looks it up, as it were, for the purpose of causing it to exist again. This includes both the natural succession of creatures, fruits, and seasons, and the general course of human events.

17. *There*; at God's tribunal. *For every purpose and for every work*; that is, for bringing them into judgment.

18. *Concerning the estate of the sons of men*; or, It is in behalf of the sons of men; namely, that God deals with them as stated above, ver. 16. *That God might manifest them*; that is, try them, and make them known to themselves.

19-21. *That which befalleth—turn to dust again*; the simple meaning of these words is, that men and beasts alike suffer bodily death. Ps. 49:20. The "one thing" that befalls both, is the death of the body; the "one breath" of both, is the breath of animal life; the "one place" to which both go is the dust. *Who knoweth*; who can discern by his outward senses? At death the spirit of a man goes upward to God who gave it, chap. 12:7, while the spirit of a beast goes downward to the earth. But this is something beyond the sphere of human observation. So far as this world is concerned, "as the one dieth so dieth the other."

22. *To see what shall be after him*; in the future of this

20 All go into one place; all are of the dust, and all turn to dust again.^j

21 Who knoweth the spirit of man^k that goeth^l upward,^m and the spirit of the beast that goeth downward to the earth?

22 Wherefore I perceive that *there is nothing better*, than that a man should rejoice in his own works;ⁿ for that is his portion: for who shall bring him to see what shall be after him?

CHAPTER IV.

1 Vanity is increased unto men by oppression, 4 by envy, 5 by idleness, 7 by covetousness, 9 by solitariness, 13 by witfulness.

SO I returned, and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors *there was power*; but they had no comforter.

2 Wherefore I praised the dead which are already dead, more than the living which are yet alive.

3 Yea, better is *he* than both they, which hath not yet been, who hath not seen the evil work that is done under the sun.^m

4 ⁿ Again, I considered all travail, and every right^o work, that for this a man is envied^p his neighbor.^q This is also vanity and vexation of spirit.

5 The fool foldeth his hands together,^r and eateth his own flesh.

the sons of men, ^k Heb. is ascending, ^l ch. 12:7; ^m ch. 2:21; ⁿ Heb. hand, ^o Job 3:11, etc.; ^p ch. 6:3; ^q Heb. all the righteousness of; ^r Heb. this is the envy of a man from; ^s Gen. 37:4, 11; ^t Prov. 6:10.

world. Since no man can foresee what shall be after him, he should with a cheerful spirit enjoy the present gifts of God's providence. The Proacher does not mean a dissolute enjoyment of this world, without the fear of God, but an enjoyment which is in his fear. Chap. 11:9; 12:13.

INSTRUCTIONS.

1. Since it is God's plan that men should be subjected to constant changes in this world, and should have no permanent and sure possession of earthly good, we ought to bear with cheerful resignation the vicissitudes of life, while we look to the future world for "a city which hath foundations, whose builder and maker is God."

19. Sin has brought death upon our bodies and placed them on a level with the bodies of beasts. But from this deep humiliation Christ will deliver all his people, for he will raise them up at the last day, and present them before his Father's throne, made perfect in soul and body, with everlasting joy.

22. We can know no more of the future than what God has been pleased to reveal in his word. While then we faithfully perform the duties of the present hour, we can safely leave in his hands all that awaits us here and hereafter.

CHAPTER IV.

1. Returned, and considered; considered again; took a second view.

2, 3. *Wherefore I praised the dead—done under the sun*; the Proacher is looking at this life simply as a scene of vanity and oppression, without reference to its connection with the life to come. Thus regarded, it seems to his earnest spirit an evil and not a good, so that the best thing is to have no experience of it.

4. *Right work*; skilful and successful undertaking. *Is envied of his neighbor*; this is the trouble connected with successful activity.

5. *Eateth his own flesh*; wastes his estate, without renewing it by industry; one of the troubles of idleness.

A. M. 2027.
B. C. 977. 6 Better is a handful *with* quietness, than both the hands full *with* travail and vexation of spirit.^a

7 ¶ Then I returned, and I saw vanity under the sun.

8 There is one *alone*, and *there* is not a second; yea, he hath neither child nor brother: yet *is there* no end of all his labor; neither is his eye satisfied with riches;^b neither *sait* he, For whom do I labor, and becape my soul of good?^c This *is* also vanity, yea, it is a sore travail.

9 ¶ Two are better than one; because they have a good reward for their labor.

10 For if they fall, the one will lift up his fellow; but woe to him *that is* alone when he falleth; for *he hath* not another to help him up.

11 Again, if two lie together, then they have heat: but how can one be warm *alone*?

12 And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.

13 ¶ Better is a poor and a wise child, than an old and foolish king, who will no more be^d admonished.

14 For out of prison he cometh to reign; whereas also *he that is* born in his kingdom becometh poor.

15 I considered all the living which walk under the sun, with the second child that shall stand up in his stead.

16 *There is* no end of all the people, *even* of all that have been before them: they also that come after shall not rejoice in him. Surely this also is vanity and vexation of spirit.

^a Prov. 15. 16, 17. ^b Prov. 27. 20; 1 John 2. 16. ^c Psa. 39. 6. ^d Heb. *knoweth not to be*. ^e Exod. 3. 5; 2 Chr. 26. 16. ^f 1 Sam. 15. 22; Prov. 21. 27; Hos. 6. 6. ^g Or, *word*. ^h 1 Prov. 10. 19; Matt. 6. 7. ⁱ Num. 30. 2; Deut.

6. Both the hands full *with* travail; these words imply, that the increase of one's estate is usually the increase of his trouble.

7. I returned, and I saw vanity; I considered another example of vanity, that of the miser who toils for wealth without an heir.

9-12. Two are better than one—a threefold cord is not quickly broken; examples to show the advantages of union in human affairs. They have a good reward for their labor; because by union they are able to accomplish it successfully.

14. He cometh; the poor and wise child. His wisdom elevates him from a prison to the throne of the old king.

15. The living which walk; walk with the king as his subjects. With the second child; with the wise child already named, who is called second, because he reigns next after the old king, in his stead.

16. That have been before them; before these two kings as their subjects. Shall not rejoice in him; because death has removed him from the throne; or because the next generation shall be alienated from him, so that to himself the final issue of his wisdom shall be trouble.

INSTRUCTIONS.

4. Although industry is better than idleness, yet we ought not to set our heart upon present enjoyment from the successful accomplishment of our worldly enterprises; for prosperity brings in its train envy, opposition, and many other annoyances.

9. In all human labors union is a chief source of strength and comfort.

16. It is the high prerogative of wisdom to raise men from obscurity to eminent stations. Yet their greatness cannot continue by reason of death, and besides, it gener-

CHAPTER V.

1 Vanities in divine service, 8 in murmuring against oppression, 9 and in riches. 18 Joy in riches is the gift of God.

KEEP thy foot when thou goest to the house of God;^a and be more ready to hear, than to give the sacrifice of fools;^b for they consider not that they do evil.

2 Be not rash with thy mouth, and let not thy heart be hasty to utter *any* thing^c before God: for God *is* in heaven, and thou upon earth: therefore let thy words be few.^d

3 For a dream cometh through the multitude of business; and a fool's voice *is known* by multitude of words.

4 When thou vowest a vow unto God, defer not to pay it;^e for *he hath* no pleasure in fools:^h pay that which thou hast vowed.

5 Better *is it* that thou shouldst not vow, than that thou shouldst vow and not pay.^j

6 Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel^k that it *was* an error: wherefore should God be angry at thy voice, and destroy the work of thy hands?

7 For in the multitude of dreams and many words *there are* also divers vanities: but fear thou God.^l

8 ¶ If thou seest the oppression of the poor,^m and violent perverting of judgment and justice in a province, marvel not at the matter:ⁿ for *he that is* higher than the highest regardeth;^m and *there be* higher than they.ⁿ

9 ¶ Moreover the profit of the earth is for all: the king *himself* is served by the field.

10 He that loveth silver shall not be satisfied

23: 21-23; Psa. 66: 13, 14. ^b Heb. 10: 38. ^c Prov. 20: 25; Acts 5: 1. ^d 1 Cor. 11: 10; Heb. 1: 14. ^e ch. 12: 13. ^f ch. 3: 16. ^g Heb. will, or purpose. ^h Psa. 12: 5; 5: 11. ⁱ Psa. 93: 3.

ally riches to them more personal trouble than comfort; so that they, in common with all other men, must place their final hope in the rest that remaineth for the people of God.

CHAPTER V.

1. Keep thy foot; this and the six following verses contain a warning against inconsiderateness in God's service, in respect to sacrifices, prayers, and vows. To hear, than to give the sacrifice of fools; compare 1 Sam. 15: 22.

2. To utter any thing; in prayer. The thought of his majesty should make our words few and well pondered. Matt. 6: 7, 8.

3. A dream cometh—and a fool's voice is known; that is. As a dream cometh, so a fool's voice is known. A fool's words poured out at random are like the confused images of a troubled dream.

6. Cause thy flesh to sin; bring guilt and trouble upon thee by a hasty vow that will not be fulfilled. Before the angel; the word angel means messenger. Here we are probably to understand the priest, as appointed by God to expound to men the Levitical law. It was an error; the matter of vowing. By saying this, he attempts to excuse himself from paying it.

8. There be higher than they; the reference is plainly to God's tribunal. Chap. 12: 14. If there were no judgment to come, we might well wonder at the violence and oppression with which the earth is filled. The only adequate explanation is that which the Preacher himself gives at the close of the book: "God shall bring every work into judgment."

10-12. Shall not be satisfied with silver—they are increased that eat them—will not suffer him to sleep; three of the van-

with silver; nor he that loveth abundance with increase.^a This is also vanity.

11 When goods increase, they are increased that eat them; and what good is there to the owners thereof, saving the beholding of them with their eyes?

12 The sleep of a laboring man is sweet, whether he eat little or much; but the abundance of the rich will not suffer him to sleep.

13 There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt.^b

14 But those riches perish by evil travail; and he begetteth a son, and there is nothing in his hand.

15 As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labor, which he may carry away in his hand.^c

16 And this also is a sore evil, that in all points as he came, so shall he go; and what profit hath he that hath labored for the wind?^d

17 All his days also he eateth in darkness, and he hath much sorrow and wrath with his sickness.^e

18 Behold that which I have seen: it is good and comely for one to eat and to drink, and to enjoy the good of all his labor that he taketh under the sun all the days of his life, which God giveth him: for it is his portion.

19 Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labor; this is the gift of God.^f

20 For he shall not much remember the days

^a Matt. 6:19, 24. ^b 1 Tim. 6:9; Jas. 5:1, 2. ^c Job 1:21; Psa. 49:17. ^d Prov. 11:29; Hos. 8:7. ^e Prov. 1:27-29. ^f Heb. there is a good which is comely. ¹ Heb. the number of. ¹ 1 Tim. 6:17. ² ch. 2:21; 3:12, 13. ¹ Or,

ities of wealth: it does not satisfy; it brings an increase of retinue and expenditure; it deprives its owners of sleep.

13-17. *There is a sore evil—wrath with his sickness*; a fourth double vanity of wealth: after a life of toil and care in accumulating it, it is liable to be all lost to both the owner and his heirs, and must at all events be left behind at death. *To their hurt*: to their final sorrow and vexation by the loss of them. *Evil travail*; misfortune. *Naked shall he return*; the loss of wealth by "evil travail" leads the Preacher's thoughts to its final and inevitable loss at death.

18. *It is good and comely for one to eat and to drink*; in view of the vanity of wealth, the Preacher again recommends the contented and cheerful enjoyment of God's present gifts.

20. *The days of his life*; the evils that attend them. *Answereth him in the joy of his heart*; answers his desire in the joy with which he fills his heart. The thankful and contented enjoyment of God's present gifts causes him to forget the ills with which life is checkered.

INSTRUCTIONS.

1. An obedient and teachable spirit is more acceptable to God than all outward services, which are often performed in an inconsiderate and presumptuous way.

2. Many a prayer which men call eloquent is abominable in God's sight, because it comes from a spirit of levity and self-complacency. True reverence for him will check the vain flow of words.

6. God will not allow men to mock him by vain promises. For this reason hasty vows are to be discouraged, lest they who make them should repent of them, and neglect their fulfilment, and thus bring guilt upon their souls.

of his life; because God answereth him in the joy of his heart. ^{A. M. 3027. B. C. 977.}

CHAPTER VI.

1 The vanity of riches without use. 3 Of children. 6 and old age without riches. 9 The vanity of sight and wandering desires. 11 The conclusion of vanities.

1 THERE is an evil which I have seen under the sun, and it is common among men:

2 A man to whom God hath given riches, wealth, and honor, so that he wanteth nothing for his soul of all that he desireth,^a yet God giveth him not power to eat thereof, but a stranger eateth it: This is vanity, and it is an evil disease.

3 If a man beget a hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good, and also that he have no burial:^b I say, that an untimely birth is better than he.

4 For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness.

5 Moreover he hath not seen the sun,^c nor known any thing: this hath more rest than the other.

6 Yea, though he live a thousand years twice told, yet hath he seen no good: do not all go to one place?

7 All the labor of man is for his mouth,^d and yet the appetite is not filled.

8 For what hath the wise more than the fool? what hath the poor, that knoweth to walk before the living?

9 Better is the sight of the eyes than the wandering of the desire. This is also vanity and vexation of spirit.

though he give not much, yet he remembereth. ^b Job 21:10, etc.; Psa. 73:7. ^c Luke 12:30. ^d 2 Kings 9:35-37; Isa. 14:19, 20; Jer. 22:19. ^k Psa. 56:2. ¹ Prov. 16:26. ⁴ Heb. soul. ¹ Heb. walking of the soul.

18. Since riches are unsatisfying, uncertain, attended with an increase of trouble and anxiety, and must all be left behind at death, the wise man will be contented with the supply of his daily wants, and will lay up his treasure in heaven.

CHAPTER VI.

1. *There is an evil*; the Preacher has shown that the power to enjoy good aright is the gift of God, and is the sum of earthly blessings. Chap. 5:18-20. He now considers the opposite case.

2. *Giveth him not power to eat thereof*; either through the influence of tormenting passions, as avarice and envy; or through sickness and other calamities. *A stranger*; another than himself.

3. *Be not filled with good—have no burial*; live without enjoying life, and come to a disgraceful end.

4. *Name shall be covered with darkness*; none shall hear of it.

5. *This*; the untimely birth. For the thought, compare chap. 4:3.

6. *Do not all go to one place*? that is, since in his long life he has seen no good, what is the profit of living long, as in the end the aged must with all others go to the grave?

7. *For his mouth*; to satisfy his bodily wants. *Is not filled*; is ever craving more.

8. *What hath the wise more than the fool*? that is, in respect to what has just been named. In their bodily wants, wise men and fools stand on a level. *The poor*; the poor wise man. *Knoweth to walk*; to walk wisely.

9. *The sight of the eyes*; the sight and enjoyment of present good. *The wandering of the desire*; after absent good.

A. M. 3027. B. C. 977. 10 That which hath been is named already, and it is known that it is man: neither may he contend with him that is mightier than he.^a

11 ¶ Seeing there be many things that increase vanity,^b what is man the better?

12 For who knoweth what is good for man in this life,^c all the days of his vain life* which he spendeth as a shadow?^d for who can tell a man what shall be after him under the sun?

CHAPTER VII.

1 Remedies against vanity are, a good name, 2 mortification, 7 patience, 11 wisdom. 23 The difficulty of wisdom.

A GOOD name is better than precious ointment;^e and the day of death than the day of one's birth.

2 ¶ It is better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart.

3 Sorrow^f is better than laughter: for by the sadness of the countenance the heart is made better.^g

4 The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth.

5 It is better to hear the rebuke of the wise,^h than for a man to hear the song of fools:

6 For as the cracklingⁱ of thorns under a pot, so is the laughter of a fool. This also is vanity.

7 ¶ Surely oppression maketh a wise man mad; and a gift destroyeth the heart.^j

^a Job 40:2; Isa. 45:9. ^b Psa. 73:6. ^c Psa. 47:1. * Heb. the number of the days of the life of his vanity. ^d Psa. 102:11; Jas. 4:14. ^e Prov. 22:1. ^f Or, Anger. ^g 2^d Cor. 7:10. ^h Psa. 141:5. ⁱ Heb. sound. ^j Deut. 16:19. ^k Prov. 14:29. ^l Heb. out of wisdom. ^m Or, as good as an inheritance, yea,

8 Better is the end of a thing than the beginning thereof: and the patient in spirit is better than the proud in spirit.^k

9 Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.

10 Say not thou, What is the cause that the former days were better than these? for thou dost not inquire wisely^l concerning this.

11 ¶ Wisdom is good with an inheritance;^m and by it there is profit to them that see the sun.

12 For wisdom is a defence,ⁿ and money is a defence: but the excellency of knowledge is, that wisdom giveth life to them that have it.^o

13 Consider the work of God: for who can make that straight, which he hath made crooked?^p

14 In the day of prosperity be joyful, but in the day of adversity consider: God also hath set^q the one over against the other,^r to the end that man should find nothing after him.

15 All things have I seen in the days of my vanity: there is a just man that perisheth in his righteousness,^s and there is a wicked man that longeth his life in his wickedness.^t

16 Be not righteous overmuch, neither make thyself overwise:^u why shouldest thou destroy thyself?^v

17 Be not overmuch wicked, neither be thou foolish: why shouldest thou die before^w thy time?^x

18 It is good that thou shouldest take hold of this; yea, also from this withdraw not thy hand: for he that feareth God shall come forth of them all.^y

better too. ^z Heb. shadow. ^{aa} Prov. 2:35. ^{ab} Isa. 14:27. * Heb. much. ^{ac} John 16:33; Acts 11:22. ^{ad} ch. 8:14; John 16:2; Acts 7:59. ^{ae} Isa. 65:20. ^{af} Rom. 10:2. ^{ag} Heb. Be desolate. ^{ah} ch. 12:12. ^{ai} Heb. not in. ^{aj} Psa. 55:24. ^{ak} ch. 8:12, 13; Mal. 4:2.

10. That which hath been is named already; or, that which is hath been named already. Compare chap. 1:9; 3:15. *Known*; from all past experience. *That it is man: neither may he contend with him that is mightier than he*; that is, weak, frail, and perishing man, who occupies this world subject to the sovereign appointment of God, and unable to change the course of human affairs which He has established.

11. *What is man the better?* literally, "What profit is there to man?" that is, what satisfying good has he?

12. *In this life—what shall be after him*; two reasons are given why there is no profit to man: first, no one can show any satisfying good; secondly, no one can understand the future.

INSTRUCTION.

It is easy for God to immitter to men all their earthly possessions, so that while they are surrounded by wealth their souls shall be in the deepest poverty. The true enjoyment of life lies not in the abundance of outward good, but rather in a cheerful and contented spirit; especially in a humble resignation of ourselves to his all-powerful disposal, with unwavering faith in him for the present and the future.

CHAPTER VII.

2. That is the end of all men; that is, the end of all men is seen in the house of mourning. *Will lay it to his heart*; will meditate there on the vanity of life, and be thus led to prepare himself for death.

5. *The rebuke of the wise*; another painful thing which is better than mirth and flattery.

6. *The crackling of thorns*; their flame is noisy and fierce, but soon over.

7. *Oppression*; suffered. *Maketh a wise man mad*; it tends to this result. The verse notices two opposite tempta-

tions to which the wise are exposed in this world of vanity and crookedness.

8. *The end of a thing*; its successful accomplishment, which requires patience and perseverance. We must wait till an undertaking is through, before we can speak confidently of it. *The patient in spirit—the proud in spirit*; the proud are properly contrasted with the patient, since pride is the root of anger.

10. *What is the cause*; the Preacher forbids a complaining spirit, which is always contrasting the evils of the present with the good of the past. This is a work of impatience and folly.

11. *Wisdom is good with an inheritance*; the marginal reading, "as good as an inheritance," seems to contain the true idea, which the following verse confirms.

13. *Consider the work of God*; his sovereign ordering of human affairs. *That which he hath made crooked*; see chap. 1:5.

14. *Find nothing after him*; find out nothing that shall be after him. God has so mingled prosperity and adversity, that no man can find out what awaits him in the future of this life.

15. *Perisheth in his righteousness*; for righteousness' sake. *Prolongeth his life in his wickedness*; through his wickedness.

16, 17. *Be not righteous overmuch, neither make thyself overwise—be not overmuch wicked*; be cautious against a false righteousness, on the one hand, which is corrupted by pride and self-conceit; and on the other, against the out-breakings of wickedness and folly, since both lead to destruction.

18. *Take hold of this*; namely, my counsel. *Withdraw not thy hand*; do not let it go; the opposite of taking hold upon it. *Come forth of them all*; of the dangers above referred to.

19 Wisdom strengtheneth the wise more than ten mighty men which are in the city.

20 For there is not a just man upon earth, that doeth good, and sinneth not.^a

21 Also take no heed^b unto all words that are spoken;^c lest thou hear thy servant curse thee:

22 For oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.

23 ¶ All this have I proved by wisdom: I said, I will be wise; but it was far from me.^d

24 That which is far off, and exceeding deep, who can find it out?

25 I applied my heart^e to know, and to search, and to seek out wisdom, and the reason of things, and to know the wickedness of folly, even of foolishness and madness:

26 And I find more bitter than death the woman, whose heart is snares and nets, and her hands as bands:^f whoso pleaseth^g God shall escape from her;^h but the sinner shall be taken by her.

27 Behold, this have I found, saith the Preacher, counting one by one, to find out the account;ⁱ

28 Which yet my soul seeketh, but I find not: one man among a thousand have I found; but a woman among all those have I not found.

29 Lo, this only have I found, that God hath made man upright;^j but they have sought out many inventions.^k

^a 2 Cor. 6:36; 1 John 1:8. ^b Heb. give out thy heart. ^c Isa. 29:21. ^d Rom. 1:22; 1 Cor. 1:20. ^e Heb. I and my heart compassed. ^f Prov. 5:3-5. ^g Heb. he that is good before. ^h Prov. 22:11. ⁱ Or, weighing one thing after another, to find out the reason. ^j Gen. 1:27. ^k Gen. 3:6, etc. ^l Prov.

20. For there is not a just man and a sinner not; he has just said, verse 19, "Wisdom strengtheneth the wise." He now shows why such strengthening is needed. It is because, in a world of universal frailty and sinfulness, wisdom alone guides us aright.

21, 22. All words that are spoken; words of reproach uttered against thyself. Trouble not thyself about finding them out, since thou art in the like condemnation with respect to others.

23. All this; what the Preacher has recorded of his search after good. He had found out that "all is vanity;" but wisdom itself, that is, a comprehension of God's works and ways, remained far from him.

24. Far off—exceeding deep; as are the works and ways of God. Compare chap. 3:11; 8:17.

27. Counting one by one; adding the result of one trial to that of another.

28. A woman; a woman of true wisdom. Among all those; among all this number, that is, among a thousand. The reference seems to be to Solomon's experience of the women who belonged to his royal establishment. Among such a thousand, selected for their personal charms, and many of them from among the heathen nations, nourished in idleness and luxury, and intriguing with each other for the monarch's favor, no better result could have been expected. Here was not the place to find Ruths and Hannahs.

INSTRUCTIONS.

2. God is continually opening to the living the house of mourning, that they may enter and consider what awaits them. The heart of the wise willingly dwells there. It is only the foolish who seek by noisy mirth to exclude from their minds all thoughts of death and judgment to come.

6. The enjoyment of those who make earthly pleasure their chief good is turbulent and short-lived, and ends in darkness and sorrow.

8. We should not be too much elated with the prosperous beginning of an enterprise, but rather wait to see the

CHAPTER VIII.

A. M. 3027.
B. C. 977.

1 Kings are greatly to be respected. 6 The divine providence to be observed. 12 It is better with the godly in adversity, than with the wicked in prosperity. 16 The work of God is unsearchable.

WHO is as the wise man? and who knoweth the interpretation of a thing?^a and a man's wisdom maketh his face to shine, and the boldness^b of his face shall be changed.

2 I counsel thee to keep the king's commandment, and that in regard of the oath of God.^c

3 Be not hasty to go out of his sight;^d stand not in an evil thing; for he doeth whatsoever pleaseth him.

4 Where the word of a king is, there is power: and who may say unto him, What doest thou?^e

5 Whoso keepeth the commandment shall feel^f no evil thing;^g and a wise man's heart discerneth both time and judgment.

6 ¶ Because to every purpose there is time and judgment, therefore the misery of man is great upon him.

7 For he knoweth not that which shall be: for who can tell him when^h it shall be?

8 There is no man that hath power over the spirit to retain the spirit;ⁱ neither hath he power in the day of death: and there is no discharge^j in that war; neither shall wickedness deliver those that are given to it.^k

1 5, 6. ² Heb. strength. ³ Rom. 12:1-6. ⁴ Job. 10:1. ⁵ Job 31:18. ⁶ Prov. 30:31. ⁷ Heb. know. ⁸ Isa. 119:6; 1 Pet. 3:13. ⁹ Heb. how. ¹⁰ Isa. 49:6, 7. ¹¹ Or, casting off weapons. ¹² Isa. 73:18, etc.

final issue; since many a work commenced with gladness ends in sorrow, while "they that sow in tears shall reap in joy."

13. To fret ourselves on account of those evils which God has made irremediable, is both foolish and wicked. They should be quietly borne, as a part of the discipline which he has laid upon us as sinners, for our spiritual good.

21. We should never go in search of uncharitable rumors concerning ourselves, but rather pass them by unheeded, remembering how often we have spoken uncharitably of others.

29. All that is excellent in man is from God; his sinfulness and folly are his own.

CHAPTER VIII.

1. Who knoweth the interpretation of a thing? that is, as the wise man. The boldness of his face shall be changed; his bold air shall be changed to the serenity and dignity of wisdom. Some render this clause thus: "The strength of his countenance," that is, his firm and assured look, "shall be doubled."

3. Be not hasty to go out of his sight; do not hastily withdraw thyself from his service. Chap. 10:4. To stand before a king, is to serve him. 1 Kings 12:6; hence, to leave his presence, is to quit his service. Stand not; he not engaged. He doeth whatsoever pleaseth him; and will therefore punish all evil deeds.

5. Feel no evil thing; or, as the marginal reading, "know no evil thing;" that is, will not suffer for disobedience. Ver. 3. Time and judgment; the right time and way of doing a thing.

6. Because to every purpose—great upon him; more literally thus: "For to every purpose there is time and judgment; for the evil of man is great upon him;" that is, time and judgment are necessary to every purpose, because of the evil and uncertainty which belong to human life, and make every good undertaking difficult.

8. Deliver those that are given to it; namely, from death.

A. M. 3627.
B. C. 977. 9 All this have I seen, and applied my heart unto every work that is done under the sun: *there is a time wherein one man ruleth over another to his own hurt.*

10 And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done.^a This is also vanity.

11 Because sentence against an evil work is not executed speedily,^b therefore the heart of the sons of men is fully set in them to do evil.^c

12 ¶ Though a sinner do evil a hundred times, and his days be prolonged,^d yet surely I know that it shall be well with them that fear God, which fear before him:^e

13 But it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God.

14 There is a vanity which is done upon the earth; that there be just men, unto whom it happeneth according to the work of the wicked;^f again, there be wicked men, to whom it happeneth according to the work of the righteous. I said that this also is vanity.

15 Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry:^g for that shall abide with him of his labor the days of his life, which God giveth him under the sun.

16 ¶ When I applied my heart to know wisdom, and to see the business that is done upon the earth: for also *there is that* neither day nor night seeth sleep with his eyes:

17 Then I beheld all the work of God, that a

man cannot find out the work that is done under the sun:^h because though a man labor to seek it out, yet he shall not find it; yea, further; though a wise man think to know it, yet shall he not be able to find it.

CHAPTER IX.

I Like things hapen to good and bad. 4 There is a necessity of death unto man. 7 Comfort is all their portion in this life. 11 God's providence rul-eth over all. 13 Wisdom is better than strength.

FOR all this I considered inⁱ my heart even to declare all this, that the righteous, and the wise, and their works, are in the hand of God:^j no man knoweth either love or hatred by all that is before them.

2 All things come alike to all:^k there is one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not:^l as is the good, so is the sinner; and he that sweareth, as he that feareth an oath.

3 This is an evil among all things that are done under the sun, that there is one event unto all: yea, also the heart of the sons of men is full of evil,^m and madness is in their heart while they live, and after that they go to the dead.

4 ¶ For to him that is joined to all the living there is hope: for a living dog is better than a dead lion.

5 For the living know that they shall die: but the dead know not any thing,ⁿ neither have they any more a reward; for the memory of them is forgotten.^o

6 Also their love, and their hatred, and their

^a Jer. 17:13; Heb. 10:38. ^b Psa. 10:6; 50:21; 2 Pet. 3:3, 4. ^c Isa. 26:19. ^d ch. 7:15. ^e Psa. 37:18, 19; Isa. 3:10, 11. ^f Job 21:7, etc.; Psa. 73:14; Mal. 3:15. ^g ch. 5:18; 9:7; 1 Tim. 4:3, 4; 6:17. ^h Job 5:9; Psa. 40:5;

Rom. 11:33. ⁱ Heb. gave, or set to. ^j ch. 12:9, 10. ^k ch. 8:14. ^l Mal. 3:18. ^m Gen. 6:5; Jer. 17:9; Matt. 15:19. ⁿ Job 11:21; Isa. 63:16. ^o Job 7:8-10; Isa. 26:14.

10. *And so I saw the wicked buried*; the wicked who had been in power, ver. 9, and trusted in their wickedness, ver. 8, the Preacher sees buried and forgotten. *From the place of the holy*; probably from Jerusalem, the place of those consecrated to God's service. *So done*; been given to wickedness, ver. 8, and ruled over men to their own harm, ver. 9.

11. *Is not executed speedily*; in noticing the final end of the wicked, the Preacher also notices the delay of God's judgment, and its abuse by men.

14. *There is a vanity*; though it will in the end be well with the righteous and ill with the wicked, yet, in respect to the course of events in this world, "there is one event to the righteous, and to the wicked." Chap. 9:2. Both are alike subject to "the sufferings of this present time," and to death itself. The only possible reconciliation of this verse with the two preceding, is the doctrine of a judgment to come. This the Preacher asserts at the close of the book.

15. *Then I commended mirth*; see chap. 2:24; 3:22.

17. *Cannot find out the work*; the vanity of earthly wisdom is shown from the impossibility of its accomplishing what it undertakes, namely, to comprehend God's ways and works. See chap. 7:23.

INSTRUCTIONS.

2. Obedience to the civil magistrate is a matter not of human expediency, but of divine authority. We are released from it only when he requires what God forbids.

7. Since it is the plan of God's providence that we should be ignorant of the future, and subject to disappointment in all our undertakings, we ought to unite, with the wise selection of times and means, a spirit of humble

dependence upon him and patient submission to his sovereign will.

8. The great and the small are alike helpless in the day of death; and ought therefore to be alike humble and diligent in preparing to meet God.

11. Nowhere does the desperate wickedness of men show itself more clearly, than in the encouragement which they take from God's gracious forbearance, to harden themselves in iniquity. Thus they turn to their deeper damnation what he gave them for their salvation.

17. Since God's judgments are unsearchable, and his ways past finding out, true wisdom lies not in endeavoring to comprehend that which is incomprehensible, but in the cheerful resignation of ourselves to his will with a believing, loving, and obedient spirit.

CHAPTER IX.

1. *Are in the hand of God*; at the close of the preceding chapter it is said, "No man can find out the work that is done under the sun." The reason is now given: All is controlled by God, whose ways are unsearchable. *Knoweth either love or hatred by all that is before them*; or more literally thus: "No man knoweth either love or hatred; all is before them." He cannot tell, from mere outward things, whether love or hatred is to be his lot: all is in the unknown future.

2. *Sweareth*; that is, profanely.

3. *They go to the dead*; where there is no more hope. Ver. 4.

4-6. *Reward*; enjoyment of their earthly toil. *Neither have they any more a portion*; these words contain the clue to the Preacher's meaning: The dead have done with earth and all its concerns; they lie in the grave unconscious and

envy, is now perished;^a neither have they any more a portion for ever in any thing that is done under the sun.

7 ¶ Go thy way, eat thy bread with joy,^b and drink thy wine with a merry heart;^c for God now accepteth thy works.

8 Let thy garments be always white;^d and let thy head lack no ointment.^e

9 Live joyfully^f with the wife whom thou lovest all the days of the life of thy vanity,^g which he hath given thee under the sun, all the days of thy vanity;^h for that is thy portion in this life, and in thy labor which thou takest under the sun.

10 Whatsoever thy hand findeth to do, do it with thy might;ⁱ for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.^j

11 ¶ I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill;^k but time and chance happeneth to them all.

12 For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them.^l

13 ¶ This wisdom have I seen also under the sun, and it seemed great unto me:

14 There was a little city, and few men within it;^m and there came a great king against it, and besieged it, and built great bulwarks against it.

15 Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man.

16 Then said I, Wisdom is better than strength;ⁿ nevertheless the poor man's wisdom is despised, and his words are not heard.^o

forgotten. He confines what he here says to the present life, not following the soul to the world of spirits. Compare our Saviour's words, John 9:4.

7-10. *Now accepteth thy works*; smiles upon thee, and gives thee the enjoyment of them. This implies that they are done in his fear. In view of the truth that "the dead have no portion" in this life, the living are exhorted to a cheerful enjoyment of God's gifts and diligence in God's service.

11. *Returned, and saw*; took another view of God's sovereignty over men and their works.

16. *The poor man's wisdom is despised*; his past manifestation of wisdom did not secure present regard to his counsels.

17. *In quiet*; in the quiet counsels of the wise. "Wisdom is justified of her children." Matt. 11:19. *More than the cry—among fools*; the counsels of wisdom are more regarded, and produce more salutary results. Yet a foolish multitude will follow the boisterous cry of a foolish leader, and despise the counsels of the poor wise man.

18. *One sinner destroyeth*; by his folly, the effects of which are here opposed to those of wisdom.

INSTRUCTION.

Our highest wisdom lies in conforming to the plan of God's providence, and making his will the law of our being. As the righteous and the wicked are alike subject to suffering, misfortune, and death, we should not set

17 The words of wise men are heard in quiet more than the cry of him that ruleth among fools.^p

18 Wisdom is better than weapons of war: but one sinner destroyeth much good.^q

CHAPTER X.

1 Observations of wisdom and folly. 16 Of riot, 18 slothfulness, 19 and money. 20 Men's thoughts of kings ought to be reverent.

DEAD flies^r cause the ointment of the apothecary to send forth a stinking savor: so doth a little folly him that is in reputation for wisdom and honor.^s

2 A wise man's heart is at his right hand; but a fool's heart at his left.

3 Yea also, when he that is a fool walketh by the way, his wisdom^t faileth him, and he saith to every one that he is a fool.^u

4 If the spirit of the ruler rise up against thee, leave not thy place;^v for yielding pacifieth great offences.^w

5 There is an evil which I have seen under the sun, as an error which proceedeth from^x the ruler:

6 Folly is set in great dignity,^y and the rich sit in low place.

7 I have seen servants upon horses,^z and princes walking as servants upon the earth.

8 He that diggeth a pit shall fall into it;^{aa} and whoso breaketh a hedge, a serpent shall bite him.

9 Whoso removeth stones shall be hurt thereby; and he that cleaveth wood shall be endangered thereby.

10 If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom is profitable to direct.^{ab}

11 Surely the serpent will bite without enchantment; and a babbler^{ac} is no better.

12 The words of a wise man's mouth are gra-

^a Exod. 1:11; Matt. 2:20. ^b ch. 8:15. ^c ch. 10:19. ^d Rev. 16:15. ^e Matt. 6:17. ^f Heb. See, or Enjoy life. ^g Prov. 5:15-19. ^h ch. 5:18. ⁱ 1 Cor. 9:24-26. ^j ch. 11:3. ^k Job 14:7-12. ^l Psa. 75:9, 7; Jer. 9:23; Amos 2:14, 15. ^m Luke 21:31. ⁿ 1 Thess. 5:5. ^o 2 Sam. 20:16. ^p Prov. 21:22; 24:3, 6.

^q Mark 6:2, 3. ^r Prov. 2:3. ^s Josh. 7:1, etc. ^t Heb. Flies of death. ^u Matt. 5:13. ^v Heb. heari. ^w Prov. 13:16. ^x ch. 3. ^y 1 Sam. 2:24, etc. ^z Heb. from before. ^{aa} Heb. heights. ^{ab} Eccl. 3:1. ^{ac} Prov. 30:22. ^{ad} Psa. 7:15. ^{ae} 1 Chr. 12:32. ^{af} Heb. the master of the tongue.

our hearts on the uninterrupted enjoyment of earthly good; but cheerfully enjoy God's present gifts, while we hold ourselves ready to part with them at his bidding. The result of all our labors is at his disposal, and we ought to unite, with the diligent use of means, a spirit resigned to his will and prepared for disappointment. In this world, labor for the good of others, however well-directed, is not always appreciated, and we ought not to expect from our fellow-men too much for our services. We must soon be done with time, and it becomes us to do the work which God puts into our hands with our might, and lay up for ourselves a treasure in heaven.

CHAPTER X.

2. *At his right hand*; he uses it skilfully.
3. *Walketh by the way*; appears in public. *Saith to every one*; by his actions.
5. *As an error which proceedeth*; that is, an error such as proceedeth. The error consists in exalting the mean and unworthy to office, a common evil in the despotic governments of the East.
6. *The rich*; the same as "princes" in the following verse, who unite wealth with nobleness and intelligence.
- 8-10. *He that diggeth a pit shall fall into it—wisdom is profitable to direct*; general meaning; the dangers and difficulties of life are many; but wisdom is profitable to direct in them all.
12. *Gracious*; acceptable and useful.

A. M. 5077. R. C. 977. cious; *a but the lips of a fool will swallow up himself.^b

13 The beginning of the words of his mouth is foolishness: and the end of his talk^c is mischievous madness.

14 A fool also is full of^d words: a man cannot tell what shall be; and what shall be after him, who can tell him?

15 The labor of the foolish wearieth every one of them, because he knoweth not how to go to the city.

16 ¶ Woe to thee, O land, when thy king is a child,^e and thy princes eat in the morning!

17 Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!

18 ¶ By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through.

19 ¶ A feast is made for laughter, and wine maketh merry:^f but money answereth all things.

20 ¶ Curse not the king, no, not in thy thought;^g and curse not the rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.^h

CHAPTER XI.

1 Directions for charity. 7 Death in life, 9 and the day of judgment in the days of youth, are to be thought on.

CAST thy bread uponⁱ the waters:^k for thou shalt find it after many days.^l

* Heb. grace; Col. 4:6. † Prov. 15:2. ‡ Prov. 1:7. § Heb. mouth. ¶ Heb. multitude. † Isa. 3:4, 12. ‡ Heb. glad the life. § Psa. 104:15. ¶ Or, conscience. † Exod. 22:24; Acts 23:5. ‡ Luke 19:40. § H-b upon the face of. † Isa. 32:20. ‡ Deut. 15:10, Psa. 41:1, 2; Prov. 11:25, 19:17, 1-s.

15. *How to go to the city*; a particular instance of his ignorance, which stands to represent all other cases. As much as to say, when he undertakes the simplest enterprise, he knows not how and where to find the means of success.

18. *The house droppeth through*; lets water drop through the roof. Here, again, we have a particular case to illustrate a general principle.

INSTRUCTIONS.

1. The higher a man's standing and reputation, the more injurious to himself and others is the exhibition of folly. A little foolishness may overshadow great wisdom.

3. When folly appears in public it always betrays itself.

6. The elevation of unworthy men to offices of power and trust is a heavy calamity to the people. Whether it proceed from their rulers, or, as in the case of free governments, from themselves, the result will be corruption, misrule, and misery.

14. It is often the case, that the less men have to say that will benefit themselves or others, the more they abound in words. "A wise head makes a short tongue," is the true Arabic proverb.

16. The primary qualification for ruling others is ability to rule ourselves. They who destroy themselves by self-indulgence, will destroy also the people committed to their care.

20. Vain is the hope of escaping punishment by the secrecy of our evil deeds. God is able, in numberless unforeseen ways to bring them to light here, and he will expose them all hereafter in the presence of men and angels.

CHAPTER XI.

1. *Cast thy bread upon the waters*; either bread given in alms, or seed-corn, in allusion to the practice of sowing upon land that has been overflowed. Labor and give cheerfully without any present prospect of reward, knowing that in due time the gracious recompense will come.

2 Give a portion to seven, and also to eight;¹ for thou knowest not what evil shall be upon the earth.

3 If the clouds be full of rain, they empty themselves upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.

4 He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.

5 As thou knowest not what is the way of the spirit,² nor how the bones do grow in the womb of her that is with child:³ even so thou knowest not the works of God who maketh all.

6 In the morning sow thy seed, and in the evening withhold not thy hand: for thou knowest not whether shall prosper,⁴ either this or that, or whether they both shall be alike good.⁵

7 ¶ Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun:

8 But if a man live many years, and rejoice in them all; yet let him remember the days of darkness;⁶ for they shall be many.⁷ All that cometh is vanity.

9 ¶ Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes:⁸ but know thou, that for all these things God will bring thee into judgment.⁹

10 Therefore remove sorrow¹⁰ from thy heart, and put away evil from thy flesh:¹¹ for childhood and youth are vanity.

1-s; Matt. 10:42; 2 Cor. 9:5; Heb. 6:10, 11. † Mic. 5:5. ‡ John 2:8; 4 Psa. 139:15. § Heb. be right. ¶ 1 Cor. 3:7. † John 12:35. ‡ Job 14:10. † Num. 15:39; Deut. 29:19, 20. † Ch. 12:14; Heb. 9:27. † Or, anger. ‡ 2 Tim. 2:22.

2. *To seven, and also to eight*; to all who need thy charity. See Prov. 6:16. *What evil shall be*; evil that shall make the charity of others needful for thee. Compare Prov. 21:13.

3. *If the clouds be full—where the tree falleth*; in nature, and in the course of human history, there are fixed tendencies which the wise will regard.

5. *The way of the spirit*; the mode of its union with the body. Some render, "the way of the wind." Compare John 3:8. In Hebrew, "wind" and "spirit" are expressed by the same word.

7. *The light is sweet*; light and seeing the sun are here emblems of life.

9. *Rejoice, O young man—God will bring thee into judgment*; let thy pursuit of happiness and all thy youthful enjoyments be in the fear of God, and with a constant remembrance of the account thou must give of them at his tribunal. Compare chap. 9:7-9.

INSTRUCTIONS.

1. The best provision that we can make for the future is, not to hoard up our property and withhold it from the needy, but to give liberally to all: for "he that hath pity upon the poor, lendeth unto the Lord; and that which he hath given will he pay him again."

2. The uncertainty hanging over the future, which some men give as a reason for getting and holding all they can, is truly a reason for bestowing freely.

4, 6. We should keep diligently at work in God's service, disregarding present inconveniences and unfavorable appearances. The duty is ours; the reward God will give when and in what measure he pleases.

5. When we meet with so many mysteries in nature, we should not be offended with mysteries in God's providence and the work of redemption.

9. A deep sense of God's presence, and habitual reverence for his authority, are the great security to the young

CHAPTER XII.

1 The Creator is to be remembered in due time. 8 The Preacher's care to edify. 13 The fear of God is the chief antidote of vanity.

REMEMBER now thy Creator in the days of thy youth,^a while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;^b

2 While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

3 In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few,^c and those that look out of the windows be darkened,

4 And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low;

5 Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond-tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets:

6 Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at

^a Isa. 26:8. ^b 2 Sam. 19:35. ^c Or, fail, because they grind little. ^d Gen. 3:19; Psa. 146:1. ^e Isa. 57:16. ^f Or, The more wise the Preacher was.

against the pursuit of sinful pleasure. They who fear God, and make him their portion, will enjoy all that this world is capable of giving, and be prepared for the higher enjoyments of eternity.

CHAPTER XII.

1-6. These verses continue the admonition to the young begun in the preceding chapter, and add a figurative description of the sorrows of old age. *Be not darkened, nor the clouds return after the rain*; old age is represented as a season of clouds and rain, in which the light of the heavenly bodies is darkened. *Keepers of the house—strong men*; the human body is compared to a mansion, of which the limbs are the keepers. *The grinders cease*; the teeth, compared to the women who daily grind at the mill in all eastern countries. *Those that look out of the windows*; the eyes, represented as females looking out at the windows. *The doors shall be shut—the sound of the grinding is low*; as the sound of the grinding gradually sinks into silence, the doors also that lead into the street are shut; that is, old age is inactive and keeps at home. *Rise up at the voice of the bird*; early rise up in his couch; the slightest sound shall break his slumbers. *Daughters of music*; singing women, who represent here the organs of speech and hearing. *Afraid of that which is high—fears shall be in the way*; on account of their feebleness and liability to fall. *The almond-tree*; generally understood as an emblem of grey hairs. *The grasshopper*; alighting on them; that is, the smallest weight. Lev. 11:22. *Desire*; the animal appetites. *Or ever*; before. *Silver cord—golden bowl*; of the hall lamp, as an emblem of life; or the allusion may be to the cord and bucket used in drawing water. *The pitcher—the wheel*; the means of drawing and carrying water; the drawing of water represents the activity of life.

7. *To God who gave it*; it returns to its Creator, that its deeds done in the body may be brought into judgment. Ver. 14. Thus the Preacher teaches the conscious existence of the spirit after death, as a subject of rewards and penalties.

the fountain, or the wheel broken at the ^{A. M. 3017.} ^{B. C. 977.}

7 Then shall the dust return to the earth as it was;^c and the spirit shall return unto God who gave it.^d

8 ¶ Vanity of vanities, saith the Preacher; all is vanity.

9 And moreover, because the Preacher was wise,^e he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs.

10 The Preacher sought to find out acceptable words:^f and that which was written was upright, even words of truth.

11 The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd.

12 And further, by these, my son, be admonished: of making many books there is no end; and much study^g is a weariness of the flesh.

13 ¶ Let us hear the conclusion of the whole matter:^h Fear God, and keep his commandments:ⁱ for this is the whole duty of man.

14 For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.^j

^k Heb. words of delight. ^l Or, reading. ^m Or, the end of the matter, even all that hath been heard, is. ⁿ Deut. 10:12. ^o Acts 17:31. ^p 2 Cor. 5:10.

11. *Goads*; stimulating to right action. *Nails fastened*; they make a deep impression upon the memory and conscience, and serve for the regulation of life. Compare Isa. 22:23, 24. *Masters of assemblies*; teachers of the people. *Which are given*; namely, the words of the wise. *From one shepherd*; from God, the one great Shepherd.

13. *The conclusion*; the final result to which the Preacher's observation and experience have brought him.

14. *Every work—every secret thing*; since no such judgment takes place in the present life, it must be that which awaits men when "the spirit shall return unto God who gave it." All parts of the book must be interpreted in harmony with this its final declaration.

INSTRUCTIONS.

1. They who devote to God's service the vigorous and joyful days of youth, will not be forsaken by him when they are old and grey-headed; but they who forget God in their youthful prime, and give themselves up to sinful pleasures, must, if not cut off prematurely in their transgressions, come to a comfortless old age, and, continuing as they have lived, must die under God's wrath and curse.

13. The way of happiness here and salvation hereafter is exceedingly plain and simple. It consists in fearing God and keeping his commandments, the chief of which is, that we believe on Jesus Christ his Son.

14. Since God shall bring every secret thing into judgment, vain are all attempts to hide our sins from ourselves, or from our fellow-men. To those who repent and believe in Christ, his blood will be a covering, and this covering we all need.

GENERAL INSTRUCTION.

In this book the Spirit of inspiration was manifestly preparing the church for the fuller revelations of the gospel. God's promise to Abraham, and in him to all his seed, was, "I am thy exceeding great reward." This promise cannot, as the Preacher shows, be fulfilled in God's earthly gifts. Its fulfilment must be reserved for the world to come.

THE SONG OF SOLOMON.

THE title of this book, THE SONG OF SONGS, that is, the most excellent of songs, indicates its spiritual application to the heavenly Solomon, and his spouse the church. So Jews, from the most ancient times, have interpreted it. The ground-idea of the song is, "Thy Maker is thy husband;" or, what is identical with this, "the bride, the Lamb's wife." The germ of this idea exists in the Pentateuch, in those passages which represent idolatry as spiritual adultery, Exod. 34:15; Dent. 31:16; and we find it fully developed in Psalm 45, which probably belongs to Solomon's age, and which is expressly quoted in the epistle to the Hebrews as a description of the Messiah. The same figure occurs in many passages of the prophets that followed. Isa. 54:5; 62:5; Jer. 2:2; 3:14; Hos. 2:16, 19, 20. In the book of Revelation this imagery is repeated and amplified.

This song is not a dramatic representation, in which the action constantly advances to the end, but a series of descriptive pictures, the great theme of which is, the separation of the bride from the Bridegroom for her sins, and her reunion with him by repentance. In the spiritual application of its rich images we should confine ourselves to the main scope, without dwelling too much on particulars. Thus the fruitfulness of the church is set forth under the image of a garden filled with spices and precious fruits. But we need not seek for a hidden meaning in each particular fruit, the pomegranate, the apple, the nut, the saffron, the spikenard, the myrrh; and the same is true in respect to the descriptions of the bride and bridegroom with which the book abounds.*

A. M. 2990.
B. C. 1044.

CHAPTER I.

1 The church's love unto Christ. 5 She confesses her deformity, 7 and prayeth to be directed to his flock. 8 Christ directeth her to the shepherd's tents, 9 and showing his love to her, 11 giveth her gracious promises. 12 The church and Christ congratulate one another.

THE Song of songs, which is Solomon's.^a

2 Let him kiss me with the kisses of his mouth:^b for thy love^c is better than wine.

3 Because of the savor of thy good ointments^c thy name is as ointment poured forth,^d therefore do the virgins love thee.

4 Draw me,^e we will run after thee: the king hath brought me into his chambers:^f we will be

^a 1 Kings 4:32. ^b Psalm 2:12. ^c Hebrew, *loves*. ^d Proverbs 27:9. ^e Psalm 45:17; 119:55. ^f John 6:44. ^g Ephesians 2:6. ^h Hebrew, *they love thee*

2. Let him kiss me; the spouse speaks of the king.

3, 4. *The virgins*; the bride's "companion that follow her." Psa. 45:14. These are brought in with her into the king's palace. The bride is the church in her unity; the retinue of honorable virgins that follow her, seems to represent the multiplicity of her members.

5. *Black*; scorched by the sun. Ver. 6. Blackness is an emblem of adversity and persecution. Job 30:30; Lam. 4:8. *Daughters of Jerusalem*; these are in reality the same as the virgins that follow the bride, but under another figure; Jerusalem representing the church as a mother, and the "daughters of Jerusalem" as her mem-

* In the explanatory notes much has been taken from the Commentary of Hengstenberg, but with free variations from him.

glad and rejoice in thee, we will remember thy love more than wine: the upright love thee.^g

5 I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.

6 Look not upon me, because I am black, because the sun hath looked upon me: my mother's children were angry with me;^h they made me the keeper of the vineyards; but mine own vineyard have I not kept.

7 Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon:ⁱ for why should I be as one that turneth aside^j by the flocks of thy companions?

^g uprightly. ^h Matthew 10:22, 25. ⁱ Psalm 23:2, 3. ^j Or, *is veiled*

bers. As the tents of Kedar, as the curtains of Solomon; that is, black, like the tents of Kedar, which were made of black goat's hair; but comely, as the curtains of Solomon. Kedar was an Arabian tribe.

6. *Look not upon me*; with amazement and abhorrence. *The sun hath looked upon me*; hath scorched me. Isa. 49:10. *My mother's children*; Edom, Moab, and Ammon, who here represent all the gentile nations. These were the brethren of the Israelites by descent, and so sprung from the bride's mother. See note on chap. 3:4. *The vineyards*; of her brethren. She has been in servitude to the Gentiles as a punishment for her sins.

7. *O thou whom my soul loveth*; the bride to the king, in her separation from him. *One that turneth aside*; or, one

8 ¶ If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents.^a

9 I have compared thee, O my love, to a company of horses in Pharaoh's chariots.^b

10 Thy cheeks are comely with rows of jewels, thy neck with chains of gold.^c

11 We will make thee borders of gold with studs of silver.

12 ¶ While the king sitteth at his table, my spike-ward sendeth forth the smell thereof.

13 A bundle of myrrh is my well beloved unto me; he shall lie all night betwixt my breasts.

14 My beloved is unto me as a cluster of camphire* in the vineyards of Engedi.

15 Behold, thou art fair, my love;† behold, thou art fair; thou hast doves' eyes.

16 Behold, thou art fair, my beloved, yea, pleasant: also our bed is green.

17 The beams of our house are cedar, and our rafters[‡] of fir.

CHAPTER II.

1 The mutual love of Christ and his church. 8 The hope, 10 and calling of the church. 11 Christ's care of the church. 16 The profession of the church, her faith and hope.

I AM the rose of Sharon, and the lily of the valleys.^d

2 As the lily among thorns, so is my love among the daughters.^e

^a H-b. 6:12. ^b 2 Cor. 1:16-17. ^c Ezek. 16:11-13; 2 Pet. 1:3, 4. ^d Or. *egyptus*, ch. 1:13. ^e Or. *companions*. ^f Or. *galleries*. ^g John 13:1. ^h Matt. 19:16; Paul. 2:16. ⁱ Heb. *I delighted and sat down*. ^j Heb. *palate*. ^k Rev.

that is veiled. The veil is a sign of mourning and depression. *Thy companions*, the friends of the bridegroom, who are, spiritually considered, not different from the companions of the bride, being all who love Christ.

8. *Go thy way forth*; the chief Shepherd walks among the under-shepherds. If the spouse would find him, she must seek him in the discharge of her duty, where he is to be found.

9. *I have compared thee*; the spouse has now found the king. What follows, to the end of chap. 2:7, is a mutual discourse between the two. She calls him her "beloved," and he addresses her as his "love." This distinction is observed throughout the book. *To a company of horses*; she is compared to the cavalry of Egypt, on account of her invincible might. Compare chap. 6:10.

10, 11. *Rows—chains—studs*; the bride's ornaments are her spiritual graces. Psa. 45:13, 14; Rev. 19:8.

12. *Sitteth at his table*; to sup with his bride, a symbol of spiritual communion. Chap. 5:1; Isa. 25:6; Rev. 3:20.

14. *Camphire*; a shrub with large clusters of fragrant whitish flowers, very grateful to oriental women. *Engedi*; a fountain on the western shore of the Dead sea, where were gardens in ancient times. 1 Sam. 24:1.

17. *Cedar—fir*; the costliness of the palace which the king has provided for his spouse, represents her glory and excellence.

INSTRUCTIONS.

3. God has given to Jesus "a name which is above every name." To all who have had a true discovery of their own emptiness and his infinite fullness, it is "as ointment poured forth;" and it draws them to Christ in sweet confidence and love.

5. "The bride, the Lamb's wife," is comely in the eyes of God, even in her deepest humiliation. Though others may despise her, he will still honor her and have mercy upon her.

6. The strength of the church lies in her union with

3 As the apple-tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight,^f and his fruit was sweet to my taste.^g

4 He brought me to the banquetting house,^h and his banner over me was love.ⁱ

5 Stay me with flagons, comfort me^j with apples; for I am sick of love.

6 His left hand is under my head, and his right hand doth embrace me.^k

7 I charge^l you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please.

8 ¶ The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills.

9 My beloved is like a roe or a young hart; behold, he standeth behind our wall, he looketh forth at the windows, showing^m himself through the lattice.ⁿ

10 My beloved spake, and said unto me, Rise up, my love, my fair one, and come away.

11 For lo, the winter is past,^o the rain is over and gone;

12 The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land;

13 The fig-tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away.

^{22:1, 2.} [¶] Heb. *house of wine*. ^κ John 15:9-15. ^h Heb. *streit* *me*. ⁱ ch. 5:3-5. [†] Heb. *adure*. [‡] Heb. *flourishing*. ¹ Luke 21:33. ¹ Eph. 3:15.

Christ. When she forsakes him, he leaves her for a season to the oppression of the wicked, without any power to deliver herself.

8. If we would find God, we must seek him in the ways of his appointment.

9-17. The graces with which Christ has invested his people he regards with delight; and they rest with unspeakable satisfaction in his infinite merited excellence. Hence springs a blessed communion between the Redeemer and his redeemed.

CHAPTER III.

1. *Rose of Sharon—lily*; emblems of loveliness.

3. *The apple-tree among the trees of the wood*; the apple-tree is commended for its precious fruit, in contrast with the barren forest-trees. It probably includes the citron, and other trees with fragrant fruits.

4. *His banner over me*; the church is compared to an army, and the love of Christ is the banner under which she marches. Compare chap. 6:10.

5. *Sick of love*; overpowered with the longing desires of love. For the spiritual meaning, compare Psa. 12:1, 2, and Psa. 63.

7. *By the roes, and by the hinds*; by all that is lovely. *Till he please*; or, according to the Hebrew text, "till she please," as in the early English versions. It will then be the bridegroom's charge that his love, the church, be undisturbed. These words, which occur twice afterwards, always form the close of a scene.

8. *The voice of my beloved*; a new scene opens. The bride, in her winter retreat, hears the voice of her beloved coming in exultation to call her forth. Winter, like the scorching of the sun, is a symbol of adversity and depression; and spring, of returning prosperity.

9. *Behind our wall*; behind the wall of the house where the bride and her companions are. Christ comes to comfort his church. *Looketh forth*; rather, "looketh in." He calls to his bride from without.

A. M. 2090.
B. C. 1014.

14 ¶ O my dove, *that art* in the clefts of the rock, in the secret *places* of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely.^a

15 Take us the foxes, the little foxes, that spoil the vines:^b for our vines *have* tender grapes.

16 ¶ My beloved *is* mine,^c and I *am* his:^d he feedeth among the lilies.

17 Until the day break, and the shadows flee away,^e turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bether.^f

CHAPTER III.

1 The church's fight and victory in temptation. 6 The church glorieth in Christ.

BY night on my bed I sought him whom my soul loveth:^g I sought him, but I found him not.^h

2 I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not.

3 The watchmen that go about the city found me:ⁱ to whom I said, Saw ye him whom my soul loveth?

4 *It was* but a little that I passed from them,^j

^a Prov. 15:2; Rev. 5:8. ^b Ezek. 13:4. ^c Psa. 63:1. ^d 1 Cor. 3:23. ^e 2 Pet. 1:19. ^f Or, *division*. ^g ch. 8:14. ^h Isa. 26:9. ⁱ Job 23:8, 9. ^j ch. 5:7; Ezek. 3:17. ^k Jer. 6:12. ^l Isa. 43:19; Jer. 29:12, 13. ^m 1 Rev. 3:11, 12.

14. *Secret places*; crevices, or holes, where she hides. *Stairs*; shelving rocks, which are climbed like stairs. He compares his bride, in her retreat, to a dove that has taken refuge in the clefts of the rocks. Jer. 48:28.

15. *Take us the foxes*; the bride has listened to the call of the bridegroom, and come forth to active service. She now visits with him their common vineyard. Chap. 7:12. This must be cleared of every thing that can injure it. In other words, all hinderances to the fruitfulness of Zion must be removed.

16. *Feedeth among the lilies*; delights himself with the graces of his bride.

17. *Until the day break*; literally, "breathe." Chap. 4:6, marginal reading. This should, according to many, be understood of the cool evening breeze. Gen. 3:8. *Shadows flee away*; disappear at sunset. Psa. 102:11; 109:23. *Turn, my beloved*; return to the mountains whence thou earnest. Verse 8. She consents to his departure till the evening.

INSTRUCTIONS.

5. He who has once tasted the sweetness of God's love in Christ, can be satisfied with nothing short of its continued manifestation. In its absence, his soul "longeth, yea, even fainteth" for its renewal; and his heart and flesh "crieth out for the living God."

7. The welfare of Zion is as the holiness of her individual members. The Saviour tenderly adjoins all who love him and his church, not to do any thing which shall hinder her union and communion with himself, wherein lie her strength, comfort, and usefulness.

8. After the winter of adversity, God always appears for the relief of his people.

11-13. Christ's presence with his church fills her with the voice of gladness and singing, and makes every thing within her borders green and fruitful.

15. If God's people would enjoy his presence and blessing, they must put away every iniquity and stumbling-block.

CHAPTER III.

1. *I sought him, but I found him not*; the first five verses of this chapter describe the bride's longing desire after

but I found him whom my soul loveth:^k I held him; and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me.

5 I charge you,^m O ye daughters of Jerusalem,ⁿ by the roes, and by the hinds of the field, that ye stir not up, nor awake *my* love, till he please.

6 ¶ Who is this that cometh out of the wilderness like pillars of smoke,^o perfumed with myrrh and frankincense,^p with all powders of the merchant?

7 Behold his bed, which *is* Solomon's: threescore valiant men *are* about it, of the valiant of Israel.^q

8 They all hold swords, *being* expert in war: every man *hath* his sword upon his thigh^r because of fear in the night.^s

9 King Solomon made himself a chariot^t of the wood of Lebanon.

10 He made the pillars thereof *of* silver, the bottom thereof *of* gold, the covering of it *of* purple, the midst thereof being paved *with* love, for the daughters of Jerusalem.

11 Go forth, O ye daughters of Zion, and behold king Solomon^u with the crown^v wherewith his mother crowned him in the day of his espousals,^w and in the day of the gladness of his heart.^x

^m ch. 2:7; 8:4, 5. ⁿ Mic. 4:8. ^o Dent. 8:2; [Isa. 43:19. ^p Phil. 4:18; Rev. 5:8. ^q 2 Kings 6:17; Heb. 1:14. ^r Psa. 45:3. ^s Isa. 27:3. ^t Or, *bed*. ^u Rev. 1:7. ^v Heb. 2:9. ^w John 3:29; Rev. 21:9, 10. ^x Isa. 62:5.

her beloved in his absence, and her successful search for him. Jer. 29:12-14.

4. *Her that conceived me*; spiritually interpreted, the bride's mother is not essentially different from the bride herself. The one is the church viewed spiritually, in her power to produce and perpetuate a holy seed, and the other, the church viewed as that seed.

5. *Till he please*; see note to chap. 2:7.

6. *Who is this*; a new picture. The bride comes out of the wilderness to meet the heavenly Bridegroom, gloriously arrayed in wedding attire and fragrant with perfumes. *The wilderness*; into which she has been banished. This is a symbol of persecution and distress. Rev. 12:6, 14; the same as the winter season, chap. 2:11. *Like pillars of smoke*; surrounded with clouds of fragrant incense. Her graces are a sweet savor to God.

8. *Because of fear in the night*; to guard against fear in the night.

9. *A chariot*; this is for his bride and her companions, the daughters of Jerusalem. His precious materials represent the dignity and excellence of those who ride in it.

10. *For the daughters of Jerusalem*; more literally, "from the daughters of Jerusalem." The midst of it is paved with their love for the King.

11. *His mother crowned him*; the church is the mother of the heavenly Solomon, the greatest of all her sons, and also his bride. Compare Isa. 62:5. In the same way the church, viewed in one aspect, is the bride's mother; in another, the bride herself. See note on chap. 3:4. The Bridegroom and bride are also brother and sister. This blending of figures in allegory is both natural and beautiful.

INSTRUCTIONS.

4. Christ will be found of all who earnestly seek him in the ways of his appointment.

6. The church never appears so glorious as in her return to God by hearty repentance and faith, after the night of affliction and chastisement.

8. The church is safe in communion with her omnipotent Redeemer. Zech. 2:5; 9:8.

11. In his espousals to the church, Christ appears in heavenly glory, the object of unbounded love and admiration to all who belong to the household of faith.

CHAPTER IV.

1 Christ setteth forth the graces of the church. 8 He showeth his love to her. 16 The church prayeth to be made fit for his presence.

BEHOOLD, thou art fair,^a my love; behold, thou art fair; thou hast doves' eyes within thy locks: thy hair is as a flock of goats, that appear from mount Gilead.

2 Thy teeth are like a flock of sheep that are even shorn, which came up from the washing; whereof every one bear twins, and none is barren among them.

3 Thy lips are like a thread of scarlet, and thy speech is comely;^b thy temples are like a piece of a pomegranate within thy locks.

4 Thy neck is like the tower of David builded for an armory, whereon there hang a thousand bucklers, all shields of mighty men.

5 Thy two breasts are like two young roes that are twins,^c which feed among the lilies.

6 Until the day break,^d and the shadows flee away,^d I will get me to the mountain of myrrh, and to the hill of frankincense.

7 Thou art all fair, my love; there is no spot in thee.^e

8 ¶ Come with me from Lebanon, my spouse,^f with me from Lebanon: look from the top of Amanah, from the top of Sheair and Hermon,^g from the lions' dens, from the mountains of the leopards.

9 Thou hast ravished^h my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck.

10 How fair is thy love, my sister, my spouse! how much better is thy love than wine! and the smell of thine ointments than all spices!

^a Ezek. 16:14. ^b Or, eat of. ^c Prov. 31:26; Col. 4:6. ^d ch. 7:3; Prov. 5:19. ^e Heb. breathe. ^f ch. 2:17. ^g Epl. 5:27. ^h Isa. 54:5; Hos. 2:19; 29. ⁱ Deut. 3:9. ^j Or, taken away. ^k ch. 5:11; Prov. 24:13, 14. ^l G n.

CHAPTER IV.

In this chapter the heavenly Solomon sets forth the beauty and majesty of his bride.

1. As a flock of goats; the comparison respects the hair. Gilead; a region east of the Jordan, celebrated for the excellence of its pasture-grounds.

2. Like a flock of sheep; in whiteness. What follows is added to show their soundness and vigor.

4. Like the tower of David; for strength and majesty.

6. Until the day break; see note on chapter 2:17. From the mountains of myrrh and the hill of frankincense he gathers perfumes for his love, that she may be "perfumed with myrrh and frankincense." Chap. 3:6.

8. Here begins a new representation, in which, for the first time, the bride is addressed by the title of "spouse." Come with me from Lebanon; these words seem to be spoken on the top of Lebanon, where Solomon, who represents the heavenly Bridegroom, has been showing his bride the glory of his kingdom. He calls her to take a like survey of it from the top of Amanah and Hermon. Dent. 34:1; Rev. 21:10. The ridge of Hermon lies east of Lebanon. It was called Shenir by the Amorites. Dent. 3:9. Amanah was probably a peak of the same range, from which the river of the same name flowed. From the lions' dens; that is, from the tops of the mountains, that abound in lions' dens. In showing his bride these goodly possessions, the king gives her a pledge that she shall share with him dominion over them.

12. Inclosed—shut up—sealed; guarded from intrusion, and reserved for the king's enjoyment. For the spiritual meaning, compare 2 Cor. 11:2.

15. A fountain of gardens; lying among gardens and

11 Thy lips, O my spouse, drop as the honey-comb: honey and milk are under thy tongue;^h and the smell of thy garments is like the smell of Lebanon.ⁱ

12 A garden inclosed^j is my sister, my spouse; a spring shut up, a fountain sealed.

13 Thy plants are an orchard of pomegranates, with pleasant fruits; camphire,^k with spike-nard.

14 Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices:^l

15 A fountain of gardens, a well of living waters,^m and streams from Lebanon.

16 ¶ Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits.

CHAPTER V.

1 Christ awaketh the church with his calling. 2 The church having a taste of Christ's love is sick of love. 9 A description of Christ by his graces.

IAM come into my garden, my sister, my spouse!¹ I have gathered my myrrh with my spice; I have eaten my honey-comb with my honey; I have drunk my wine with my milk: eat,^m O friends;ⁿ drink, yea, drink abundantly, O beloved.^o

2 ¶ I sleep, but my heart waketh: it is the voice of my beloved that knocketh,^p saying, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night.

¹ 27. ² Hos. 14:6, 7. ³ Heb. barrel. ⁴ Or, cypress, ch. 1:14. ⁵ ch. 5:1. ⁶ Job. 4:10, 14; 7:38. ⁷ ch. 4:11, 16. ⁸ Isa. 55:1, 2. ⁹ John 3:29; 15:13-15. ¹⁰ Or, and be drunken with loves. ¹¹ Rev. 22:17. ¹² Rev. 3:20.

watering them. Streams from Lebanon; cool and refreshing. Jer. 18:14.

16. Awake, O north wind; the wind is a symbol of the quickening and life-giving power of the Holy Spirit. Ezek. 37:9, 10. My garden; in ver. 12, the spouse was herself a garden, and its precious fruits her graces. Here she has charge of a garden. The meaning is the same.

INSTRUCTIONS.

7. The heavenly bride, the Lamb's wife, is "the perfection of beauty, the joy of the whole earth." She embraces in herself all the true excellence that is found among men.

12. Christ will not share with others the affections of his people. If they would have him dwell in their garden, its fruits must be consecrated to him alone.

16. The fruitfulness of God's people depends upon the presence and life-giving power of the Holy Spirit, by whom alone they can be made meet for communion with their Redeemer.

CHAPTER V.

1. I am come into my garden; this is the King's answer to the invitation of his bride in the last verse of the preceding chapter, from which it should not have been separated. Eat, O friends; the friends of the bridegroom. See note on chap. 1:7.

2. A new picture begins here. The bride, for her sinful indolence, is forsaken of her beloved, and seeks him sorrowing. I sleep, but my heart waketh; the sleep of God's people is never total, like that of the world. Though the bride is asleep, yet her heart is awake to hear the call of her beloved. Open to me; compare Rev. 3:20. My head is filled with dew; he pleads what he has undergone for her sake. The dews of Palestine are very heavy.

A. M. 2900. B. C. 1014. **3** I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?

4 My beloved put in his hand by the hole of the door, and my bowels were moved for him.*

5 I rose up to open to my beloved; and my hands dropped with myrrh, and my fingers with sweet-smelling[†] myrrh, upon the handles of the lock.

6 I opened to my beloved; but my beloved had withdrawn himself, and was gone: my soul failed when he spake; I sought him, but I could not find him;[‡] I called him, but he gave me no answer.

7 The watchmen that went about the city found me, they smote me,[§] they wounded me;^{||} the keepers of the walls took away my veil from me.

8 I charge you, O daughters of Jerusalem, if ye find my beloved, that[¶] ye tell him that I am sick of love.

9 ¶ What is thy beloved more than another beloved, O thou fairest among women?[‡] what is thy beloved more than another beloved, that thou dost so charge us?

10 My beloved is white and ruddy, the chiefest[¶] among ten thousand.

11 His head is as the most fine gold: his locks are bushy,[¶] and black as a raven:

12 His eyes are as the eyes of doves by the rivers of waters,[¶] washed with milk, and fitly set:[¶]

13 His cheeks are as a bed of spices, as sweet flowers:[¶] his lips like lilies, dropping sweet smelling myrrh:

14 His hands are as gold rings set with the

beryl: his belly is as bright ivory overlaid with sapphires:

15 His legs are as pillars of marble, set upon sockets of fine gold: his countenance is as Lebanon, excellent as the cedars.[¶]

16 His mouth[†] is most sweet; yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem.

CHAPTER VI.

1 The church professeth her faith in Christ. † Christ showeth the graces of the church, 10 and his love towards her.

WHITHER is thy beloved gone, O thou fairest among women? whither is thy beloved turned aside?[¶] that we may seek him with thee.

2 My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies.[¶]

3 I am my beloved's, and my beloved is mine:[¶] he feedeth among the lilies.

4 ¶ Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an army with banners.[¶]

5 Turn away thine eyes from me, for they have overcome me:[¶] thy hair is as a flock of goats that appear from Gilead:[¶]

6 Thy teeth are as a flock of sheep which go up from the washing, whereof every one beareth twins, and there is not one barren among them.[¶]

7 As a piece of a pomegranate are thy temples within thy locks.

8 There are threescore queens, and fourscore concubines, and virgins^m without number.ⁿ

of perfumes. † Rev. 1:14-16. ‡ Heb. palate. § Jer. 14:5. ¶ Matt. 1:20. † ch. 2:16; 7:10. ‡ ver. 10. † Or, puffed me up. ¶ ch. 4:1-3. † Matt. 21:19; 25:30. ¶ Psal. 45:14. ¶ Rev. 7:9.

3. I have put off my coat; the church sunk in carnal ease and security, is reluctant to open to the Saviour.

4. Put in his hand; an earnest token of his desire to enter. In its spiritual application, it denotes all the ways in which Christ arouses his slumbering people.

5. Dropped with myrrh; her penitence is a sweet savor to God.

6. Failed when he spake; spoke a reproving word in withdrawing.

9. What is thy beloved; this question of the daughters of Zion gives the bride occasion to set forth the excellences of her beloved.

12. By the rivers of waters; which doves love to frequent. Washed with milk; this denotes the whiteness of their plumage. The dove is an emblem of innocence, guilelessness, and purity.

INSTRUCTIONS.

1. Christ is prompt to answer the invitations of his friends, when they are made in sincerity; and his communion with them is "sweeter than honey and the honey-comb." It is a feast of fat things, full of marrow, of wines on the lees well refined." Isa. 25:6.

3. Spiritual slothfulness has its foundation in the want of fervent love towards Christ, and is therefore exceedingly guilty and offensive in his sight.

4. Christ is too faithful to leave his church slumbering in sinful inaction. By mingled judgments and mercies, accompanying his word and Spirit, he will arouse her to a sense of her duty, and bring her to repentance.

5. The fingers of penitent believers drop with sweet-smelling myrrh. Their tears and confessions of sin and works meet for repentance, are most precious in God's sight, and will in due time be rewarded with his returning presence and favor.

6. Those who have backslidden from God are often left for a season in darkness, that they thus may feel more deeply the evil of sin, seek Christ more earnestly, and set a higher value upon his love.

7. When for their sins the Redeemer withdraws his presence from his people, they are helpless, and exposed to injuries and insults from the world that lies in wickedness.

8. Nothing can compensate the true believer for the loss of Christ's comforting presence, and he will not rest till he has recovered it.

10-16. In our Redeemer all excellences meet: he is "the chiefest among ten thousand;" "yea, he is altogether lovely."

CHAPTER VI.

2. Is gone down into his garden; the spouse in union with her beloved is herself "a garden inclosed," full of the precious fruits of righteousness. Chap. 4:12. Or, she stands in the midst of her garden and calls her beloved to partake of its fruits. Chap. 4:16. But, in leaving her beloved, she has left the heavenly garden also, and there she must seek him again.

3. I am my beloved's; the separation is now ended, and in the following verses the bridegroom sets forth the excellences of his bride.

4. Tirzah; a pleasant city, for a time the capital of the kingdom of Israel. 1 Kings 14:17; 15:21; 2 Kings 13:14. Terrible as an army with banners; see note on chap. 1:9.

8. Queens—concubines—virgins; here, as in Psalm 45, the queen is represented as preëminent above all her attendants. In the spiritual application, the words mean, that "the bride, the Lamb's wife," is loved and honored by all her members.

9 My dove, my undefiled is *but one*; she is the *only one* of her mother, she is the *choice one* of her that bare her. The daughters saw her, and blessed her; *yea*, the queens and the concubines, and they praised her.

10 ^a Who is she that looketh forth as the morning, fair as the moon, clear as the sun,^a and terrible as an army with banners?^b

11 I went down into the garden of nuts to see the fruits of the valley,^c and to see whether the vine flourished, and the pomegranates budded.^d

12 Or ever I was aware,^e my soul made me like the chariots of Amminadib.^f

13 Return, return, O Shulamite; return, return, that we may look upon thee. What will ye see in the Shulamite? As it were the company of two armies.^g

CHAPTER VII.

1 A further description of the church's graces. 10 The church professeth her faith and desire.

HOW beautiful are thy feet with shoes,^f O prince's daughter!^g the joints of thy thighs are like jewels, the work of the hands of a cunning workman.

2 Thy navel is like a round goblet, which wanteth not liquor;^h thy belly is like a heap of wheat set about with lilies.

3 Thy two breasts are like two young roes that are twins.^h

^a Rev. 21. 9, 11. ^b ver. 4; Psa. 11. 5. ^c Job. 15. 16. ^d ch. 7. 12. ^e Heb. 1. 1. ^f Or, set me on the chariots of my willing people; Psa. 110. 3. ^g Or, Mahanaim; Gen. 32. 2. ^h Gal. 5. 17. ⁱ Eph. 6. 15. ^k Psa. 45. 10. ^l Heb. 1. 5. ^m Heb. 1. 5. ⁿ Or, crimson; Isa. 35. 2, Mic. 7. 14. ^o Heb. 1. 5.

11. I went down; this is probably the beginning of a new representation. The bridegroom has gone down into his garden, as in chap. 6:2. There he is seized with longing affection for his absent spouse, and calls upon her to return, that he may behold her beauty.

12. Like the chariots of Amminadib; or, "the chariots of my willing people." In either case, the reference is to their rapid and impetuous motion, which is here a symbol of vehement affection.

13. Return, O Shulamite; Shulamite seems to be a symbolic name of the bride, having a designed resemblance to that of Solomon, who represents the heavenly Bridegroom, in both form and meaning. This is more manifest in the Hebrew, thus: *Shelomoh*, Solomon, that is, the Peaceful, 1 Chron. 22:9; *Shulcemath*, Shulamite, that is, the Peaceful, or the Reconciled. That we may look; the king and his friends. Compare chap. 5:1. What will ye see; the words of the spouse, expressing a sense of her unworthiness. As it were the company of two armies; or, "As it were the dances of Mahanaim;" that is, the exulting bands of angels that met Jacob on his return from Padanaram. Gen. 32:1, 2. This is the response of the bridegroom. Mahanaim means, two hosts.

INSTRUCTIONS.

2. Christ dwells in his garden amid the fruits of holiness; and they who seek him there shall find him.

3. Christ's love for his people remains strong even in their departure from him; and when they return to him with all their heart, he will graciously receive them, and restore them to their former union and communion with himself.

4-10. However men may despise Christ's church, she is most precious in his eyes, and he will make her, by the gifts of his Spirit, "fair as the moon, clear as the sun," and to all her enemies, "terrible as an army with banners."

13. When the believer has the deepest sense of his unworthiness, he is most excellent and honorable in the sight of God.

4 Thy neck is as a tower of ivory; thine eyes like the fish-pools in Heshbon, by the gate of Bath-rabbim: thy nose is as the tower of Lebanon which looketh toward Damascus.

5 Thy head upon thee is like Carmel,¹¹ and the hair of thy head like purple; the king is held^a in the galleries.^b

6 How fair and how pleasant art thou, O love, for delights!

7 This thy stature is like to a palm-tree,^k and thy breasts to clusters of grapes.

8 I said, I will go up to the palm-tree, I will take hold of the boughs thereof: now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples:

9 And the roof of thy mouth like the best wine for my beloved, that goeth down sweetly,^c causing the lips of those that are asleep^d to speak.

10 ^e I am my beloved's,¹ and his desire is toward me.^m

11 Come, my beloved, let us go forth into the field; let us lodge in the villages.

12 Let us get up early to the vineyards; let us see if the vine flourish, whether the tender grape appear;^f and the pomegranates bud forth: there will I give thee my loves.ⁿ

13 The mandrakes give a smell, and at our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved.^o

¹ Heb. 1. 5. ² Psa. 68:24. ³ Eph. 4:13. ⁴ Heb. straightly. ⁵ Or, the current. ⁶ ch. 2:16, 6:3. ⁷ Psa. 45:11. ⁸ Heb. open. ⁹ Exod. 25:22; Psa. 12:3; Heb. 1:16. ¹⁰ 1 Cor. 2:9.

CHAPTER VII.

1. How beautiful; in the first part of this chapter the praises of the bride are repeated. With shoes; compare Ezek. 16:10. These, like all her other ornaments, are the gift of her heavenly Bridegroom. O prince's daughter; she is of royal lineage, a "king's daughter." Psa. 45:13. This is a symbol of her dignity.

4. Fish-pools; for clearness and purity. Heshbon; a city east of the Jordan.

5. Like Carmel; which was filled with beautiful trees and fragrant plants. Held; fast bound with love. Galleries; of their common palace. Chap. 1:17. But some render the word "locks."

7. Like to a palm-tree; majestic in height, and also fruitful.

8. Go up to the palm-tree; ascend it to gather its fruits, according to the oriental custom. The palm-tree is very lofty, with clusters of leaves and fruit at the top.

9. And the roof—best wine; up to this point the king speaks, then the bride takes up and completes the comparison which he has begun, and she continues her discourse to the end of the chapter. The term "beloved" is applied only to the bridegroom. Causing the lips—to speak; through the loveliness of their dreams. This is said to show its enlivening power. Spiritually applied, it denotes the quickening and animating nature of the mutual love that exists between Christ and his people.

11. The field—the villages; where our gardens and vineyards lie. They go forth to attend to their welfare, that is, to cultivate together the fruits of righteousness.

INSTRUCTIONS.

8-13. The excellence and glory of God's people lie in their fruitfulness. When they abound in the inward graces and outward works of righteousness, they have blessed communion with their Lord, and are safe under the banner of his love. But when they neglect his vineyard, he will take it from them and give it to others; for he must see that it is under good culture.

A. M. 2990.
B. C. 1074.

CHAPTER VIII.

1 The love of the church to Christ. 6 The vehemency of love. 8 The calling of the Gentiles. 14 The church prayeth for Christ's coming.

○ THAT thou wert as my brother,^a that suckest the breasts of my mother! when I should find thee without, I would kiss thee; yea, I should not be despised.^b

2 I would lead thee, and bring thee into my mother's house, who would instruct me: I would cause thee to drink of spiced wine of the juice of my pomegranate.^b

3 His left hand should be under my head, and his right hand should embrace me.

4 I charge you, O daughters of Jerusalem, that ye stir not up, nor ' awake my love, until he please.

5 Who is this that cometh up from the wilderness, leaning upon her beloved? I raised thee up under the apple-tree: there thy mother brought thee forth; there she brought thee forth that bare thee.

6 ¶ Set me as a seal upon thy heart, as a seal upon thine arm: for love is strong as death; jealousy is cruel: as the grave: the coals thereof are coals of fire, which hath a most vehement flame.

^a Heb. 2:11, 12. ^b Heb. they should not despise me. ^c Prov. 9:2, 3. ^d Heb. why should ye stir up, or, why, etc. ^e Isa. 49:16; Hag. 2:23, 2 Tim.

CHAPTER VIII.

1. As my brother; the bride expresses in these words her desire for the most intimate union with her beloved. Should not be despised; as when separated from thee. Chap. 5:7. The presence and favor of her beloved would protect her from insult and injury.

2. Into my mother's house; compare chap. 3:4. Who would instruct me; or, "Thou wouldst instruct me;" her beloved is also her teacher.

3. Cometh up from the wilderness; a new scene here opens. The bride is again seen coming out of the wilderness, that is, out of a state of weakness, barrenness, and depression. I raised thee up; roused thee up, called forth thy love. Here the spouse begins an address to her beloved, as is plain in the original Hebrew. Under the apple-tree; the apple-tree in the spiritual garden of Zion. One of its choice trees here represents the whole garden. By a beautiful allegory the heavenly Bridegroom is represented as born in the garden of the church, and there also the bride wins his love. See note on chap. 3:11.

4. A seal; a signet-ring, which is the symbol of inseparable union and solicitous care. Jer. 22:24; Hag. 2:23. For love is strong as death; she pleads for this on the ground of his unconquerable and jealous love towards her.

5. We have a little sister; this seems not to be the Shulamite, who has all along been represented as in full maturity, but her younger sister. She corresponds to the "younger brother," Luke 15:12, and the "other sheep which are not of this fold," John 10:16; that is, the Gentiles who are to be called into the fold of Zion. She hath no breasts; they are not yet grown to maturity; she is not yet ready for her espousals.

6. If she be a wall—if she be a door; the meaning seems to be, To whatever she be likened, we will strengthen and ornament her accordingly. In other words, Christ will see that the gentile church is in due time adorned and strengthened with all the graces of his Spirit. The reference is to a city wall, and to the door of a palace.

7 Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned.

8 ¶ We have a little sister,^c and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for?

9 If she be a wall, we will build upon her a palace of silver: and if she be a door, we will inclose her with boards of cedar.

10 I am a wall, and my breasts like towers: then was I in his eyes as one that found favor.^d

11 Solomon had a vineyard at Baal-hamon; he let out the vineyard unto keepers; every one for the fruit thereof was to bring a thousand picces of silver.

12 My vineyard, which is mine, is before me: thou, O Solomon, must have a thousand, and those that keep the fruit thereof two hundred.

13 Thou that dwellest in the gardens, the companions hearken to thy voice: cause me to hear it.

14 ¶ Make haste,^e my beloved,^f and be thou like to a roe or to a young hart upon the mountains of spices.

2:19. 4 Heb. hard. ^d Prov. 6:34, 35. ^e Ezek. 23:33. ^f Heb. peace. ^g Matt. 21:33. ^h Heb. Fire away. ⁱ Rev. 22:17, 30.

10. I am a wall; the speaker is probably the gentile church anticipating her maturity, through what Christ shall do for her. Like towers; upon the city wall. Then; when she had reached maturity.

11. Solomon; the heavenly Solomon. Compare Isaiah 5:1, 2; Matt. 21:33. Unto keepers; those to whom Christ commits the interests of his church, are the keepers. These are to bring to their Lord the worth of the fruit in money. Compare Matt. 21:34, 43.

12. My vineyard; the vineyard of the spouse. Spiritually applied, she is the same as the keepers in the preceding verse. A thousand—two hundred; while the keepers render to their Lord the appointed tribute, he grants them a reward for their services.

13. Dwellest in the gardens; the words of the bridegroom to his spouse. The companions; his fellows. See note on chap. 5:1.

14. Make haste; the bride's parting response. See note on chap. 2:17.

INSTRUCTIONS.

1. Christ's presence in his church makes her secure from injury, and honorable in the eyes of the world.

2. God's people have no strength of their own, but their strength is in Christ. "While they by faith lean upon him, they are confirmed against all doubts, fears, dangers, difficulties, and temptations, and by union with him made partakers of all grace and comfort."

3. Nothing is so strong as the love of Christ for his people. It overcomes all hinderances, and brings them safe home to heaven through floods of temptation within, and distress and persecution without. Rom. 8:35-39.

4. Jewish saints prayed by anticipation for the gathering of the Gentiles to Christ. Gentile Christians should, in turn, pray for the restoration of Israel to their own Messiah.

5. While we render to God the fruits of his vineyard in their season, he will abundantly refresh our own souls by his grace, and make them "like a watered garden," full of the precious fruits of righteousness.

THE BOOK OF THE PROPHET ISAIAH.

THAT we may have a clear understanding of the arrangement of the prophetic books, a brief survey of the Hebrew canon is necessary. The Jews divided the sacred Scriptures into three parts: the *Law*, including the five books of Moses; the *Prophets*; and the *Hagiographa*, or sacred writings. The prophets they again distributed into the former, consisting of the historical books of Joshua, Judges, Samuel, and Kings; and the latter, or prophets in the proper sense of the word. The latter prophets once more they divided, according to quantity of matter, into two classes: the greater, containing Isaiah, Jeremiah, and Ezekiel, arranged according to the order of time; and the less, or the twelve minor prophets, also arranged according to their judgment of the order of time. The book of Daniel they reckoned to the *Hagiographa*, which comprises all the remaining books not above enumerated.

Hence it happens that the book of Isaiah holds the first place among the prophets, although Hosea, Amos, and Jonah, and in all probability Joel also, entered upon their prophetic office before him. See the introductions to these books. Isaiah was contemporary with Micah. If, with many, we suppose him to have entered upon his office in the last year of Uzziah—see note to Isa. 6:1—from this time to the fifteenth year of Hezekiah, gives a period of about forty-eight years. So long he certainly exercised the prophetic office, and probably through several, if not all of the remaining fourteen years of Hezekiah. The Jewish tradition is, that he was slain asunder under the reign of Manasseh, to which it has been supposed that Heb. 11:37 refers. But this is uncertain.

The book of Isaiah naturally falls into two great divisions. The first consists of chapters 1–39, and contains a variety of prophetic messages delivered on special occasions. The second, comprising the remaining twenty-seven chapters, seems to have had no special occasion, but to have been written, probably in the old age of the prophet, after the overthrow of Sennacherib's army, for the comfort and encouragement of God's people in all coming ages. Its great theme is well expressed in the introductory verse, "Comfort ye, comfort ye my people, saith your God." See the introduction to chap. 40.

Isaiah is distinguished for the rich variety of his themes, and especially for the fulness of his revelations respecting the glory of "the last days." No one of the ancient prophets foretold so much respecting the future kingdom of Christ, and no one is so frequently quoted in the New Testament. For this reason he has been well called the evangelical prophet.*

CHAPTER I.

1 *Isaiah complaineth of Judah for her rebellion.* 5 *He lamenteth her judgments.* 10 *He upbraudeth their whole service.* 16 *He exhorteth to repentance, with promises and threatenings.* 21 *Reversing their wickedness, he denounceth God's judgments.* 25 *He promiseth grace,* 28 *and threateneth destruction to the wicked.*

THE vision of Isaiah the son of Amoz,^a which he saw concerning Judah and Jerusalem in

the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.^b

2 Hear, O heavens, and give ear, O earth:^c for the LORD hath spoken; I have nourished and brought up children, and they have rebelled against me.^d

3 The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider.^e

^a Numbers 12:6. ^b 2 Chronicles, chapters 26–32. ^c Deuteronomy 32:1.

Jeremiah 2:12, Micah 6:1, 2. ^d chapter 63:16. ^e Jeremiah 5:7.

1. *The vision of Isaiah—kings of Judah;* this is the general title of the whole book. Particular titles are prefixed to many of its sections, but it is not probable that these are arranged in exact chronological order. *Vision;* pro-

* In the prophetic books many passages of difficult interpretation occur, and here the best commentators of this and other countries have been consulted as auxiliary guides to a correct judgment. The general acknowledgment will supersede the necessity of reference, in particular passages, to the authors whose opinions have been followed, which indeed by the brevity of this commentary will not allow

phetic revelation, with which are mingled historical descriptions of the past and reproofs for present sins. *Judah and Jerusalem;* these are the great theme of the book. Other nations come into the view only as their history is connected with that of God's people. In "Judah and Jerusalem" was embosomed the true church of God, which had the promise of perpetual and universal dominion under the sceptre of David and his seed; and a large part of these prophecies have their complete fulfilment only in

A. M. 3214.
B. C. about
761. 4 Ah sinful nation, a people laden with iniquity;^a a seed of evil-doers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward.[†]

5 [¶] Why should ye be stricken any more?^b ye will revolt more and more:[‡] the whole head is sick, and the whole heart faint.

6 From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment.[§]

7 Your country is desolate, your cities are burned with fire:^c your land, strangers devour it in your presence, and it is desolate, as overthrown by[†] strangers.

8 And the daughter of Zion is left as a cottage in a vineyard,^d as a lodge in a garden of cucumbers, as a besieged city.

9 Except the LORD of hosts had left unto us a very small remnant,^e we should have been as Sodom, and we should have been like unto Gomorrah.^f

10 [¶] Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.

11 To what purpose is the multitude of your sacrifices unto me?^g saith the LORD: I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats.^h

12 When ye come to appear before me,ⁱ who hath required this at your hand, to tread my courts?

13 Bring no more vain oblations;^h incense is an abomination unto me; the new-moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity,ⁱ even the solemn meeting.

14 Your new-moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them.

^a Heb. of heaviness ^b Matt. 11:25. [†] Heb. also hated, or separated; Psa. 58:3 ^h Jer. 2:30. ^c Heb. increase wrath ^d Or, oil. ^e Deut. 28:51. ^f Heb. the overthrow of ^g Lam. 2:6. ^h Lam. 3:22; Rom. 9:20. ⁱ Gen. 19:24. [†] Psa. 50:8, etc.; Amos 5:21, 22. [¶] Heb. great he-goats. [¶] Heb. be seen

her history under Christ the Son of David. *Uzziah*; he reigned fifty-two years, from about 810 to 758 before Christ. *Jotham, Ahaz, and Hezekiah*; the reign of these three kings includes a period of sixty-one years.

4. *Corrupters*; of themselves, Judg. 2:19, or of their way, Gen. 6:12.

5. *Why should ye be stricken*; of what avail would it be? *Ye will revolt*; notwithstanding all the stripes inflicted upon you. *Head—heart*; of the nation compared to a person. *Sick—faint*; from the blows already inflicted to no purpose. This idea is amplified in the following verse. The number of stripes inflicted shows the desperate wickedness of the people.

8. *The daughter of Zion*; Zion herself, as the metropolis of the kingdom. Chap. 37:22. *Left*; left remaining amid the desolation. *Cottage—lodge*; a temporary hut or booth, built to shelter a keeper. The point of resemblance is its loneliness.

9. *A very small remnant*; of pious persons. 11. *I delight not in the blood of bullocks, or of lambs*; God has no pleasure in sacrifices, except as they express the faith and obedience of the offerers.

12. *To tread my courts*; literally to trample—to profane them by hollow and hypocritical services.

13. *Bring no more vain oblations*; God forbids not the

15 And when ye spread forth your hands, I will hide mine eyes from you:[†] yea, when ye make many prayers,[‡] I will not hear: your hands are full of blood.[§]

16 [¶] Wash ye, make you clean;[†] put away the evil of your doings from before mine eyes; cease to do evil;

17 Learn to do well;^k seek judgment, relieve[†] the oppressed, judge the fatherless, plead for the widow.

18 Come now, and let us reason together,[†] saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.^m

19 If ye be willing and obedient, ye shall eat the good of the land:

20 But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken it.ⁿ

21 [¶] How is the faithful city become a harlot!^o it was full of judgment; righteousness lodged in it; but now murderers.

22 Thy silver is become dross, thy wine mixed with water:

23 Thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them.

24 Therefore saith the Lord, the LORD of hosts, the Mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies.^p

25 And I will turn my hand upon thee, and purely^q purge away thy dross, and take away all thy tin:^q

26 And I will restore thy judges as at the first, and thy counsellors as at the beginning; afterward thou shalt be called, The city of righteousness, the faithful city.

27 Zion shall be redeemed with judgment, and her converts^r with righteousness.^r

^h Luke 11:42. [†] Or, grief. [‡] Mic. 3:4. [§] Heb. multiply prayer. [¶] Heb. bloods. [†] Jer. 4:14. [‡] 1 Pet. 3:11. [§] Or, righteous. [¶] 1 Ch. 43:26. [¶] Psa. 51:7. [¶] Lev. 26:33. [¶] Jer. 2:20, 21. [¶] Deut. 28:63; Ezek. 5:13. [¶] Heb. according to purgess. [¶] Mal. 3:3. [¶] Or, they that return of her. [†] 1 Cor. 1:30.

offerings prescribed in the law, but the bringing of them with hearts full of iniquity and hands full of blood. *I cannot away—the solemn meeting*; or, “I cannot bear iniquity and a solemn meeting;” that is, together.

16. *Wash ye, make you clean*; in all such precepts we are to understand an inward cleansing of the heart, with a corresponding outward cleansing of the life.

17. *Seek judgment*; diligently pursue justice.

18. *Shall be as white as snow*; that is, if you will thus repent and amend your ways. The cleansing of the soul from sin includes both forgiveness and sanctification, which can never be separated from each other.

22. *Mixed with water*; adulterated with water by those who sell it. They had degenerated from the piety of their forefathers.

23. *Come unto them*; come before them; they refuse to hear it.

25. *Purge away thy dross—take away all thy tin*; from the adulterated silver, and thus restore it to its original purity. The meaning is explained in the following verse.

27. *With judgment—with righteousness*; by the manifestation of God's righteous judgments upon the wicked. This is the constant doctrine of the prophets. The reference here is to the wicked in Zion. *Her converts*; the remnant who survive these judgments and turn to God.

28 ¶ And the destruction* of the transgressors and of the sinners shall be together,^a and they that forsake the LORD shall be consumed.^b

29 For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen.

30 For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water.

31 And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them.

CHAPTER II.

1 Isaiah prophesied the coming of Christ's kingdom. 6 Wickedness is the cause of God's forsaking. 10 He exhorteth to fear, because of the powerful effects of God's majesty.

THE word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

2 And it shall come to pass in the last days, that the mountain of the LORD's house shall be established* in the top of the mountains, and shall be exalted above the hills;^c and all nations shall flow unto it.^d

3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob;^e and we will teach

* Heb. breaking. a Psa. 125:5; Luke 12:45, 46. b Zeph. 1:6. c Or, prepared. d Mic. 4:1, etc. e Jer. 2:5. f Jer. 31:6; 50:5; Zech. 8:21, 23. g Luke 21:17. h Or, sayeth. i Psa. 46:9; Hos. 2:18. j Eph. 5:8. k Or,

29. Oaks—gardens; where idolatrous rites were practised. Chap. 57:5; 65:3.

30. Ye shall be as an oak—as a garden; since the people have sinned against God under oaks and in gardens, he will make them like withered oaks and parched gardens.

31. The strong; the man of rank and power. The maker of it; rather, as in the margin, "his work;" that is, the idol which he has made, and in which he puts his trust. This shall set him on fire and destroy him. Both; the strong man and his work.

INSTRUCTIONS.

2. Our obligations to God our heavenly Father, are infinitely higher than to earthly parents. For this reason, rebellion and ingratitude towards him are more heinous than the same sins committed against them.

5. When repeated and heavy judgments fail to reform nations or individuals, their wickedness is desperate and their destruction near.

9. God often spares wicked nations from utter destruction for the sake of the pious remnant that is found in them.

10. When men in high places sin openly, it is the duty of God's ministers to rebuke them in a bold and fearless manner.

11-17. God abhors the multiplication of outward services, when the heart is full of wickedness, and the life of rebellion and iniquity. All who would render to him acceptable offerings must begin by putting away their sins and bringing forth fruits meet for repentance.

18. To those who sincerely repent of their sins and come to God through Christ, his grace and mercy have no limits. He will pardon the most guilty, and sanctify the most polluted. "Thanks be unto God for his unspeakable gift!"

19, 20. God's almighty power and truth are pledged to give prosperity to the righteous, and to destroy the wicked. The welfare of his friends and the destruction of his enemies are as certain as his own existence.

21-24. Wicked rulers, who oppress and rob the people, and pervert justice for gain, may be above all human power, but God will hold them responsible at his tribunal, and punish them in such a way that it shall be seen and acknowledged that he is "the Judge of all the earth."

25-28. The terrible judgments of God, by which he de-

stroy his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.^f

4 And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks:^g nation shall not lift up sword against nation, neither shall they learn war any more.^h

5 O house of Jacob, come ye, and let us walk in the light of the LORD.ⁱ

6 ¶ Therefore thou hast forsaken thy people the house of Jacob, because they be replenished^j the east, and are soothsayers like the Philistines,^k and they please themselves in the children of strangers:^l

7 Their land also is full of silver and gold,^m neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots:

8 Their land also is full of idols;ⁿ they worship the work of their own hands, that which their own fingers have made:

9 And the mean man boweth down, and the great man humbleth himself: therefore forgive them not.

more than. d Deut. 18:14. e Or, abundant with. f Neh. 13:23. g Deut. 17:17. h Jer. 2:28.

stroys the wicked, conduce to the purification and renewed prosperity of the true "Israel of God."

29-31. The earthly objects to which sinners give their confidence, and for the sake of which they depart from the living God, not only disappoint them, but prove the occasion of their destruction.

CHAPTER II.

1. The word that Isaiah—saw; the prophecy revealed to him in vision. This is the title of a particular section, extending through chap. 4.

2-4. And it shall come to pass; these verses are found in Micah 4:1-3, with but little variation. The two prophets lived at the same time. Micah 1:1. In Micah, this prophecy stands in connection with the preceding and following context. Here it stands by itself, a bright picture before a dark scene, which however ends in glory. Chap. 4:2-6. In the last days; an indefinite indication of the distant future. The mountain of the Lord's house; Zion, including Moriah, on which the temple stood. In the top of the mountains—above the hills; where all the earth can behold it. Shall go forth the law; God shall sit in Zion as a lawgiver for all nations. Judge among—rebuke; judge between them as umpire. Thus wars will become unnecessary. The passage is a prophecy of the extension of the true religion, from Jerusalem as a centre, over all the earth. It plainly belongs to the Christian dispensation, but is veiled under the form of Judaism, according to which the people of God literally went up from all quarters to worship God in Jerusalem.

5. O house of Jacob; in this exhortation the prophet adds, as it were, his "Amen" to the glorious prediction.

6. Replenished from the east; filled with superstitions and idolatrous practices coming from the east. Syria and Assyria seem to be especially intended. Compare 2 Kings 16:10. Please themselves; or, "abound," as in the margin. Children of strangers; foreigners whom they have willingly introduced, and whose idolatrous practices they follow.

7. Horses—chariots; a foreign custom forbidden to the Hebrew kings. Deut. 17:16. Some understand the horses and chariots of their eastern allies.

9. Boweth down—humbleth himself; before his idols. But the same words are, in verse 11, translated, "shall be

A. M. 3244
B. C. about
769. 10 ¶ Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty.^a

11 The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down;^b and the LORD alone shall be exalted in that day.^c

12 For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low:

13 And upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan,^d

14 And upon all the high mountains, and upon all the hills that are lifted up,

15 And upon every high tower, and upon every fenced wall,

16 And upon all the ships of Tarshish, and upon all pleasant pictures.^e

17 And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low;^f and the LORD alone shall be exalted in that day.

18 And the idols he shall utterly abolish.^g

19 And they shall go into the holes of the rocks, and into the caves of the earth;^h for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.ⁱ

20 In that day a man shall cast his idols of silver,^j and his idols of gold, which they made each one for himself^k to worship, to the moles and to the bats;

21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

22 Cease ye from man, whose breath is in his nostrils:^l for wherein is he to be accounted of?

CHAPTER III.

1 The great confusion which cometh by sin. 9 The impudency of the people. 12 The oppression and covetousness of the rulers. 16 The judgments which shall be for the pride of the women.

FOR behold, the LORD, the LORD of hosts, doth take away from Jerusalem and from Judah the stay and the staff,¹ the whole stay of bread, and the whole stay of water,¹

2 The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient,

3 The captain of fifty, and the honorable man,² and the counsellor, and the cunning artificer, and the eloquent orator.³

4 And I will give children to their princes, and babes shall rule over them.⁴

5 And the people shall be oppressed, every one by another, and every one by his neighbor: the child shall behave himself proudly against the ancient, and the base against the honorable.

6 When a man shall take hold of his brother of the house of his father, saying, Thou hast clothing, be thou our ruler, and let this ruin be under thy hand:

7 In that day shall he swear,⁵ saying, I will not be a healer;⁵ for in my house is neither bread nor clothing: make me not a ruler of the people.

8 For Jerusalem is ruined, and Judah is fallen:⁶ because their tongue and their doings are against the LORD,⁶ to provoke the eyes of his glory,⁶

9 The show of their countenance doth witness against them;⁷ and they declare their sin as Sodom, they hide it not. Woe unto their soul! for they have rewarded evil unto themselves.

10 Say ye to the righteous, that it shall be well with him:⁸ for they shall eat the fruit of their doings.

^a Ver. 19, 21; Rev. 6:15, 16. ^b Ver. 17, ch. 5:16; Psa. 1:27. ^c Zeph. 3:11, 16; Zech. 9:16. ^d Ezek. 31:3; Zech. 11:1, 2. ^e Heb. pictures of desire. ^f Ver. 11. ^g Or, shall utterly pass away. ^h Heb. dust. ⁱ Hag. 2:6, 21; Heb. 12:28, 27. ^j Heb. the idols of his silver. ^k Or, for him. ^l Psa.

146:3, 4; Jer. 17:5. ¹ Lev. 26:26. ² ch. 36:12; Jer. 3:8-9. ³ Heb. a man eminent in countenance. ⁴ Or, skilful of speech. ⁵ 2 Kings 21:13. ⁶ Ezech. 10:12. ⁷ Heb. left up the hand; sin. ⁸ Jer. 14:22. ⁹ Heb. under us. ¹ Mic. 3:12. ¹⁰ Lam. 5:16, 17. ¹¹ 1 Cor. 10:22. ¹² Jer. 3:3. ¹³ Ezech. 12, 13.

bowed down," "shall be humbled," and so in verse 17. The verse may be rendered, The man of low rank shall be bowed down, and the man of high rank shall be humbled; and do not thou forgive them.

10. The rock—the dust; clefts of the rocks and caverns, to which the people were accustomed to flee before an invading army. The words contain a prophecy of impending judgments.

11. In that day; the day of God's vengeance upon the wicked; the same as "the day of the Lord," in the following verse.

13-16. Cedars—pictures; the various objects enumerated in these verses denote generally all that in which the people put their delight and confidence.

20. Cast his idols; cast them away in his flight into dark holes.

22. From man; from confidence in man. Breath is in his nostrils; who is frail and short-lived.

INSTRUCTIONS.

2. God's infinite power, faithfulness, and love are pledged to give to his Son "the heathen for his inheritance and the uttermost parts of the earth for his possession;" so that in the darkest times his servants can labor for his cause with the assurance of final and complete success.

4. In its spirit and principles the gospel is opposed to war, injustice, and oppression of every kind; and its universal prevalence will bring to all nations perpetual peace, harmony, and blessedness.

6. When God's people seek deliverance from the troubles which their own sins have brought upon them, by

allying themselves to the men of this world, and following their evil ways, they only involve themselves in deeper misery and ruin.

10-17. Before God's judgments, the mightiest nations are weak as a little child. Upon the high in power and place, who have been leaders in rebellion against God, they fall with irresistible force, and grind them to powder.

18. The end of all God's judgments is the purification of his people from their sins, and their restoration to communion with himself and fruitfulness in his service.

22. They who trust for deliverance and salvation to, instead of God, meet with speedy and utter disappointment.

CHAPTER III.

1. For behold, the Lord—doth take away; the reason is here given why the people should cease from confidence in man. The stay and the staff; every kind of stay, including man and means in the widest sense.

4. Children—babes; unworthy and incompetent men.

5. The people shall be oppressed; this verse describes the confusion that follows from having for their rulers children and babes.

6. When; in the time of this confusion and distress. Thou hast clothing; decent raiment, such as a ruler is required to wear. These words show how deep and general is the prevailing poverty.

7. A healer; a binder up of the state, in its broken and ruined condition.

9. The show of their countenance; its bold and shameless look.

11 Woe unto the wicked! *it shall be ill with him:* for the reward of his hands shall be given¹ him.

12 ¶ *Is for my people, children are their oppressors, and women rule over them.* O my people, they which lead thee cause *thee* to err,² and destroy³ the way of thy paths.

13 The Lord standeth up to plead,⁴ and standeth to judge the people.

14 The Lord will enter into judgment with the ancients of his people, and the princes thereof: for ye have eaten⁵ up the vineyard;⁶ the spoil of the poor is in your houses.

15 What mean ye *that* ye beat my people to pieces,⁷ and grind the faces of the poor? saith the Lord God of hosts.

16 ¶ Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes,⁸ walking and mincing⁹ as they go, and making a tinkling with their feet:

17 Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover¹⁰ their secret parts.

18 In that day the Lord will take away the bravery of their tinkling ornaments *about their feet,* and *their cauls,*¹¹ and *their round tires* like the moon.

19 The chains;¹² and the bracelets, and the mufflers;¹³

20 The bonnets, and the ornaments of the legs.

* Heb. done to. † Or, call their blood. ‡ Heb. swallow up. § Mic. 6:2. ¶ Or, burn. † Matt. 21:31. ‡ ch. 5:4. † Heb. deceiving with their eyes. ‡ Or, tripping nicely. § Heb. make naked. † Or, networks. ‡ Or, sweet balls. § Or, spangled ornaments. † Heb. hawses of the soul. ‡ Mic. 1:10.

12. *They which lead thee—destroy the way of thy paths;* place in it, as it were, stumbling-blocks and pitfalls; that is, hinder the people from walking in the right way, and thus destroy them.

11. *Ancients;* elders, that is, rulers. *Vineyard;* put figuratively for the Lord's people committed to their care.

15. *Grind the faces of the poor;* either, grind their persons, that is, crush them; or, grind their faces upon the ground, by trampling them under foot.

16. *Making a tinkling;* with the ankle-bands attached to their feet. Ver. 18. These were perhaps set with small bells.

18-21. *Bravery;* show or splendor. *Round tires;* ornaments for the head resembling the moon in shape. *Chains;* or pendants. *Mufflers;* a species of veil consisting of two parts, the one thrown back over the head, the other hanging down in front, with a space between for the eyes. *Ornaments of the legs;* ankle-chains, passing from one ankle-band to the other, so as to produce a short, mincing step. They are still used in the East. *Tablets;* or, snuffing-boxes. *Wimples;* that is, hoods or veils; better, perhaps, robes. *Crisping-pins;* for the hair. Most commentators render the original word purses. *Glasses;* portable mirrors. *Burning;* from exposure to the sun, or perhaps from disease. Some of the terms in these verses are of uncertain meaning, nor is it essential that we should know their exact form and use. They all pertained to female luxury and vanity.

25. *Thy men;* Jerusalem is addressed.

INSTRUCTIONS.

1. When God would chastise a nation for its sins, he very commonly takes away its able and faithful men, and gives it up to the dominion of the weak and the wicked.

6-8. Sin long persisted in, amidst God's warnings and judgments, will bring the mightiest nation to degradation and distress.

12-15. All rulers, civil and spiritual, are entrusted with authority for the good of the people. When they abuse their power by leading the people into error, and by op-

and the headbands, and the tablets,¹ and the ear-rings,

21 The rings, and nose-jewels,

22 The changeable suits of apparel, and the mantles, and the wimples, and the crisping-pins,

23 The glasses, and the fine linen, and the hoods, and the veils.

24 And it shall come to pass, *that* instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness;² and instead of a stomacher a girding of sackcloth; and burning instead of beauty.

25 Thy men shall fall by the sword, and thy mighty³ in the war.

26 And her gates shall lament and mourn;⁴ and she *bring* desolate⁵ shall sit upon the ground.⁶

CHAPTER IV.

In the extremity of evils, Christ's kingdom shall be a sanctuary.

AND in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel; only let us be called by thy name,¹ to take away² our reproach.

2 In that day shall the branch of the Lord be beautiful and glorious,^{3,4} and the fruit of the earth shall be excellent and comely for them that are escaped of Israel.⁵

* Heb. might. † Lam. 1:4. ‡ Or, emptied; Heb. cleansed. ‡ 2 Kings 21:13. † Lev. 2:10. ‡ Heb. thy name be called upon us. † Or, take thou away. ‡ Heb. beauty and glory. † Jer. 23:1, 6, Zech. 6:12, 13. † Heb. the escaping of Israel.

pressing and spoiling the weak, God himself will execute judgment upon them.

16-26. Female vanity and luxury are offensive to God. They contribute largely to the corruption of morals and the decline of vital religion, and God will punish them with exemplary severity.

CHAPTER IV.

1. *In that day;* in the day of the calamities foretold at the close of the preceding chapter. *Seven women—our reproach;* the men have fallen in war, chap. 3:25, so that the surviving women cannot find husbands. Seven women ask from one man the privilege of being called each his wife, and voluntarily offer to resign all the usual advantages of that relation. *Take away our reproach;* the reproach of being unmarried and childless, which the Hebrew women regarded as a great calamity. Gen. 29:32; 30:1; 1 Sam. 1:6-8; Psa. 113:9.

2. *In that day;* in the day of these judgments, including also the period that follows them. We are not to inquire here after a simple exact date. The prophecy belongs to that class which have a progressive fulfilment. Its immediate reference probably was to the Babylonian captivity, which ended in the purification of the people from idolatry, and their restoration under Ezra, Nehemiah, and others. But it covered also "the great and terrible day of the Lord," Joel 2:31, when Jerusalem was destroyed by the Romans, as well as the mighty judgments yet to come, the final issue of which shall be the triumph of Christ's kingdom over all the earth. *The Branch of the Lord;* the Messiah. See note on chap. 11:1; and Jer. 23:5; 33:15; Zech. 3:8; 6:12. It is not, however, the person of the Messiah alone, apart from his body the church; but the Messiah in his church as her Head, and the author of all her fruitfulness, both before and after his advent. For this reason God calls the church herself, as united to Christ, "the branch of my planting." Chap. 40:21; compare John 15:1-7. *The fruit of the earth;* that is, of the promised land where the Messiah should appear. *Them that are escaped;* that escaped these judgments.

A. M. 3244. **3** And it shall come to pass, *that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy,^a even every one that is written among the living^b in Jerusalem:*

4 When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.^b

5 And the Lord will create upon every dwelling-place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night:^c for upon^d all the glory shall be a defence.^f

6 And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.^d

CHAPTER V.

1 Under the parable of a vineyard God excuseth his severe judgment. **8** His judgments upon covetousness, 11 upon lasciviousness, 13 upon impurity, 20 and upon injustice. **26** The executioners of God's judgments.

NOW will I sing to my well beloved a song of my beloved touching his vineyard. My well beloved hath a vineyard in a very fruitful hill:^{a, c}

2 And he fenced it,^b and gathered out the stones thereof, and planted it with the choicest vine,^c and built a tower in the midst of it, and also made^d a wine-press therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

3 And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.

4 What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

5 And now go to: I will tell you what I will do to my vineyard: I will take away the hedge there-

^a Ch. 60: 21; Heb. 12: 14. ^b Or, to life; Rev. 21: 27. ^c Zech. 13: 1. ^d Zech. 2: 5. ^e Or, above. ^f Heb. covering. ^g Ch. 25: 4. ^h Heb. the horn of the son of oil. ⁱ Luke 20: 9, etc. ^j Or, made a wall about it. ^k Jer. 2: 21. ^l Heb. newed. ^m Psa. 80: 12, 13. ⁿ Heb. for a treasurary. ^o Heb. plant of his pleas-

3. Written among the living; the living, are the "escaped of Israel." Ver. 2. To be written among them is to belong to their number.

4. Blood of Jerusalem; the Holy Spirit, operating in and through judgments which, like fire, purify while they destroy.

5. A cloud and smoke by day—fire by night; as of old, when Israel came out of Egypt. Exod. 13: 21. *Upon all the glory;* over all Zion, now rendered glorious in holiness. Ver. 3. *A defence;* the defence of the cloud by day and fire by night.

INSTRUCTION.

God governs the world for the good of his church, and his most terrible judgments have for their end her purification and enlargement. In the darkest times we should not despond, but rather comfort ourselves with the assurance that they will in due time usher in a bright and joyous day for all that love Christ.

CHAPTER V.

1. Will I; the prophet. *My well beloved;* God, or, which is the same, Christ the Lord of the vineyard. Chap. 27: 2; Psa. 80: 8; Jer. 2: 21; Matt. 21: 33. *A song of my beloved;* of his inditing.

3. Inhabitants of Jerusalem—men of Judah; they are

of, and it shall be eaten up;^a and break down the wall thereof, and it shall be trodden down:^b

6 And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it.

7 For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant:^c and he looked for judgment, but beheld oppression;^d for righteousness, but beheld a cry.

8 Woe unto them that join house to house, that lay field to field,^e till there be no place, that they^f may be placed alone in the midst of the earth!

9 In mine ears^g said the Lord of hosts, Of a truth^h many houses shall be desolate, even great and fair, without inhabitant.

10 Yea, ten acres of vineyard shall yield one bath, and the seed of a homer shall yield an ephah.ⁱ

11 Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!^j

12 And the harp and the viol, the tabret and pipe and wue, are in their feasts:^k but they regard not the work of the Lord, neither consider the operation of his hands.^l

13 Therefore my people are gone into captivity, because they have no knowledge:^m and their honorable men are famished,ⁿ and their multitude dried up with thirst.

14 Therefore hell hath enlarged herself, and opened her mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

15 And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled:

16 But the Lord of hosts shall be exalted in judgment, and God that is holy^o shall be sanctified in righteousness.

17 Then shall the lambs feed after their manner,

vers. ¹ Heb. a scab. ² Mic. 2: 2. ³ Heb. ye. ⁴ Or, This is in mine ears. ⁵ Heb. If not. ⁶ Hag. 1: 9-11. ⁷ Or, pursue them. ⁸ Amos 6: 5, 6. ⁹ Psa. 28: 5. ¹⁰ Hos. 1: 6; Luke 19: 41. ¹¹ Heb. their glory are men of jasmine. ¹² Or, the holy God; Heb. the God the holy.

themselves the vineyard, and thus he calls upon them to pass sentence on themselves.

4. More; in the way of care and cultivation.

6. That join house to house, after a general denunciation of God's judgments upon the people for their degeneracy, the prophet proceeds to rebuke particular abounding sins. *No place;* no place more, not possessed by them; so that the poor are crowded out.

9. In mine ears; see chap. 22: 11. *Many houses;* the houses of these avaricious men.

10. One bath; of wine; the bath contained between eight and nine gallons. *A homer;* about eight bushels. *An ephah;* about one bushel. Their punishment shall correspond with their sins.

12. Work of the Lord—operation of his hands; his judgments upon the ungodly. Compare chap. 28: 21; Hab. 1: 5.

16. Exalted in judgment—sanctified in righteousness; his power and holiness shall be gloriously displayed in his righteous judgments. Chap. 1: 27.

17. After their manner; at pleasure from the abundance of pasture. *The fat ones;* the rich sinners mentioned in verse 8. The prophet threatens a general devastation which shall convert Judah into pasture-ground for the surrounding people.

and the waste places of the fat ones shall strangers eat.

18 Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope:

19 That say, Let him make speed, and hasten his work, that we may see it; and let the counsel of the Holy One of Israel draw nigh and come, that we may know it!^a

20 ¶ Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

21 Woe unto them that are wise in their own eyes, and prudent in their own sight!^b

22 Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink:

23 Which justify the wicked for reward, and take away the righteousness of the righteous from him!

24 Therefore as the fire^c devoureth the stubble, and the flame consumeth the chaff,^e so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel.

25 Therefore is the anger of the Lord kindled against his people, and he hath stretched forth his hand against them, and hath smitten them: and the hills did tremble,^d and their carcasses were torn^f in the midst of the streets. For all this his anger is not turned away, but his hand is stretched out still.^g

^a 2 Pet. 3: 3, 4. ^b Heb. say concerning evil, it is good. ^c Heb. before their face. ^d Prov. 26: 12. ^e Heb. tongue of fire. ^f Matt. 3: 12. ^g Hab. 3: 6. ^h Or, as dang. ⁱ Lev. 26: 14, etc. ^j 1 J. 1: 2, 3-11. ^k Or, distress. ^l Or, when

18. Draw iniquity; laboriously urge on their wicked schemes. Cords of vanity; cords of wickedness; that is, wicked means and measures. A cart rope; a strong rope, implying great exertion.

19. His work—counsel; the threatened judgments of God. They are scorners, and say this in ridicule.

20. Call evil good, and good evil; pervert all moral distinctions.

23. Take away the righteousness of the righteous; condemn him when his cause is righteous.

24. Go up as dust; wither and ascend like dust into the air.

25. Did tremble; at the presence of God. For all this; notwithstanding all these judgments. Stretched out still; in wrath, because they still persist in sin.

26. Lift up an ensign; on a mountain as a rallying point, in accordance with the custom of ancient warfare. To the nations; to the heathen nations, that they may come for the punishment of his people. Hess unto them; call them as bees were anciently called, by a hissing or whistling noise.

27. Loosed—broken; nothing shall interrupt their march.

28. Counted like flint; in ancient times horses were not shod; hence, hardness of hoof was an essential quality of the war horse.

30. If one look unto the land; by a sudden change of figure, alluding to "the roaring of the sea," they who were just now regarded as the helpless prey of roaring lions, are compared to tempest-tossed mariners, who look to the land for light and hope, but all is darkness.

INSTRUCTIONS.

2. The best religious culture will not of itself preserve nations, churches, or families from degeneracy; a painful demonstration of the deep corruption and desperate wickedness of the human heart.

4. The barrenness and positive sinfulness of God's visible people are not chargeable to any neglect on his part. He has bestowed upon them abundant labor, and has a

26 ¶ And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth; and behold, they shall come with speed swiftly:

27 None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken:

28 Whose arrows are sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind:

29 Their roaring shall be like a lion, they shall roar like young lions; yea, they shall roar, and lay hold of the prey, and shall carry it away safe, and none shall deliver it.

30 And in that day they shall roar against them like the roaring of the sea; and if one look unto the land, behold darkness and sorrow; and the light is darkened in the heavens thereof.^h

CHAPTER VI.

1 Isaiah, in a vision of the Lord in his glory, 5 being terrified, is confirmed for his message. 9 He sheweth the oblativity of the people unto their desolation. 13 A remnant shall be saved.

IN the year that king Uzziah diedⁱ I saw also the Lord sitting upon a throne,^j high and lifted up, and his train^k filled the temple.

2 Above it stood the seraphim: each one had six wings: with twain he covered his face, and with twain he covered his feet, and with twain he did fly.^l

it is light, it shall be dark on the destruction thereof. ^m 2 Kings 13: 7. ⁿ 1 Kings 22: 19. ^o Or, the skirts thereof. ^p Ezek. 1: 11.

right to expect from them an abundant harvest of righteousness.

5, 6. Nations and churches that despise and abuse their religious privileges will be given up to spiritual desolation, often accompanied with heavy outward judgments; and the kingdom of God will be taken from them and given to others. Matt. 21: 43.

8-10. Rich and powerful oppressors are not above the reach of God's judgments. With infinite ease he can take from them all their possessions, or turn them into barrenness by his curse.

12, 23. Indulgence in strong drink is naturally connected with forgetfulness of God and wickedness of every kind.

13. Want of religious instruction is the ruin of nations and churches.

18-21. Perverse scoffers, who in their pride and self-complacency mock at God's threatenings and condemn sin with holiness, are past reproof. They must learn their folly by feeling the power of that wrath which they have dared to challenge.

24-30. God has an infinite storehouse of judgments at his disposal. At his bidding they come forth armed with irresistible power, and fall upon the mightiest nations as devouring fire upon dry stubble. When he visits men to punish them for their iniquities, there is no deliverance from his almighty hand. Repentance or ruin must be the certain issue.

CHAPTER VI.

1. In the year that king Uzziah died; many regard this vision as the prophet's inauguration to his office. This is probable, though not altogether certain. The Lord; Jehovah: applied to Christ, John 12: 41; and to the Holy Ghost, Acts 28: 25, etc. His train; a wide train is the emblem of kingly dignity.

2. Seraphim; "burning ones;" here they represent the angelic host. Covered his face; before the majesty of the

A. M. 3214. 3 And one cried unto another,* and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.[†]

4 And the posts of the door[‡] moved at the voice of him that cried, and the house was filled with smoke.

5 ¶ Then said I, Woe is me! for I am undone: because I am a man of unclean lips,[§] and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

6 Then flew one of the seraphim unto me, having a live coal in his hand,^{||} which he had taken with the tongs from off the altar:[¶]

7 And he laid it upon[‡] my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

8 ¶ Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.

9 And he said, Go, and tell this people, Hear ye indeed,[‡] but understand not, and see ye indeed,[‡] but perceive not.

10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

* Heb. this cried to this. † Heb. his glory is the fulness of the whole earth. ‡ Heb. thresholds. § Heb. cut off. ¶ Zech. 3:1-7. || Heb. and in his hand a live coal. ¶ Rev. 8:3. ¶ Heb. caused it to touch. * Heb. Behold me.

Lord. Covered his feet; as a sign of reverence. Did fly; to execute the Lord's commands.

3. Holy, holy, holy; the threefold repetition denotes intensity. Jer. 22:29; Ezek. 21:27. Some suppose an allusion to the Trinity.

4. Moved at the voice—filled with smoke; the trembling and the smoke were symbols of God's presence. Exod. 19:18; 40:34, 35; 1 Kings 8:10-12; Rev. 15:8.

5. A man of unclean lips—people of unclean lips; unfit to join in these lofty praises, or to utter God's holy name.

6. The altar; the altar of burnt-offering, which stood in the court of the temple, on which fire was kept continually burning. Lev. 6:12, 13.

7. Taken away—purged; his sin is pardoned, and he is now prepared both to join in the praises of the seraphim, and to deliver God's messages to the people.

10. Make the heart of this people fat; the prophet makes the heart of the people fat, because, through their perverseness, this is the effect of his labor. Lest they see with their eyes—and be healed; these words express the result of their hardness and blindness as entering into God's universal plan, yet so that they are left free and responsible. These awful words are repeatedly quoted in the New Testament, and applied to the Jews of our Saviour's day: Matt. 13:14, 15; Mark 4:12; Luke 8:10; John 12:40; Acts 28:26, 27; Rom. 11:8; but this does not exclude their previous fulfillment in the days of Isaiah and his successors. See note on chap. 4:2.

11. 12. Untill the cities be wasted—a great forsaking; fulfilled in the Babylonish captivity, and more awfully in the destruction of Jerusalem by the Romans, and the present condition of the Jews to this day.

13. In it; in the desolated land. A tenth; a small remnant. Shall return, and shall be eaten; shall again be eaten, that is, shall be wasted by new judgments. Teal-tree; terebinth, a large tree common in Palestine. Substance; that is, stock, or living root. Cast their leaves; rather, "are cast down." The holy seed; the surviving remnant of pious Israelites. The substance thereof; the living stock of the land. As the life of a tree, when cut down, is perpetuated in its root and may produce a new tree, so the holy seed shall survive all these judgments and again replenish the land. Compare Dan. 4:15, 26.

11 Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate.[¶]

12 And the LORD have removed men far away, and there be a great forsaking in the midst of the land.[¶]

13 ¶ But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teal-tree, and as an oak; whose substance[‡] is in them, when they cast their leaves: so the holy seed shall be the substance thereof.

CHAPTER VII.

1 Ahaz, being troubled with fear of Rezin and Pekah, is comforted by Isaiah. 10 Ahaz having liberty to choose a sign, and refusing it, hath for a sign, Christ promised. 17 His judgment is prophesied to come by Assyria.

AND it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it.[¶]

2 And it was told the house of David, saying, Syria is confederate with Ephraim. And his

† Or, without resting, Heb. in hearing. ‡ Heb. in seeing. § Heb. do violence with desolation. ¶ 2 Kings 25:21. † Or, when it is returned, and hath been browsed. ‡ Or, stock, or stem. ¶ 2 Kings 16:5. * Heb. resteth on.

INSTRUCTIONS.

5. A view of God's infinite majesty and holiness brings a deep and humbling sense of our own vileness. It is only they who remain ignorant of God, that are ignorant of their own wickedness.

7. God discloses to us our exceeding sinfulness, that he may prepare the way for our pardon and sanctification through the blood of Christ; and we generally find that the cleansing power of his Spirit follows his convicting power. A deep experience of guiltiness, and a corresponding experience of God's pardoning mercy, are especially necessary to those who are called to preach Christ crucified to their fellow-men.

8. True humility, however deep, will not hinder God's servants from undertaking the most arduous and responsible service to which he plainly calls them.

9. God's ministers are responsible only for the faithful delivery of his message to their fellow-men. To many of them this may become the occasion of increased hardness and deeper condemnation; but such a result can only be through their own wilful blindness and cherished obduracy of heart.

10. The most dreadful calamity which can befall men is, that God should give them up to their own hearts' lusts, and leave them to walk in their own counsels. They then go on hardening themselves in sin, under all the means of grace which he has appointed, and make themselves "vessels of wrath fitted to destruction." Psa. 81:12; Rom. 9:22.

11, 12. As no nation ever enjoyed privileges like those conferred upon God's covenant people, so none ever suffered such terrible judgments for the abuse of these privileges. Herein they are set forth as an example to the rest of mankind.

13. Amid the most desolating judgments, God spares a "holy seed" for the perpetuation and increase of his church in coming ages.

CHAPTER VII.

1. Syria; this kingdom, of which Damascus was the capital, lay to the north-east of Israel, and east of Hermon. For this invasion, see 2 Kings 16:5-9; 2 Chron. 28:5-8.

heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

3 Then said the Lord unto Isaiah, Go forth now to meet Ahaz, thou, and Shear-jashub* thy son, at the end of the conduit of the upper pool, in the highway† of the fuller's field;

4 And say unto him, Take heed, and be quiet; fear not, neither be fainthearted; for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah.

5 Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying,

6 Let us go up against Judah, and vex‡ it, and let us make a breach therein for us, and set a king in the midst of it, *even* the son of Tabeal:

7 Thus saith the Lord God, It shall not stand, neither shall it come to pass.

8 For the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people.

9 And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not believe, surely ye shall not be established.†

10 * Moreover the Lord spake again* unto Ahaz, saying,

11 Ask thee a sign of the Lord thy God;^a ask it either in the depth, or in the height above.

12 But Ahaz said, I will not ask, neither will I tempt the Lord.

13 And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also?

* That is, The remnant shall return; *en.* 10-11 † Or, *crossing*. ‡ *It is not thy heart he leadeth.* § Or, *weaken*. ¶ Heb. *from a.* * Or, *Do ye not believe? it is because ye are not stable.* * Heb. *And the LORD added to*

3. The upper pool; on the west of Jerusalem, at the head of the valley of Hinnom.

4. Two tails of these smoking firebrands; these two ends of smoking firebrands. The language implies that their fire was well-nigh spent; that is, that they could do little further injury.

5. Ephraim; put here for the ten tribes, of which it was the most important.

6. Son of Tabeal; nothing further is known of him.

8. The head of Syria is Damascus; Damascus is and shall remain the head of Syria alone. So Rezin shall be the head of Damascus alone, and not of Jerusalem also. *Shall Ephraim be broken*; by the power of Assyria. The subjugation of Ephraim, or the ten tribes, began soon after this prophecy, and was completed by Esar-haddon, 2 Kings 17:24, about sixty-five years after.

12. I will not ask; the language of unbelief and worldly confidence under the form of reverence.

13. He; the prophet. *Weary my God*; by refusing the offered sign, in addition to all your other provocations.

14. The Lord himself; the word "himself" is emphatic; the Lord will do this without being asked, for his own glory. *Shall give you a sign*; Ahaz had refused a sign addressed to sight. God now promises the people a sign addressed to faith; a sign therefore for the believing portion of the people. *A virgin shall conceive*; compare Matt. 1:23; Luke 1:34, 35.

15. Butter and honey shall he eat; he shall live on the products of the untilled soil. See note on ver. 20. *That he may know*; or, "until he know."

16. To refuse the evil—choose the good; to exercise discretion; that is, within a few years. This plainly refers to Immanuel. The prophet in vision sees the child already born, and makes his infancy the measure of the time that is to elapse before the promised deliverance from Syria

14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.^a

15 Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

16 For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

17 * The Lord shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah; *even* the king of Assyria.

18 And it shall come to pass in that day, that the Lord shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria.

19 And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes.^b

20 In the same day shall the Lord shave with a razor that is hired, *namely*, by them beyond the river, by the king of Assyria, the head, and the hair of the feet; and it shall also consume the beard.

21 And it shall come to pass in that day, that a man shall nourish a young cow and two sheep;

22 And it shall come to pass, for the abundance of milk that they shall give, he shall eat butter; for butter and honey shall every one eat that is left in the land.

23 And it shall come to pass in that day, that every place shall be, where there were a thousand vines at a thousand silverlings, it shall *even* be for briars and thorns.

supra. * *en.* 16-17, 24. † Or, *make thy petition deep.* ‡ Luke 1:30-35. § Or, *thou, O Virgin, shalt.* ¶ Matt. 1:23. † Jer. 16:16. † Or, *commendable trees.* † Heb. *in the midst of.*

and Israel. But some suppose a double reference, first to some well-known virgin, probably already betrothed, the birth of whose son should be a pledge of deliverance to Israel; and then to the Messiah, who should be literally born of a virgin. *The land*; Ephraim and Syria, considered as one hostile confederacy. *Shall be forsaken of both her kings*; or, "before whose kings thou art afraid shall be forsaken;" that is, desolated.

17. *Shall bring upon thee*; the present fear was groundless, but greater distress should come from the Assyrians, in whom Ahaz put his confidence, and whom he hired to defend him against the kings of Syria and Israel. 2 Kings 16:5-9; 2 Chron. 28:16-21. *Days*; days of calamity. The Assyrians reduced Ahaz to a state of vassalage, and this led to the invasion of Judah by Sennacherib, in Hezekiah's day. 2 Kings 18:7, 13-16.

18. *Hiss for the fly—the bee*; see note on chap. 5:26. The fly, which abounds in the marshes of Egypt, is the symbol for the Egyptian, and the bee for the Assyrian armies, both of which distressed Judah in its decline. The figure intimates the great number of the enemy.

19. *Desolate valleys—upon all bushes*; the common resting-places of these insects. The meaning is, that they shall fill the land.

20. *A razor that is hired*; employed by God as the instrument of his wrath. The figure is here changed. *Beyond the river*; the Euphrates. *Head—hair of the feet—beard*; Judah shall be completely shorn, that is, desolated.

21. *A man shall nourish—shall eat butter*; that is, if a man have but a young cow and a couple of sheep, he shall from the abundance of milk eat butter, etc. In other words, the whole land shall be left untilled, and shall become luxuriant pasture-ground. *Butter and honey shall every one eat*; he shall live on the products of the untilled soil, which few are left to consume.

A. M. 3262. 24 With arrows and with bows shall men
B. C. about become thither; because all the land shall
742 become briars and thorns.

25 And on all hills that shall be digged with the mattock, there shall not come thither the fear of briars and thorns: but it shall be for the sending forth of oxen, and for the treading of lesser cattle.

CHAPTER VIII.

1 In Maher-shalal-hash-baz, he prophesieth that Syria and Israel shall be subdued by Assyria. 5 Judah likewise for her infidelity. 9 God's judgment shall be irresistible. 11 Comfort shall be to them that fear God. 19 Great afflictions to idolaters.

MOREOVER the LORD said unto me, Take thee a great roll, and write in it with a man's pen concerning Maher-shalal-hash-baz.*

2 And I took unto me faithful witnesses to record, Uriah the priest,^a and Zechariah the son of Jeberechiah.

3 And I went^b unto the prophetess; and she conceived, and bare a son. Then said the LORD to me, Call his name Maher-shalal-hash-baz.

4 For before the child shall have knowledge to cry, My father, and my mother,^b the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.^c

5 ¶ The LORD spake also unto me again, saying,

6 Forasmuch as this people refuseth the waters of Shiloah that go softly,^d and rejoice in Rezin and Remaliah's son;

7 Now therefore, behold, the Lord bringeth up

upon them the waters of the river, strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks:

8 And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land,^e O Immanuel.^f

9 ¶ Associate yourselves, O ye people, and ye shall be broken in pieces;^g and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces.

10 Take counsel together, and it shall come to naught: speak the word, and it shall not stand: for God is with us.^h

11 ¶ For the LORD spake thus to me with a strongⁱ hand, and instructed me that I should not walk in the way of this people,^j saying,

12 Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.^k

13 Sanctify the LORD of hosts himself; and let him be your fear, and let him be your dread.^l

14 And he shall be for a sanctuary;^m but for a stone of stumbling,ⁿ and for a rock of offence,ⁿ to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.

15 And many among them shall stumble, and fall, and be broken, and be snared, and be taken.

16 Bind up the testimony,^o seal the law among my disciples.^p

* Heb. In making spoil to the spoil, he hasteneth the prey, or Make spoil, ch. 2 Kings 16:10. 1 Heb. appointed, ch. 7:16. 1 Or, he that is before the king of Assyria shall take away the riches, etc. ch. 17:3; 2 Kings 15:29; 16:9. 4 Neh. 4:15; John 9:7. ch. 7:16, 17. 4 Heb. fullness of the

breadth of thy hand shall be the stretching out of his wings. f ch. 36:1, etc. g Gen. 14:22. h ch. 37:36. i Ps. 46:1, 7. j Heb. In strength of. k Prov. 1:15. l 1 Pet. 3:14, 15. m Luke 12:5. n Ezek. 11:6. o 1 Pet. 2:8. p Matt. 13:57. q Rev. 5:1, 5. p Prov. 8:9; Matt. 13:11.

24. With arrows and with bows; to hunt wild game.

25. Hills that shall be digged—there shall not come thither the fear; or, As to the hills now digged, or cultivated, men shall not come thither, for fear, etc.

INSTRUCTIONS.

4. Confidence in God's presence and help is always the privilege of those who are in the way of duty; and this ought to give them steadfastness and composure in the midst of the greatest dangers.

7. The mightiest preparations for war avail nothing when they are contrary to God's purposes.

12. They who, like Athaz, reject God's proffered aid, and put their trust in earthly resources, are near destruction.

14. While God punishes the unbelief and rebellion of his people, he will, for his own glory, fulfill all his promises to Zion, the sum of which is Jesus Christ, born of a virgin for our redemption.

17. Alliances with the wicked may promise much at the beginning, but they end in disappointment and ruin.

CHAPTER VIII.

1. A great roll; or, tablet to be publicly exhibited. With a man's pen; in common characters, which all might read. Maher-shalal-hash-baz; "hasten spoil, hurry plunder;" this is the inscription on the tablet, prophetic of the speedy spoiling of Syria and Israel.

2. Faithful witnesses; probably of the date of this prophetic inscription, that its agreement with the event might be undeniable.

3. Call his name; the inscription and the name make a double prophecy of the same event.

4. Before the king of Assyria; 2 Kings 16:7-9

6. Shiloah; a pool in the southern part of Jerusalem, called in the New Testament Siloam. Go softly; their gentle flow was an emblem of the tranquil reign of Jeho-

vah, exercised through David's family. Rejoice in Rezin and Remaliah's son; a difficult passage. Some include in the words "this people," all the twelve tribes; others render, "rejoice concerning Rezin," etc., that is, rejoice in the prospect of their speedy destruction by the Assyrians. In either case God rebukes the worldly confidence of his people.

7. The river; the Euphrates, whose waters are here an emblem of the hosts of Assyria.

8. His wings; his wide-spread armies.

9. Associate yourselves; addressed to this invading host, and predicting the failure of all attempts to destroy God's chosen people.

11. With a strong hand; with his hand strong upon me. Ezek. 3:14. The hand of the Lord denotes the constraining power of his Spirit.

12. Say ye not, A confederacy; talk not with terror of a confederacy among your enemies. Their fear; the fear of this people.

13. Sanctify the Lord; regard him with holy reverence and confidence.

14. For a sanctuary; to such as thus sanctify him. To both the houses of Israel; to the great mass of the people, who refuse to sanctify him. Compare 1 Pet. 2:6-8, where Christ is at once "a tried corner-stone," and "a stone of stumbling." This prophecy had its fulfilment in the whole history of the seed of Abraham, but especially in their treatment of Christ.

16. Bind up the testimony; the speaker is either Immanuel, who is distinctly referred to, verses 8 and 10, or the prophet as his type and representative. "The law" and "the testimony" are God's messages. The binding up and sealing of these, as a roll, among his disciples, has a twofold significance; that they were to be hid from the apprehension of the people at large, chap. 6-10, and that they

17 And I will wait upon the LORD,^a that hideth his face from the house of Jacob,^b and I will look for him.

18 Behold, I and the children whom the LORD hath given me *are* for signs and for wonders in Israel from the LORD of hosts,^c which dwelleth in mount Zion.

19 ¶ And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God? for the living to the dead?

20 To the law and to the testimony:^d if they speak not according to this word, *it is* because *there is no light*^e in them.

21 And they shall pass through it, hardly bestead and hungry: and it shall come to pass, that when they shall be hungry they shall fret themselves,^f and curse their king and their God,^g and look upward.

22 And they shall look unto the earth; and behold trouble and darkness, dinness of anguish; and *they shall be* led down to darkness.

^a Ch. 50:10; 51:5. ^b Hab. 2:3. ^c II-Is. 2:13. ^d Luke 16:29; John 5:39. ^e Heb. morning. ^f Prov. 19:3 ^g Rev. 16:11. ^h Or, *populous*. ⁱ Matt.

should be carefully treated up and preserved among God's true worshippers.

18. *Behold, I and the children*; applied to the Messiah, Heb. 2:13. It may perhaps apply typically to Isaiah and his children also, because their relation to the unbelieving Jews shadowed forth the relation of Christ and his disciples to the unbelieving world. The prophet's two children, moreover, bore typical names by God's appointment, namely, "Shear-jashub," the remnant shall return," and "Maher-shahal-hash-baz," explained above, ver. 1.

19. *Unto you*; the disciples mentioned verse 16. *That have familiar spirits*; that pretend to have intercourse with the spirits of the dead, that they may learn from them coming events. *Peep—mutter*; the reference is to the low slender voice in which the spirits were supposed to give their responses. See note on chap. 29:4. *For the living to the dead?* shall one consult the dead on behalf of the living?

20. *If they speak not*; the wizards, or any other persons. *It is because there is no light in them*; or, as some render, "there shall be no mourning to them;" that is, no light of prosperity and salvation.

21. *And they*; those who seek to wizards. *Shall pass through it*; through the land of Judea; shall wander about in it or shall pass through it in fleeing from their enemies. *Hardly bestead*; hard pressed with evil. *Their king and their God*; that is, God their King. Psa. 81:3. Their afflictions lead them to blasphemy instead of repentance. Rev. 16:9, 11, 21.

22. *Look unto the earth*; this is the opposite of looking upward. They look in vain to heaven and earth for relief.

INSTRUCTIONS.

6-8. They who withdraw their confidence from God and give it to his enemies, are preparing for themselves speedy and irremediable destruction.

9, 10. All combinations, however formidable in numbers or resources, that have for their end the destruction of God's church, shall be broken in pieces and come to naught.

13. They who have no living apprehension of God's presence and power, are liable to the two extremes of presumption and despondency; now defying all danger in a vain reliance on earthly friends, and now trembling and dismayed in view of their enemies. But true faith stays the soul on God, and keeps it in a holy composure, alike removed from foolish elation in prosperity, and undue anxiety in times of danger.

CHAPTER IX.

A. M. 3254.
B. C. about 740.

1 What joy shall be in the midst of afflictions, by the kingdom and birth of Christ. 8 The judgments upon Israel for their pride, 13 for their hypocrisy, 18 and for their impenitency.

NEVERTHELESS the dimness shall not be such as *was* in her vexation, when at the first he lightly afflicted the land of Zebulun, and the land of Naphtali, and afterward did more grievously afflict *her* by the way of the sea, beyond Jordan, in Galilee of the nations.¹

2 The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.²

3 Thou hast multiplied the nation, and not³ increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil.

4 For thou hast broken⁴ the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.⁵

5 For every battle of the warrior is with confused noise, and garments rolled in blood; but *this shall be*⁶ with burning and fuel⁷ of fire.

1 15, 16. 1 Or, to him. 2 Or, When thou breakest. 3 Judg. 7:21, etc. 4 Or, When the whole. 5 Or, and it was. 6 Heb. meat.

14. The Lord Jesus is at once a sanctuary for the salvation of those who believe in him, and a stone of stumbling for the destruction of his enemies.

16. In every age of the world the spiritual truths of religion have remained unknown to "the natural man," but have been understood and treasured up in the hearts of all who are taught of God.

17. In times of darkness and spiritual declension we ought to stay ourselves upon God's promises, and not give way to despondency.

19. The Bible forbids application in any form to the spirits of the dead for a knowledge of future events. The practice has its ground in "an evil heart of unbelief in departing from the living God;" and they who resort to it "shall eat of the fruit of their own ways, and be filled with their own devices."

21. Affliction has not in itself any sanctifying power. When not accompanied by the subduing influence of the Holy Ghost, it only stirs up in men's hearts the spirit of rebellion, and leads them to blaspheme the author of their sufferings.

CHAPTER IX.

1. *Nevertheless—Galilee of the nations*: another rendering of this verse, preferred by many, is the following: "Nevertheless the dimness shall not remain to her who is afflicted. As the former time debased the land of Zebulun and the land of Naphtali, so the latter has honored the way of the sea beyond Jordan, Galilee of the nations." This must be immediately connected with the close of chapter 8. *Beyond Jordan*; or, on the side of Jordan, in the region bordering on the Jordan. *Galilee of the nations*; so called because bordering on the gentile nations.

2. *Have seen a great light*; see Matt. 1:16.

3. *Not increased the joy*; or, as in the margin, "the joy to it." *They joy before thee*; the principal reference is to the spiritual joy of God's people under the reign of the Messiah.

4. *The yoke of his burden*; the yoke laid upon Israel as a burden. *The staff of his shoulder*; with which his shoulder was smitten. Israel here represents God's church. *Day of Midian*; Judg. 7:22, 23.

5. *Battle*; or, "equipment." *But this shall be with burning and rattle*; "it shall even be for burning." We may render the verse thus: "For as to the whole equipment of the warrior, and the garment rolled in blood, it shall even be for burning, fuel for the fire." All the implements and

A. M. 3364. B. C. about 740. 6 For unto us a child is born, unto us a son is given:^a and the government shall be upon his shoulder:^b and his name shall be called Wonderful, Counsellor, The mighty God,^c The everlasting Father, The Prince of Peace.^d

7 Of the increase of his government and peace there shall be no end,^e upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

8 ^f The Lord sent a word into Jacob, and it hath lighted upon Israel.

9 And all the people shall know, even Ephraim and the inhabitant of Samaria, that say in the pride and stoutness of heart,

10 The bricks are fallen down, but we will build with hewn stones: the sycamores are cut down, but we will change them into cedars.

11 Therefore the Lord shall set up the adversaries of Rezin against him, and join^g his enemies together;

12 The Syrians before, and the Philistines behind; and they shall devour Israel with open^h mouth. For all this his anger is not turned away, but his hand is stretched out still.

13 ⁱ For the people turneth not unto him that smiteth them, neither do they seek the Lord of hosts.

14 Therefore the Lord will cut off from Israel head and tail, branch and rush, in one day.

15 The ancient and honorable, he is the head; and the prophet that teacheth lies, he is the tail.

16 For the leaders of this people^j cause them to err; and they that are led of them^k are destroyed.

^a Luke 2:11. ^b Matt. 2:18. ^c Heb. 1:1. ^d Eph. 2:14. ^e Dan. 2:44. ^f 1 Cor. 15:23. ^g Heb. mingled. ^h Heb. whole. ⁱ Or, they that call them blessed. ^j Or, called blessed. ^k Heb. swallowed up. ^l Or, ciliary. ^m Mal.

symbols of war shall be burned up in the days of the Messiah, and universal peace shall prevail. Chap. 2:4.

7. Upon the throne of David; compare Luke 1:32, 33.

8. Jacob—Israel; that is, the ten tribes: the prophet returns to the subject of their punishment.

9. Shall know; shall know the word; shall feel its power.

10. Bricks—heva stones—sycamores—cedars; they boast that they can more than repair the calamities which have befallen them. Sycamore-wood was used for building, but was less valuable than cedar.

11. The adversaries of Rezin; the Assyrians. Against him; Ephraim. After destroying Syria, they shall desolate Ephraim.

12. The Syrians; now compelled to assist their conquerors against their former ally. Before; on the east, which to the Hebrews is always the front. Behind; on the west. For all this; see note, chap. 5:25.

14. Branch and rush; more literally, ^h palm-branch and bullrush; that is, noble and base.

18. Wickedness burneth as the fire; the wickedness of the people consumes them as fire consumes briars and thorns. They shall mount up; the thickets, in columns of flame and smoke.

20. And he; each man. In their famine and distress, the people shall plunder each other. The flesh of his own arm; figuratively, each shall, as it were, devour his own flesh, that is, despoil his kindred.

21. Manasseh, Ephraim; Manasseh shall devour Ephraim.

INSTRUCTIONS.

2. God has often visited the most ignorant and despised people with remarkable religious privileges, and the day

17 Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one is a hypocrite and an evil-doer, and every mouth speaketh folly: For all this his anger is not turned away, but his hand is stretched out still.

18 ^g For wickedness burneth as the fire:^f it shall devour the briars and thorns, and shall kindle in the thickets of the forest, and they shall mount up like the lifting up of smoke.

19 Through the wrath of the Lord of hosts is the land darkened,^g and the people shall be as the fuel^h of the fire: no man shall spare his brother.^h

20 And he shall snatchⁱ on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied:ⁱ they shall eat every man the flesh of his own arm:

21 Manasseh, Ephraim; and Ephraim, Manasseh: and they together shall be against Judah. For all this his anger is not turned away, but his hand is stretched out still.

CHAPTER X.

1 The woe of tyrants. 5 Assyria, the rod of hypocrites, for his pride shall be broken. 20 A remnant of Israel shall be saved. 24 Israel is comforted with promise of deliverance from Assyria.

WOE unto them that decree unrighteous decrees,¹ and that² write grievousness which they have prescribed;

2 To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless!

3 And what will ye do in the day of visitation,³ and in the desolation which shall come from far?

1:1. ⁴ Acts 2:30. ⁵ Heb. meat. ⁶ Mic 7:2, 6. ⁷ Heb. eat. ⁸ Lev. 26:26; Jer 19:9. ⁹ Psal. 94:30. ¹⁰ Or, to the writers that. ¹¹ Job 31:14. Hos. 9:7; Rev. 6:17.

is coming when he will fill all the dark regions of the earth with the light and salvation of his gospel.

3-5. The hearty reception of the gospel by any family or nation, brings to it peace, prosperity, and blessedness; and universal obedience to it will put an end to all tyranny, oppression, and war, and fill the earth with holiness and joy.

6. He who is "born of a woman" must be man; he whose name is "Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace," must be "equal with God." Thus the union of a divine with a human nature, in the person of the Messiah, was clearly revealed to the prophets of the Old Testament.

7. The divine character of Him whom God has made "Head over all things to the church," is a pledge that "of the increase of his government and peace there shall be no end." In the darkest days of adversity, the triumph of his kingdom is still certain.

8-12. Before God's wrath, all the vain boasting of sinners vanishes like stubble in the devouring fire.

13-17. They who are incorrigible under God's chastisements, will soon be destroyed by his judgments.

20. Extreme distress only stirs up the wickedness of hardened transgressors, and makes them as unfeeling towards their fellow-men as they are rebellious towards God.

CHAPTER X.

1-4. Woe unto them—his hand is stretched out still; the first four verses of this chapter are a continuation of the preceding discourse, and should not be separated from it.

3. Come from far? from a distant nation, meaning the Assyrians. Leave your glory? deposit it for safe-keeping.

to whom will ye flee for help? and where will ye leave your glory?

4 Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand is stretched out still.

5 [¶] O Assyrian,* the rod of mine anger,^a and the staff in their hand is mine indignation.

6 I will send him against a hypocritical nation, and against the people of my wrath will I give him a charge,^b to take the spoil, and to take the prey, and to tread them down^c like the mire of the streets.^d

7 Howbeit he meaneth not so, neither doth his heart think so;^e but it is in his heart to destroy and cut off nations not a few.

8 For he saith, *Are* not my princes altogether kings?

9 *Is* not Calno as Carchemish?^f *is* not Hamath as Arpad?^g *is* not Samaria as Damascus?^h

10 As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria;

11 Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?ⁱ

12 Wherefore it shall come to pass, *that*, when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish^j the fruit of the stout heart^k of the king of Assyria,^l and the glory of his high looks.^m

13 For he saith, By the strength of my hand I have done *it*, and by my wisdom; for I am prudent; and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man.ⁿ

14 And my hand hath found as a nest the riches of the people; and as one gathereth eggs *that are* left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.

* Or, Woe to the Assyrian; Heb. Ashur. † Jer. 51. 20, 21. ‡ Or, though. § Jer. 47. 6, 7. ¶ Heb. lay them a treading. † ch. 37. 26. † Mis. 3:12. † 2 Chr. 35:20. † Amos. 6:2. † 2 Kings 16:9. † 2 Kings 18:33; 19:12, 13. † Heb. visit upon. † Heb. greatness of the heart. † Jer. 50:18. † Psa. 1:27. † Or, many people. * Or, a rod should shake them. † Or, that which is not

4. *Without me*; forsaken by me. *Under the prisoners—fall under the slain*; under their condition, that is, among them.

5. *O Assyrian*; or, "Woe to the Assyrian," as in the margin. Here a new prophecy begins. *Rod of mine anger*; rod which I use in my anger. *Is mine indignation*; while they use it, I direct it for the execution of my vengeance upon the wicked. The judgments threatened in the preceding chapter were executed mainly by the Assyrians.

9. *Is not Calno as Carchemish?* have I not destroyed both alike? *Calno*; Ctesiphon of the Greeks, on the eastern bank of the river Tigris. *Carchemish*; Cerasium, on an island in the Euphrates, at the mouth of the river Chebar. *Hamath*; a large city of Syria on the river Orontes, called by the Greeks Epiphania. *Arpad*; another city of Syria.

10. *Found*; found and plundered, as one finds a nest. Ver. 11. *Graven images did excel*; their guardian deities were stronger than those of Jerusalem and Samaria, yet they could not resist my power.

12. *Fruit of the stout heart*; proud actions proceeding from it.

14. *Moved the wing—opened the mouth—peeped*; made any show of resistance.

15 Shall the axe boast itself against him ^{A. M. 3291.} that heweth therewith? ^{B. C. about} or shall the saw ^{715.} magnify itself against him that shaketh it? as if the rod should shake *itself* against them^a that lift it up, or as if the staff should lift up *itself*, as if it were no wood.^b

16 Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness;^c and under his glory he shall kindle a burning like the burning of a fire.^d

17 And the light of Israel shall be for a fire, and his Holy One for a flame;^e and it shall burn and devour his thorns and his briars in one day;^f

18 And shall consume the glory of his forest, and of his fruitful field, both soul and body;^g and they shall be as when a standard-bearer fainteth.

19 And the rest of the trees of his forest shall be few; that a child may write them.

20 [¶] And it shall come to pass in that day, *that* the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them;^h but shall stay upon the Lord, the Holy One of Israel, in truth.ⁱ

21 The remnant shall return, *even* the remnant of Jacob, unto the mighty God.^j

22 For though thy people Israel be as the sand of the sea, *yet* a remnant of^k them shall return;^l the consumption decreed shall overflow with^m righteousness.ⁿ

23 For the Lord God of hosts shall make a consumption, even determined, in the midst of all the land.

24 [¶] Therefore thus saith the Lord God of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian;^o he shall smite thee with a rod, and shall^p lift up his staff against thee, after the manner of Egypt.

25 For yet a very little while, and the indignation shall cease,^q and mine anger in their destruction.^r

rod. & Psa. 106:15. † Acts 12:23. † Heb. 12:29. † ch. 37:36. † Heb. from the soul, and even to the flesh. † Heb. number. † 2 Chr. 28:20. † Psa. 14:3. † ch. 6:13, 65:8. † Heb. in, or among. † Rom. 9:27, 28. † Or, in. † ch. 28:22; Dan. 9:27. † ch. 37:6. * Or, but he shall. † Dan. 11:36. † 2 Kings 19:35.

15. *Lift up—no wood*; the marginal reading, "lift up that which is not wood," means, lift up the rational man; that is, as if the staff should wield the man, instead of the man the staff.

16. *Fat ones*; strong warriors.

17. *The light of Israel*; that is, God. *His Holy One*; Israel's Holy One.

18. *His forest—fruitful field*; all his pomp and power. *Both soul and body*; utterly. *As when a standard-bearer fainteth*; which is the signal for flight to the whole army. But we may better render, "as when a sick man pines away."

19. *Write them*; write their number.

21. *The remnant shall return*; in the original, "Shear-Jashub," an allusion to the prophetic name of Isaiah's son. Chap. 7:3.

22. *The consumption*; the destruction of the wicked in Israel.

24. *Therefore*; since God's purpose is to use the Assyrian not to destroy, but to purify his people. *After the manner of Egypt*; as the Egyptian taskmasters smote the Israelites of old.

25. *The indignation—and mine anger in their destruction*; in the destruction of the Assyrians. Compare chapter 37:32-38.

A. M. 3291. 26 And the LORD of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb;^a and as his rod was upon the sea, so shall he lift it up after the manner of Egypt.

27 And it shall come to pass in that day, that his burden shall be taken away* from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing.^b

28 He is come to Aiath, he is passed to Migron: at Michmash he hath laid up his carriages:

29 They are gone over the passage: they have taken up their lodging at Geba; Ramah is afraid;^c Gibeah of Saul is fled.

30 Lift up^d thy voice, O daughter of Gallim: cause it to be heard unto Laish, O poor Anathoth.

31 Madmenah is removed; the inhabitants of Gebim gather themselves to flee.

32 As yet shall he remain at Nob that day: he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem.

33 Behold, the Lord, the LORD of hosts, shall lop the bough with terror: and the high ones of stature shall be hewn down, and the haughty shall be humbled.

34 And he shall cut down the thickets of the

forest with iron, and Lebanon shall fall by a mighty one.[†]

CHAPTER XI.

¹ The peaceable kingdom of the Branch out of the root of Jesse. ²⁰ The victorious restoration of Israel, and vocation of the Gentiles.

AND there shall come forth a rod^d out of the stem of Jesse,^e and a branch shall grow out of his roots:^f

2 And the Spirit of the LORD shall rest upon him,^g the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;^h

3 And shall make him of quick understanding: in the fear of the LORD; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

4 But with righteousness shall he judge the poor,ⁱ and reprove^j with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth,^k and with the breath of his lips shall he slay the wicked.

5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.^l

6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatted together; and a little child shall lead them.^m

^a Judg. 7:25. ^b Heb. *remove*. ^c Dan 9:24. ^d Jer. 31:15. ^e Heb. *Cry against*. ^f Or, *mighty*. ^g ch. 53:2. ^h Acts 13:29; Rev. 22:16. ⁱ Zech. 6:12. ^j Mat. 3:16; Jon 3:34. ^k 1 Cor. 1:30. ^l Heb. *seize, or smelt*.

^m Ps. 22:4; Rev. 19:14. ⁿ Heb. *argue*. ^o Rev. 2:10; 19:15. ^p Eph. 6:14. ^q Job 65:25.

26. *Rock of Oreb*; Judg. 7:25. *Upon the sea*; when Israel came out of Egypt, first to divide it, and then to overwhelm Pharaoh's host in its waters. Exod. 14:21, 26.

27. *Because of the anointing*; of the Messiah to the office of King over God's people, chap. 9:6; which implies their deliverance from the yoke of their enemies. But some render, "because of fitness;" that is, of Israel's renewed vigor.

28-32. *He is come to Aiath*, the prophet in vision sees the Assyrian approaching Jerusalem from the north, where all the places here mentioned were situated. *Michmash*; a city lying near Gibeon, on the edge of a narrow passage or defile running east and west. *Hath laid up his carriages*; as unable to transport them across the passage. Carriages is equivalent to the modern word "luggage." *Nob*; a city of priests. 1 Sam. 22:11. It probably lay in sight of Zion.

33. *The bough*; the pride and glory of the Assyrian king, who is compared to a lofty tree. *High ones of stature*; his strong warriors, represented in this and the following verse under the figure of a forest of tall cedars.

34. *A mighty one*; a mighty hewer, probably the angel who smote the Assyrian camp. Chap. 37:36.

INSTRUCTIONS.

4. The strength of nations, as of individuals, depends on God's presence and help. When he forsakes them they are without power, and fall an easy prey to their enemies.

7. God overrules the actions of wicked men for the accomplishment of his wise and good purposes, in such a way that they are left free to follow their own inclinations. Thus he glorifies himself and advances the interests of his kingdom, while their responsibility and guilt are in no way diminished.

12. The mighty conqueror who makes the world tremble at the sound of his name, receives all his strength from above; and when God has through him accomplished his whole work of chastisement, he humbles him as easily as he had exalted him, and gives him up a helpless captive to the power of his enemies.

20-24. It has been true of God's church in all ages, that "they are not all Israel, which are of Israel." She has needed and received from the hand of God many sore judgments; but the effect of these has always been, not

her destruction, but her purification and increased prosperity.

26. Every interposition of God for his people in past time, is a pledge of like interpositions in time to come, so far as needful for their safety and welfare.

33, 34. In the history of this world, God has often arrested the proud conqueror in the very zenith of his power, and sent him back with shame to his own land; and he will do so again, whenever the interests of his church shall require it.

CHAPTER XI.

1. *The stem of Jesse—his roots*; the royal family of David the son of Jesse, which was, for centuries before the advent of Christ, like a tree hewn down, with only the roots remaining alive in the earth. While the Assyrian bough shall be lopped, this shall flourish.

Here it is important to notice, that since all the parts of the plan of redemption are connected as one whole, of which Christ is the centre, it is the custom of the prophets. 1. To connect the present deliverances which God vouchsafes to his people, like that from the Assyrians in Hezekiah's day, with the great future deliverance of Christ's redemption; 2. To pass immediately from the former to the latter, as in this chapter, making no account of the intervening ages; 3. To exhibit the future glories of Christ's kingdom in its entire progress and final triumph.

2. *The Spirit of the Lord shall rest upon him*; chap. 61:1; Matt. 3:16; Luke 4:1; John 1:32; 3:34; Acts 10:38.

3. *Not judge after the sight of his eyes—bearing of his cars*; from outward appearances and reports. He shall have an immediate and infallible knowledge of men's hearts and actions.

4. *With the rod of his mouth—the breath of his lips*; by the divine power of his word. His word includes his doctrines, commands, and judicial decisions.

6-9. *The wolf—dwell with the lamb—not hurt nor destroy*; the various noxious animals here enumerated represent wicked and rapacious men, as is plain from verse 9. *My holy mountain*; mount Zion, which here represents the kingdom of Christ.

7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den.

9 They shall not hurt nor destroy in all my holy mountain:^a for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.^b

10 ^a And in that day there shall be a root of Jesse,^c which shall stand for an ensign of the people; to it shall the Gentiles seek:^d and his rest shall be glorious.^e

11 And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria,^f and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

12 And he shall set up an ensign for the nations,^g and shall assemble the outcasts of Israel,^h and gather together the dispersed of Judah from the four cornersⁱ of the earth.^j

13 The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.^k

14 But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand

^a Or, *adder's*. ^b Heb. *ch. 35*; Job 5:21; Rev. 21:27. ^c Psa. 72:19; Hab. 2:14. ^d Ver. 1. ^e Rom. 15:9-12. ^f Heb. *glory*. ^g Matt. 11:28; Heb. 4:1, 11. ^h Zeph. 10:10, 11. ⁱ Heb. 18:3. ^j Heb. 27:11; 56:8; Psa. 117:2. ^k Heb. *envy*. ^l John 7:35; Jas. 1:1. ^m Jer. 3:18; Ezek. 37:17, 22; Hos. 1:11, 11b. ⁿ The children. ^o Heb. *Edom and Moab shall be the lying on of their*

10. *Root of Jesse*; the branch which grows out of his root, ver. 1. *An ensign*; a standard around which the people may rally. *To it*; to this ensign, that is, the Messiah. *His rest*; his resting-place, his residence. Chap. 66:1; Psa. 132:8, 11.

11. *A second time*; with reference to their first deliverance from Egypt. *Pathros*; Upper Egypt. Jer. 44:1, 15; Ezek. 29:14. The word means, "region of the south." *Cush*; Ethiopia. *Elam*; Elymais, a region of Persia. *Shinar*; the plain of Babylon. *Hamath*; a region of Syria north of Palestine, so called from its chief city.

13. *Ephraim*; put here for the kingdom of the ten tribes, which had frequent wars with the kingdom of Judah. Judah and Ephraim here represent God's visible kingdom; and their reconciliation, the harmony that is to prevail throughout all its parts in the glorious era of which the prophet speaks. Compare ver. 9.

14. *They shall fly*; Judah and Ephraim acting together. The ancient enemies of Israel enumerated in this verse represent the kingdom of Satan, as opposed to the kingdom of Christ.

15. *Shall utterly destroy the tongue of the Egyptian sea*; shall interpose for the redemption of his people, as when he brought them out of Egypt. "The tongue of the Egyptian sea" is that arm of it which the Israelites crossed. *The river*; the Euphrates. *Shall smite it in the seven streams*; or, "smite it into seven streams," that is, divide it, by smiting, into seven streams, so that each shall be easily passed. The meaning is, that God will remove all hindrances to the redemption of his people.

16. *A highway*; a safe and easy way. Compare chap. 35:8.

INSTRUCTIONS.

1. The preservation of David's royal line, after it had

upon Edom and Moab;¹ and the children of Ammon shall obey them.²^{A M 3291. B. C. about 713.}

15 And the LORD shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod.³

16 And there shall be a highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.⁴

CHAPTER XII.

A joyful thanksgiving of the faithful for the mercies of God.

1 AND in that day thou shalt say, O LORD, I will praise thee:¹ though thou wast angry with me, thine anger is turned away, and thou comfortedst me.²

2 Behold, God is my salvation: I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song: he also is become my salvation.³

3 Therefore with joy⁴ shall ye draw water out of the wells of salvation.⁵

4 And in that day shall ye say, Praise the LORD,⁶ call upon⁷ his name, declare his doings among the people, make mention that his name is exalted.

5 Sing unto the LORD;⁸ for he hath done excellent things: this is known in all the earth.

6 Cry out and shout,⁹ thou inhabitant¹⁰ of Zion: for great is the Holy One of Israel in the midst of thee.¹¹

¹ Heb. *their obedience*. ² Heb. *in shoes*. ³ Exod. 11:29. ⁴ Psa. 34:1, etc. ⁵ ch. 51:7, 9; Psa. 39:5, 11 & 6:1. ⁶ Psa. 118:14. ⁷ Cant. 2:3. ⁸ John 4:10, 11. ⁹ Psa. 115:1-6. ¹⁰ Or, *proclaim*. ¹¹ Exod. 15:1, 2; Psa. 98:1. ¹² Zeph. 3:14. ¹³ Heb. *inhabited*. ¹⁴ Psa. 69:15.

ceased to reign through a period of almost six hundred years from Zedekiah to Christ, is a wonderful instance of God's faithfulness to his promises, and a pledge of faithfulness in respect to all that remain to be fulfilled.

3. In Christ's visible kingdom, hypocrites are so mingled with sincere believers, that it is impossible to separate the former class from the latter; but at his judgment-seat there will be no concealment or deception. There the righteous will all be gathered into the heavenly garner, and every tare cast into the fire and burned. Matt. 13:38-43.

6-9. The gospel has power to subdue the fiercest hearts, and tame the most savage. When all nations shall have submitted themselves to its power, violence of every kind will cease, and the whole human family live together in harmony and blessedness.

11, 12. Though "blindness in part is happened to Israel," the day is drawing near when "all Israel shall be saved;" and their ingathering shall be "life from the dead" to the gentile world. Rom. 11.

13. In the millennial era, all the members of Christ's family shall dwell together in harmony and love.

15, 16. The wonderful interpositions of God for his people in ancient days, are earnest and pledges of more glorious deliverances in time to come.

CHAPTER XII.

1. *And in that day thou shalt say*; this chapter contains the millennial song of the church.

3. *The wells of salvation*; which God has opened for his people. Chap. 41:17, 18; 43:20; John 7:37-39.

INSTRUCTIONS.

The final issue of all the sufferings and conflicts of God's church shall be universal victory over her enemies, and

A. M. 3202.

B. C. about 712.

CHAPTER XIII.

1 God mustereth the armies of his wrath. 6 He threateneth to destroy Babylon by the Medes. 19 The desolation of Babylon.

THE burden of Babylon,^a which Isaiah the son of Amoz did see.

2 Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles.

3 I have commanded my sanctified ones, I have also called my mighty ones for mine anger,^b even them that rejoice in my highness.

4 The noise of a multitude in the mountains, like as^c of a great people; a tumultuous noise of the kingdoms of nations gathered together: the LORD of hosts mustereth the host of the battle.

5 They come from a far country, from the end of heaven, even the LORD, and the weapons of his indignation, to destroy the whole land.

6 [¶] Howl ye; for the day of the LORD is at hand;^c it shall come as a destruction from the Almighty.

7 Therefore shall all hands be faint,^d and every man's heart shall melt:

8 And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed^e one at another;^f their faces shall be as flames.^g

9 Behold, the day of the LORD cometh,^d cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.

10 For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

11 And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.

^a Ch. 21:17; Jer. ch. 50, 51. ^b Joel 2:11. ^c Heb. *the heavens*. ^d Zeph. 1:7. Rev. 6:17. ^e Or, *fall down*. ^f Heb. *wonder*. ^g Heb. *every man at his neighbor*. ^h Heb. *faces of the flames*. ⁱ Mal. 4:1. ^j Hag. 2:6. ^k 2 Pet. 3:10, 11. ^l Ps. 137:8, 9. ^m Dan. 5:22, 31. ⁿ Heb. *the overthrowing of*.

permanent tranquility and peace; "for great is the Holy One of Israel in the midst of her." Chap. 54.

CHAPTER XIII.

This chapter and the one following contain a remarkable prophecy of the overthrow of Babylon by the Medes and Persians, under the guidance of Cyrus, about five hundred and thirty-six years before Christ; but the prophecy includes the subsequent complete desolation that was to come upon that city and empire, and make it to the end of time an example of the punishment that awaits all the persecutors of God's people.

1. *Burden*; divine oracle, generally of a threatening character.

2. *A banner*; as a signal for calling the nations together. *Unto them*; the Medes and Persians. *Shake the hand*; beckon them on wards. *The nobles*; of Babylon.

3. *My sanctified ones*; those of whom I have appointed to this work. *For mine anger*; for the purpose of executing mine anger. *Them that rejoice in my highness*; literally, "the exulting ones of my highness;" that is, the exulting warriors who execute my high purposes.

5. *The Lord, and the weapons of his indignation*; Jehovah is represented as marching at the head of these hosts, and using them to execute his vengeance upon Babylon.

6. *A destruction from the Almighty*; one that comes with irresistible power. Joel 1:15.

8. *Their faces shall be as flames*; shall burn with anguish. 10. *The stars of heaven—shall not give their light*; the dark-

12 I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.

13 Therefore I will shake the heavens,^e and the earth shall remove out of her place,^f in the wrath of the LORD of hosts, and in the day of his fierce anger.

14 And it shall be as the chased roe, and as a sheep that no man taketh up; they shall every man turn to his own people, and flee every one into his own land.

15 Every one that is found shall be thrust through; and every one that is joined unto them shall fall by the sword.

16 Their children also shall be dashed to pieces before their eyes;^g their houses shall be spoiled, and their wives ravished.

17 Behold, I will stir up the Medes against them,^h which shall not regard silver; and as for gold, they shall not delight in it.

18 Their bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children.

19 [¶] And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrewⁱ Sodom and Gomorrah.^j

20 It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there.^k

21 But wild beasts of the desert^l shall lie there; and their houses shall be full of doleful creatures;^m and owlsⁿ shall dwell there, and satyrs shall dance there.

22 And the wild beasts of the islands^o shall cry in their desolate houses,^p and dragons in their pleasant palaces; and her time is near to come, and her days shall not be prolonged.^q

^r Gen. 19:24. ^s Jer. 50:3, 39; 51:29, 62; Rev. 18:2, etc. ^t Heb. *Zitim*. ^u Heb. *Ochrim*. ^v Or, *ostriches*; Heb. *daughters of the owl*. ^w Heb. *Im*. ^x Or, *palaces*. ^y Deut. 32:35, 36.

ning of the heavens is a symbol of great and general calamity, as the shaking of the heavens, in verse 13, is of revolution and overthrow. Chap. 24:19, 20, 23; 34:4; Ezek. 32:7, 8; Joel 2:10; 3:15, 16; Amos 8:9; Matt. 24:29; Rev. 6:12-14.

11. *The world*; here, the Babylonian empire.

14. *It shall be*; the reference is to the terror and flight that prevail in Babylon. *They shall every man turn to his own people*; the reference is to the multitude of foreigners, especially of merchants, that abounded in Babylon. Chap. 47:15; Jer. 50:16, 37; 51:9.

17. *Silver—gold*; offered by the captive Babylonians as a ransom for their lives.

21. *Doleful creatures*; animals or birds uttering doleful sounds. *Satyrs*; the satyr of the ancients was a demon in the form of a he-goat. The word in the original means "hairy," and some understand by it here, shaggy animals. 22. *Wild beasts of the islands*; better, "howling animals." *Dragons*; probably jackals. *Her time—her days*; the time of her punishment. *Prolonged*; deferred to a remote period.

The ruins of Babylon, lying on both sides of the Euphrates, present at the present day a scene of complete desolation, answering with terrible accuracy to this picture, drawn almost twenty-three hundred years ago by the pencil of inspiration. They are at once a perpetual evidence of the truth of prophecy, and a solemn symbol of the destruction that awaits all the ungodly.

INSTRUCTIONS.

3. God has all the movements of kings and armies under

CHAPTER XIV.

1 God's merciful restoration of Israel. 4 Their triumphant insultation over Babel. 24 God's purpose against Assyria. 29 Palestine is threatened.

FOR THE LORD will have mercy on Jacob,^a and will yet choose Israel, and set them in their own land;^b and the strangers shall be joined with them, and they shall cleave to the house of Jacob.

2 And the people shall take them, and bring them to their place;^c and the house of Israel shall possess them in the land of the LORD for servants and handmaids; and they shall take them captives, whose captives they were;^d and they shall rule over their oppressors.

3 ^e And it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve;^f

4 That thou shalt take up this proverb^g against the king of Babylon,^h and say, How hath the oppressor ceased, the golden cityⁱ ceased!

5 The LORD hath broken the staff of the wicked, and the sceptre of the rulers.

6 He who smote the people in wrath with a continual stroke,^j he that ruled the nations in anger,^k is persecuted, and none hindereth.

7 The whole earth is at rest, and is quiet: they break forth into singing.

8 Yea, the fir-trees rejoice at thee, and the cedars of Lebanon,^l saying, Since thou art laid down, no feller is come up against us.

9 Hell from beneath is moved for thee to meet

^a Psa. 102:14. ^b Zeph. 1:17; 2:12. ^c Job. 18:7; 60:4, etc.; 66:20. ^d Heb. that had taken them captives. ^e Ezek. 28:24. ^f Or, ceasing speak. ^g Hab. 2:4. ^h Or, Ceasings of gold. ⁱ Rev. 18:16. ^j Heb. a stroke without remor-

his own wise control, and he overrules them for the accomplishment of his purposes of mercy towards his people.

6-8. When God appoints one nation to be the executioner of his vengeance upon another, he arms the former with invincible strength, and takes from the latter all power of effectual resistance.

11. In the terrible judgments which God inflicts upon haughty transgressors in this world, we see as through a glass the heinous nature of sin, and the awful punishment that awaits the finally impenitent in the world to come.

11. God is able in a moment to change the strength of the mightiest empire to weakness, and compel all who have relied on its protection to seek safety in flight.

15-18. War in its mildest forms is exceedingly cruel; but when we consider the severities of ancient warfare, we have reason to be thankful for the mitigation which Christianity has brought to its horrors. We ought, moreover, earnestly to labor and pray for the reformation and holiness of our own country, lest its iniquities should provoke God to visit it with desolating judgments like those here described.

19-22. The awful fulfilment of this prophecy against Babylon, before the eyes of all nations, is both an earnest and a pledge of the fulfilment of all the other promises and threatenings that are written in God's word.

CHAPTER XIV.

This chapter brings to view the end of God's judgments upon Babylon, which is the deliverance of his chosen people.

1, 2. *Set them in their own land—shall rule over their oppressors*; these words had their incipient fulfilment in the return of the captive Jews to Palestine under the proclamation of Cyrus; but they also foreshadow still more glorious deliverances in the future. *Strangers; Gentiles*. The first fruits of this promise were the proselytes before Christ's coming; but the full harvest can be no other than

thee at thy coming!¹ it stirreth up the dead^A for thee, *even* all the chief ones* of the earth; it hath raised up from their thrones all the kings of the nations.

10 All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us?

11 Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee.

12 How art thou fallen from heaven, O Lucifer,* son of the morning! how art thou cut down to the ground, which didst weaken the nations!

13 For thou hast said in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God:² I will sit also upon the mount of the congregation, in the sides of the north:³

14 I will ascend above the heights of the clouds; I will be like the Most High.⁴

15 Yet thou shalt be brought down to hell, to the sides of the pit.⁵

16 They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms?

17 That made the world as a wilderness, and destroyed the cities thereof: that opened not the house of his prisoners?⁶

18 All the kings of the nations, *even* all of them, lie in glory, every one in his own house.

19 But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that

ing. ^a Job. 31:1. ^b Ezek. 31:16. ^c Or, The genre. ^d Ezek. 32:21. ^e Heb. leaders; or, great goats. ^f Or, Odustar. ^g Dan. 2:10. ^h Psa. 45:2. ⁱ Thess. 2:4. ^j Matt. 11:23. ^k Or, did not let his prisoners loose homeward?

the conversion of all the gentile nations to Christ. *The people*; the gentile people. *Then*; the house of Jacob, which here represents the church of God in her entire history and final triumph over all her enemies. *Shall possess them—for servants and handmaids*; these words were fulfilled to the exiles who returned from Babylon only in a very limited sense. Their full meaning is, that the church shall be finally exalted above all her oppressors, and all nations shall minister to her welfare. Compare chap. 49:22, 23, and chap. 60, which may be regarded as an inspired exposition of the present passage.

8. *The fir-trees—cedars of Lebanon*; mentioned as among the most conspicuous objects included in "the whole earth," ver. 7. Compare Psa. 97:11-13.

9. *Hell from beneath is moved for thee*; by a striking figure the nations of the dead, with their kings and heroes, are represented as filled with amazement at the arrival of the king of Babylon among them. It is not simply his death that astonishes them, but the fall of his mighty empire in and with him.

13. *I will sit also upon the mount of the congregation*; mount Zion, which included Moriah, where "the tabernacle of the congregation," and afterwards the temple, was located. To "sit upon the mount of the congregation" means, to fix his throne there, as one who has triumphed over the God of Israel. *In the sides of the north*; probably on Moriah, which lay on the north-east of Zion. See note on Psa. 48:2.

18. *His own house*; his sepulchre. The ancient kings built for their sepulchres vast and magnificent structures.

19. *Cast out of thy grave*; denied a burial, the greatest ignominy that could befall a man after his death. *An abominable branch*; branch is probably used here, as in chap. 11:1, to denote off-spring. He is cast out without burial as an abominable branch of the royal family. *A, the raiment of those that are slain*; stained with blood, and

A. M. 3292.
B. C. about
712. go down to the stones of the pit; as a carcass trodden under feet.

20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people: the seed of evil-doers shall never be renowned.^a

21 Prepare slaughter for his children for the iniquity of their fathers;^b that they do not rise, nor possess the land, nor fill the face of the world with cities.

22 For I will rise up against them, saith the LORD of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the LORD.

23 I will also make it a possession for the bitter, and pools of water: and I will sweep it with the besom of destruction, saith the LORD of hosts.

24 ¶ The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand:

25 That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders.^c

26 This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations.

27 For the LORD of hosts hath purposed, and who

^a Job 15:16; Psa. 37:28. ^b Exod. 20:5. ^c ch. 10:27. ^d 2 Chr. 20:6; Job 23:13; Prov. 21:30; Dan. 4:35. ^e 2 Kings 16:20. ^f 2 Chr. 26:6. ^g Or, *ad-der*. ^h 2 Kings 18:8. ⁱ Or, he shall not. ^j Or, assemblies. ^k Psa. 87:1-6.

therefore cast away as polluted. Many render, "As one covered with the slain;" that is, covered in burial beneath a heap of slain. Go down to the stones of the pit; probably a description of indiscriminate burial in a pit, which was afterwards covered with stones. Some understand sepulchres hewn in the rock.

21. For the iniquity of their fathers; Exod. 20:5.

22. I will break the Assyrian; in the mind of the prophet, the overthrow of Assyria and of Babylon are connected as parts of one great deliverance. Hence he naturally passes from the latter event to the former, which had been already predicted. Chap. 10:5, etc.

23. In the year—this burden; this verse introduces a new prophecy, the first of a series of prophecies against foreign nations, extending through several chapters.

24. Palestine; the land of the Philistines. The rod of him that smote thee; probably the rod of David's royal line; that is, the power of Judah. From this rod the Philistines had received many severe blows; but in Ahaz's time it was broken for his sins, so that the Philistines invaded and plundered Judah. 2 Chron. 28:18. The serpent's root; the stock of David, which was to the Philistines as a destroying serpent. A cockatrice; an adder, that is, a still more formidable enemy. This prophecy had its incipient fulfilment in Hezekiah, 2 Kings 18:8, but its complete accomplishment is in Christ, who shall destroy all the enemies of his people, of whom the Philistines are here the representatives.

30. The first-born of the poor; the preëminently poor. The allusion is to the poor among God's people. Ver. 32.

31. From the north; Philistia lay on the south-western extremity of Palestine. A smoke; the smoke of God's wrath. Psa. 18:8. Shall be alone; or shall wander out of his ranks. His appointed times; or, as in the margin, "his assemblies," the assemblies of God's hosts.

32. Messengers of the nation; more literally, "messengers of a nation"—of any nation that may be sent to Jerusalem. Founded Zion; firmly established her. Such a declaration as this cannot be limited to any one outward deliverance. It contains a promise of God's continual presence and protection through all ages. See note on verses 1, 2.

INSTRUCTIONS.

1. Though God may chastise his people for their sins,

shall disannul it? and his hand is stretched out, and who shall turn it back?^d

28 In the year that king Ahaz died was this burden.^e

29 ¶ Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken: for out of the serpent's root shall come forth a cockatrice,^f and his fruit shall be a fiery flying serpent.^g

30 And the first-born of the poor shall feed, and the needy shall lie down in safety: and I will kill thy root with famine, and he shall slay thy remnant.

31 Howl, O gate; cry, O city; thou, whole Palestina, art dissolved: for there shall come from the north a smoke, and none shall be alone in his appointed times.^h

32 What shall one then answer the messengers of the nation? That the LORD hath founded Zion,ⁱ and the poor of his people shall trust in it.^j

CHAPTER XV.

The lamentable state of Moab.

THE burden of Moab.^k Because in the night Ar of Moab is laid waste, and brought to silence;^l because in the night Kir of Moab is laid waste, and brought to silence:

^k Heb. *take themselves unto it*. ^l Zeph. 3:12. ^m Jer. 48:1, etc.; Ezeck. 25:8-11; Amos 2:1-3. ⁿ Or, *cut off*.

he will never forsake them, nor give them over to the final dominion of the wicked; but will make their present distresses the means of their purification and future enlargement.

3. The omnipotent power of Christ the church's Head, is a pledge of her final and complete triumph over all her foes.

7. The overthrow of persecuting powers brings joy and thanksgiving to all the righteous.

11. The mightiest monarchs must soon make their couch in the grave, with worms for their covering; and this is but an emblem of the more terrible destruction that awaits haughty sinners beyond the tomb, "where their worm dieth not, and the fire is not quenched."

15. It is the revealed purpose of God to humble all the proud; and he can execute it as easily upon mighty empires as upon an individual.

20. The efforts of evil-doers to establish their families in permanent power and honor, end in disappointment.

24-27. The counsels of earthly kingdoms are continually changing and coming to naught; but amid all their revolutions and convulsions, God is irresistibly carrying forward his high purposes of love and mercy towards his people.

29. To nations persevering in iniquity, the removal of one calamity only prepares the way for another and a heavier.

32. The Lord always has an answer of peace for his true Israel.

CHAPTER XV.

The country of Moab lay on the east of the Dead sea. Originally it included a large territory north of the river Arnon, but in Moses' day this belonged to Sihon king of the Amorites, who had taken it from Moab. Moses conquered Sihon, and gave all his possessions, including this territory, to the Israelites. Num. 21:24-26. Of the cities mentioned in this and the following chapter, Dibon, Nebo, Medeba, Heshbon, Elealeh, Nimrim, Sibmah, and Jazer, lay north of the Arnon, and were given by Moses to the tribes of Reuben and Gad. Num. 32:34-38; Josh. 13:15-27. But in the decline of the kingdom of Israel, the Moabites seem to have recovered all this region.

1. Ar; the ancient capital of Moab on the south side of the Arnon, now in ruins. Kir; the modern Kerak, six or eight miles south of Ar. It is a strong fortress.

2 He is gone up to Bajith, and to Dibon, the high places, to weep: Moab shall howl over Nebo, and over Medeba: on all their heads shall be baldness, and every beard cut off.

3 In their streets they shall gird themselves with sackcloth: on the tops of their houses, and in their streets, every one shall howl, weeping abundantly.*

4 And Heshbon shall cry, and Elcaleh; their voice shall be heard *even* unto Jahaz: therefore the armed soldiers of Moab shall cry out; his life shall be grievous unto him.

5 My heart shall cry out for Moab;† his fugitives shall flee unto Zoar, a heifer‡ of three years old; for by the mounting up of Luhith with weeping shall they go it up; for in the way of Horonaim they shall raise up a cry of destruction.‡

6 For the waters of Nimrim shall be desolate;§ for the hay is withered away, the grass filleth, there is no green thing.

7 Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the brook of the willows.¶

8 For the cry is gone round about the borders of Moab; the howling thereof unto Eglaim, and the howling thereof unto Beer-elim.

9 For the waters of Dimon shall be full of blood; for I will bring more* upon Dimon, lions upon him that escapeth of Moab, and upon the remnant of the land.†

* Heb. descending into weeping; or, coming down with weeping. † Heb. 16:11. ‡ Or, to the borders thereof, even to Zoar, as a heifer. § Heb. forsaking. ¶ Heb. desolations. † Or, valley of the Arabians. * Heb. additions. † 2 Kings 17:25. ‡ Or, Petra; Heb a ewe. § 2 Kings 3:4. † Or, a nest

2. He; Moab. Bajith—Dibon; high places where there were temples. To weep; before his gods and supplicate their favor.

4. Jahaz; perhaps the same as Jahaza, which lay north of the Arnon. Josh. 13:18. But some understand by it Jahaz, south of the Arnon, where Moses smote Sihon. Num. 21:23. It is here named as lying in the very extremity of Moab.

5. Zoar; on the south-eastern border of the Dead sea. A heifer of three years old; like a heifer of three years, strong and untamed. The mounting up; the ascent. Luhith—Horonaim; cities in the southern part of Moab.

6. Shall be desolate; either because they have been stopped by the enemy, 2 Kings 3:19, or from drought added to the desolations of war.

7. Therefore; because they can no longer remain in their own land. Brook of the willows; on the southern border. They take refuge in the land of Elon, on the south.

8. Eglaim—Beer-elim; on the southern border of Moab. 9. Dimon; some suppose this to be a stream in the south of Moab; others, that it is the same as Dibon, north of the Arnon. Full of blood; from the skin of Moab. More; additional calamities. Lions; probably new and fierce enemies.

INSTRUCTIONS.

1-6. God can in a moment turn the prosperity of any people into lamentation and mourning; and he will visit with his judgments all who persist in despising his law, whether it be the law of revelation written in his word, or the law of nature written in men's consciences.

7. The quiet possession and enjoyment of wealth is God's gift. When he chooses, he can with infinite ease take it away from families and from nations.

9. When one chastisement fails to reclaim a nation, more and heavier judgments are in reserve for it.

CHAPTER XVI.

1. The lamb; generally understood to mean the tribute of lambs which the Moabites had formerly paid to the

CHAPTER XVI.

A. M. 3275.
B. C. about 726.

1 Moab is exhorted to yield obedience to Christ's kingdom. 6 Moab is threatened for her pride. 9 The prophet bewaileth her. 12 The judgment of Moab.

SEND ye the lamb to the ruler of the land from Sela* to the wilderness, unto the mount of the daughter of Zion.†

2 For it shall be, that, as a wandering bird east out of the nest,‡ so the daughters of Moab shall be at the fords of Arnon.¶

3 Take‡ counsel, execute judgment; make thy shadow as the night in the midst of the noonday; hide the outcasts; bewray not him that wandereth.

4 Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler: for the extortioner* is at an end, the spoiler ceaseth, the oppressors† are consumed out of the land.

5 And in mercy shall the throne be established;‡ and he shall sit upon it in truth in the tabernacle of David,§ judging, and seeking judgment, and hastening righteousness.¶

6 * We have heard of the pride of Moab;‡ he is very proud; *even* of his haughtiness, and his pride, and his wrath: but his lies shall not be so.

7 Therefore shall Moab howl for Moab, every one shall howl: for the foundations of Kir-hareseth shall ye mourn: surely they are stricken.¶

8 For the fields of Heshbon languish, and the vine of Sibmah: the lords of the heathen have broken down the principal plants thereof, they

forsoaken. † Num. 21:13. ‡ Heb. bringer. † Heb. treaders down. * Or, prepared. † Dan. 7:11, 27; Mt. 1:7; Luke 1:32; 3:1. † Psa. 72:2. † Zeph. 2:10. * Or, smiter. † 2 Kings 3:25.

kings of Israel; but which, after the death of Ahab, they refused longer to pay. 2 Kings 3:4, 5. The ruler of the land; the ruler of Judea. Sela; now Petra, a celebrated place in the desert south of the Dead sea, whose ruins attest its former magnificence. To the wilderness; to and through the intervening wilderness.

2. For it shall be; the reason of the advice contained in the preceding verse is now given; Moab's fugitives shall soon need the protection of Judah. A wandering bird east out of the nest; better, "a wandering bird, a nest" of young birds cast out of its place. At the fords of Arnon; on the northern border of Moab, as it existed in Moses' day.

3-5. Some regard these verses as the supplicating words of Moab addressed to the Jews, thus: Take counsel; or, as the margin, "bring counsel" to us in our distress. Thy shadow; thy protection. The outcasts; of Moab. Bewray not; betray not. Let mine outcasts dwell with thee, Moab; or, considering Moab as the speaker, "Let the outcasts of me, Moab, dwell with thee." The extortioner is at an end; the oppressor of Judah, so that he can now give the required help to Moab. In mercy; through the exercise of mercy. The throne; of David's family. Hastening righteousness; zealously executing it.

Others regard these words as addressed by Judah to the Moabites, thus: Take counsel; take good counsel with respect to the Jewish exiles in thy land. The extortioner is at an end; the oppressor of us, the Jews, will soon be at an end, and David's throne be established. This is a reason why the Moabites should fear the anger of the Jews, and conciliate their favor by deeds of kindness.

6. We have heard of the pride of Moab; the prophet returns to the description of Moab's sin and punishment. His lies shall not be so; not be established.

7. For the foundations of Kir-hareseth; for their destruction. Kir-hareseth is probably the same as Kir-Moab, chap. 15:1.

8. They are come; or, which had come; that is, the plants or boughs of the vine of Sibmah, a place celebrat-

A. M. 3278. are come *even* unto Jazer, they wandered
B. C. about through the wilderness: her branches are
756 stretched out; they are gone over the sea.

9 Therefore I will bewail with the weeping of Jazer the vine of Sibmah:^a I will water thee with my tears, O Heshbon, and Elealeh: for the shouting for thy summer fruits and for thy harvest is fallen.

10 And gladness is taken away, and joy out of the plentiful field:^b and in the vineyards there shall be no singing, neither shall there be shouting: the treaders shall tread out no wine in their presses; I have made their vintage shouting to cease.

11 Wherefore my bowels shall sound like a harp for Moab, and mine inward parts for Kir-harsheth.^c

12 ¶ And it shall come to pass, when it is seen that Moab is weary on the high place, that he shall come to his sanctuary to pray;^d but he shall not prevail.^e

13 This is the word that the LORD hath spoken concerning Moab since that time.

14 But now the LORD hath spoken, saying, Within three years, as the years of a hireling,^f and the glory of Moab shall be contemned, with all that great multitude; and the remnant shall be very small and feeble.^g

CHAPTER XVII.

1 Syria and Israel are threatened. 6 A remnant shall forsake idolatry. 9 The rest shall be plagued for their impiety. 12 The woe of Israel's enemies.

THE burden of Damascus.^h Behold, Damascus is taken away from being a city, and it shall be a ruinous heap.ⁱ

^a Or, plucked up. ^b Jer. 18:42, etc. ^c Or, the alarm is fallen upon. ^d ch. 21:5. ^e ch. 63:15. ^f ch. 23:16. ^g Prov. 1:25. ^h ch. 21:16. ⁱ Or, not many

ed for its wine. The luxuriant growth of this vine is here a symbol of the prosperity of the people, as the breaking of its boughs is of their destruction. Compare Psa. 80:10-13.

9. *With the weeping of Jazer*; with such a weeping as Jazer employs. The prophet will unite his lamentations with those of Jazer over the vine of Sibmah. *The shouting—is fallen*; or, as the margin, “the alarm.” battle-shout, has fallen upon thy summer fruits and upon thy harvest.

11. *My bowels*; regarded by the ancients as the seat of compassion. Compare chap. 63:15; Gen. 43:30; 1 Kings 3:26. *Sound like a harp*; be agitated like the strings of a harp when struck by the player; be disquieted, as the same word in the original is rendered. Psa. 42:6, 11. *Kir-harsheth*; the same as Kir-harseth.

12. *On the high place*; where he is gone to make supplication to his gods. This verse may be literally rendered thus: “And it shall come to pass that Moab shall appear, shall weary himself upon the high place; and shall come to his sanctuary to pray, and shall not prevail.”

13. *Since that time*; or, “of old.”
14. *But now the Lord hath spoken*; an addition made by the prophet at a later date. *As the years of a hireling*; computed with exactness.

INSTRUCTIONS.

1. They who would enjoy the favor and protection of God must be at peace with his people.

3. Cruelty and treachery towards those whom war, or oppression of any kind, has driven from their own homes, and reduced to a state of poverty and dependence, is a heinous sin, and one which God will severely punish.

5. Mercy and righteousness, having their foundation in the fear and love of God, are the only true prosperity and stability of a nation.

6-11. It is true of nations as of individuals, that “pride

2 The cities of Aroer are forsaken: they shall be for flocks, which shall lie down, and none shall make them afraid.¹

3 The fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: they shall be as the glory of the children of Israel, saith the LORD of hosts.

4 And in that day it shall come to pass, that the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean.²

5 And it shall be as when the harvest-man gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of Rephaim.³

6 ¶ Yet gleanings grapes shall be left in it, as the shaking of an olive-tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the LORD God of Israel.

7 At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel.⁴

8 And he shall not look to the altars, the work of his hands, neither shall respect that which his fingers have made, either the groves, or the images.⁵

9 ¶ In that day shall his strong cities be as a forsaken bough, and an uppermost branch, which they left because of the children of Israel: and there shall be desolation.

10 Because thou hast forgotten the God of thy salvation,⁶ and hast not been mindful of the rock of thy strength, therefore shalt thou plant pleasant plants, and shalt set it with strange slips:

^g Jer. 49:23, etc.; Amos 1:3-7; Zech. 9:1, fulfilled. ^h 2 Kings 16:9. ⁱ Jer. 7:33. ^j ch. 10:16. ^k Jer. 51:33. ^l Mic. 7:7. ^m Or, sun images. ⁿ Jer. 17:13.

goeth before destruction, and a haughty spirit before a fall.”

12. The idols in which the heathen put their trust cannot help them in the day of their calamity; none but the living God can save; and he demands repentance, and works meet for repentance.

CHAPTER XVII.

2. *They shall be for flocks*; desolated and converted into common pasture-ground.

3. *Ephraim is joined with Damascus* in this prophecy, because the two kingdoms were confederate against Judah. Chap. 7:2. *They shall be as the glory of the children of Israel*; their glory shall be brought low, like that of the children of Israel. Ver. 4.

5. *It shall be*; with Israel and his glory. *As when the harvest-man—he that gathereth ears*; his enemies shall reap him as one reaps grain. *In the valley of Rephaim*; a plain near Jerusalem on the south-west. It is probably mentioned here because of its luxuriant fields of grain.

6. *Gleanings grapes*; literally, gleanings; here, gleanings of olive-berries. *Shall be left in it—in the outmost fruitful branches*; a remnant only of Israel shall be left, like the scattered berries on the topmost boughs of an olive-tree after the fruit has been gathered.

7. *Look to his Maker*; in faith and obedience, the fruit of the chastisement inflicted by God on his people.

8. *Groves*; or, “images of Ashtoreth,” a female goddess worshipped by the Zidonians and other heathen nations.

9. *A forsaken bough*; or, “the remnant of a forest.” Chap. 10:19. *An uppermost branch*; on which a few berries are left. *Because of the children of Israel*; or, “As the ruins in forests and on hills which they,” the Canaanites, “left,” in fleeing “before the face of the children of Israel.”

10. *Pleasant plants—strange slips*; a figurative descrip-

11 In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish; but the harvest shall be a heap in the day of grief and of desperate sorrow.*^a

12 ^aWoe to the multitude¹ of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty² waters!

13 The nations shall rush like the rushing of many waters; but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.³

14 And behold at evening-tide trouble; and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us.⁴

CHAPTER XVIII.

1 God in care of his people will destroy the Ethiopians. 7 An access thereby shall grow unto the church.

WOE to the land shadowing with wings, which is beyond the rivers of Ethiopia:¹
2 That sendeth ambassadors by the sea, even in

* Or, removed in the day of inheritance, and there shall be deadly sorrows and treading under foot. 1 Or, noise. 2 Or, many. 3 Or, thrille down. 4 Or, 3, 3, 3. Jer. 2:3. 4 ch. 20:38-5; Ezek. 20:1-3; Zeph. 2:12; 3:10. 1 Or, outspread

tion of idolatrous practices, as arising from forgetfulness of God. "Strange slips," are slips from "a strange vine." Jer. 2:21.

11. *A heap*; a ruinous heap; that is, their idolatrous observances shall bring to them "grief and desperate sorrow."

12. *The multitude of many people*: gathered against Zion, from the confederacy of Syria and Ephraim the prophet passes to a general denunciation of God's wrath upon the persecutors of his people.

14. *Trouble*: consternation falling upon the host of Zion's enemies. *He is not*; he has perished. This prophecy was strikingly fulfilled upon Sennacherib's army, but should not be restricted to that overthrow.

INSTRUCTIONS.

3. They who are united in persecuting God's people, must also be in the destruction which he brings upon their enemies.

5, 6. The mightiest among God's enemies are utterly feeble and helpless in his hands. They fall before his wrath like the ears of corn before the reaper, and like olive-berries before the gatherer.

7, 8. God's chastisements are adapted and designed to withdraw the confidence of his people from the vain objects in which worldly men put their trust; and in respect to the "remnant according to the election of grace," they always accomplish this result.

10, 11. They who forget the living God, and seek prosperity and salvation from their own worldly devices, reap in the end a harvest of "grief and of desperate sorrow."

12-14. Since God dwells among his people, they have no reason to fear the power of their foes, however formidable it may seem. He can destroy in a moment all their combined hosts, as stubble is blown before the whirlwind.

CHAPTER XVIII.

Of this difficult chapter two different views are held by commentators: first, that it is an *announcement* to the Ethiopians of the destruction of their enemies the Assyrians under Sennacherib, to which reference is made at the close of the preceding chapter; secondly, that it is a *denunciation* of the overthrow of their own warlike preparations.

1. *Woe to the land*; the word rendered "woe," may also be translated "ho," as in chap. 55:1. Those who adopt the former of the abovenamed views, render, "Ho, land,"

vessels of bulrushes upon the waters, saying, A. M. 3200.
Go, ye swift messengers, to a nation scat- B. C. 714.
tered and peeled,* to a people terrible from their
beginning hitherto: a nation meted out and trod-
den down,¹ whose land the rivers have spoiled!²

3 All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains;³ and when he bloweth a trumpet, hear ye.

4 For so the Lord said unto me, I will take my rest, and I will consider in my dwelling-place⁴ like a clear heat upon herbs,⁵ and like a cloud of dew in the heat of harvest.

5 For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning-hooks, and take away and cut down the branches.

6 They shall be left together unto the fowls of the mountains, and to the beasts of the earth; and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.

7 ^aIn that time shall the present be brought unto the Lord of hosts of a people scattered and peeled,⁶ and from a people terrible from their be-

and polished. 2 Or, that meteth out and treadeth down. Heb. of line, line, and treading under foot. 3 Or, despoise. 4 ch. 3:29. 5 Or, regard my set dwelling. 140, after rain. 6 Or, outspread and polished, ver. 2.

Shadowing with wings; or, "rustling with wings." By wings, armies seem to be intended. *The rivers of Ethiopia*; the rivers which border it on the north, being branches of the Nile. Ethiopia lay south of Egypt.

2. *The sea*; the Nile, which anciently, as in modern times, was called the sea. Some suppose the Red sea to be intended; but "vessels of bulrushes" would be more appropriate to the Nile. *Vessels of bulrushes*; light boats, made of the Egyptian papyrus. *Saying*; this word is not in the original, and it is better to omit it, and understand the prophet as addressing the messengers. *Go, ye swift messengers*; according to the first of the above views, to bear tidings to Ethiopia of the overthrow of Sennacherib; according to the second, to bear to them the prophet's denunciation. *Scattered and peeled*; or, "spread abroad and smooth," that is, close shaven; see margin. *A nation meted out and trodden down*; or, as the margin, a nation "of line, line, and treading under foot;" a nation that stretches out its measuring line over one conquered nation after another, and treads its enemies under foot. *The rivers*; the Nile and its branches. *Have spoiled*; by inundating it. But we may better render, "divide."

3. *When he lifteth up an ensign*; according to one view, the Assyrian, to muster his forces against Jerusalem; according to the other, the Ethiopian king, to prepare for some formidable warlike expedition, probably against Judea.

4. *Will take my rest—consider*; will look on in quietness. Compare Psalm 2:1. *Like a clear heat—a cloud of dew*; serene as the clear and warm sunshine, and calm as the dew-distilling cloud; perhaps with the idea, also, that this inaction allows God's enemies to mature their plans against his people.

5. *Afore the harvest*; the harvest of their plans; before they can accomplish what they have undertaken. *The sour grape is ripening in the flower*; or, "the flower is becoming a ripening grape." *Cut off the sprigs—cut down the branches*; shall destroy all their assembled armies.

6. *They shall be left*; their slaughtered hosts. The literal now takes the place of the figurative. *Fowls—beasts*; fowls and beasts of prey.

7. *Shall the present be brought*; from the Ethiopians. According to one view, it is a present sent to Jerusalem on the occasion of Sennacherib's overthrow; according to the other, their own overthrow by the power of Jehovah

A. M. 3290.
B. C. about
711.
gunning hitherto;^a a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the LORD of hosts, the mount Zion.

CHAPTER XIX.

1 The confusion of Egypt. 11 The foolishness of their princes. 18 The calling of Egypt to the church. 23 The covenant of Egypt, Assyria, and Israel.

THE burden of Egypt,^b Behold, the LORD rideth upon a swift cloud,^c and shall come into Egypt: and the idols of Egypt shall be moved at his presence,^d and the heart of Egypt shall melt in the midst of it.

2 And I will set^e the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbor; city against city, and kingdom against kingdom.

3 And the spirit of Egypt shall fail^f in the midst thereof;^g and I will destroy^h the counsel thereof: and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards.ⁱ

4 And the Egyptians will I give over^j into the hand of a cruel lord;^k and a fierce king shall rule over them, saith the LORD, the LORD of hosts.

5 And the waters shall fail from the sea, and the river shall be wasted and dried up.

6 And they shall turn the rivers far away; and the brooks of defence shall be emptied and dried up:^l the reeds and flags shall wither.

7 The paper reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks, shall wither, be driven away, and be no more.^m

8 The fishers also shall mourn, and all they that

east angle into the brooks shall lament, and they that spread nets upon the waters shall languish.

9 Moreover they that work in fine flax,ⁿ and they that weave networks,^o shall be confounded.

10 And they shall be broken in the purposes^p thereof, all that make sluices and ponds for fish.^q

11 ^r Surely the princes of Zoan are fools;^r the counsel of the wise counsellors of Pharaoh is become brutish; how say ye unto Pharaoh, I am the son of the wise, the son of ancient kings?

12 Where are they? where are thy wise men?^s and let them tell thee now, and let them know what the LORD of hosts hath purposed upon Egypt.^t

13 The princes of Zoan are become fools,^u the princes of Noph are deceived;^v they have also seduced Egypt, even they that are the stay^w of the tribes thereof.

14 The LORD hath mingled a perverse spirit^x in the midst thereof:^y and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit.

15 Neither shall there be any work for Egypt, which the head or tail, branch or rush, may do.

16 In that day shall Egypt be like unto women:^z and it shall be afraid and fear because of the shaking of the hand of the LORD of hosts, which he shaketh over it.

17 And the land of Judah shall be a terror unto Egypt, every one that maketh mention thereof shall be afraid in himself, because of the counsel of the LORD of hosts, which he hath determined against it.

18 ^{aa} In that day shall five cities in the land of Egypt speak the language^{ab} of Canaan,^{ac} and swear to the LORD of hosts; one shall be called, The city of destruction.^{ad}

^a Psa. 68:31; 72:10; ch. 16:1. ^b Jer. 46:13; Ezek. ch. 29, 30. ^c Psa. 18:10; 104:3. ^d Exod. 12:12; Jer. 43:12. ^e Heb. *mingled*. ^f Heb. *be emptied*. ^g Ezek. 22:14. ^h Heb. *swallow up*. ⁱ ch. 8:19; 17:12. ^j Or, *shot up*. ^k ch. 20:4. ^l 2 Kings 19:24. ^m Heb. *shall not be*. ⁿ 1 Kings 10:28. ^o Or, brings them thus to acknowledge his authority. In either case the present is to be regarded as an earnest of their future spiritual conversion to Christ.

INSTRUCTIONS.

4, 5. God sometimes leaves his enemies for a season to carry forward their plans against his church without interruption, until they seem to be on the point of triumphing over her, in order that his power and glory may be more conspicuously manifested in their final overthrow.

7. God has given to Christ for his inheritance all nations of the earth, and he will, in his own time and manner, whether by mercies or judgments, bring them all to render to him willing obedience and homage.

CHAPTER XIX.

This chapter contains a prophecy of the downfall of Egypt, and its subsequent conversion to God.

1. *Rideth upon a swift cloud*; compare Psalm 18:10, 11; 101:3.

3. *The spirit of Egypt*; that is, of the Egyptians; all the resources of their own wisdom and counsel. *They shall seek to the idols*; in their perplexity, they shall go to their magicians and false gods for counsel and help, but shall find none.

4. *A cruel lord—a fierce king*; this prophecy may have had its incipient fulfilment in some oppressive king, like Psammetichus, who ascended the throne of Egypt during the reign of Manasseh; but it manifestly covers the whole history of Egypt till the time of its final conversion to God.

white works ¹ Heb. *foundations*. ² Heb. *of living things*. ³ Num. 13:22. ⁴ 1 Cor. 1:20. ⁵ ch. 44:7, 8. ⁶ Rom. 1:22. ⁷ Jer. 2:16. ⁸ Or, *governors*. ⁹ Heb. *the corners*. ¹⁰ Heb. *spirit of perverseness*. ¹¹ 1 Kings 22:22; 2 Psa. 51:50; Nah. 3:13. ¹² Heb. *top*. ¹³ Zeph. 3:9. ¹⁴ Or, *heres, or the sea*.

5-10. *The waters shall fail—all that make sluices*; a figurative description of the fall of Egypt, borrowed from the failure of the Nile. It cannot be the mere physical desolation of the country that is intended, since it is to endure till the conversion of the nation to God. *The sea*; the Nile. See note on chap. 18:2. *They shall turn the rivers for avary*; and the brooks of defence; or better, "the rivers," canals of the Nile, "shall stink; the streams of Egypt." *They shall be broken in the purposes thereof*; or, as the margin, "her foundations shall be broken." *All that make sluices and ponds for fish*; or, as many prefer, "all the hired laborers shall be heavy of heart."

11. *Zoan*; Taxis, a city lying in the eastern part of Lower Egypt, on one of the branches of the Nile.

13. *Noph*; Memphis, an ancient and splendid city of Egypt.

14. *Hath mingled a perverse spirit in the midst thereof*; hath mixed with the counsels of Egypt a perverse spirit, so that her rulers misled her.

15. *Head or tail, branch or rush*; men of high or low degree. Chap. 9:14. *May do*; that is, with success. All undertakings by men of all ranks shall come to naught.

16. *The shaking of the hand*; as a gesture of threatening.

17. *The land of Judah*; not simply as an earthly kingdom, but as containing in itself the kingdom of God, to which perpetuity and universal dominion are promised. To the literal Judah, this prophecy was fulfilled only in a very limited measure. Its complete fulfilment must be to the Israel of God. Compare chap. 60:14.

18. *Five cities—speak the language of Canaan*; the lan-

CHAPTER XX.

A. M. 3290.
B. C. about 714.

A type prefiguring the shameful captivity of Egypt and Ethiopia.

19 In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD.^a

20 And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt: ^b for they shall cry unto the LORD because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them.

21 And the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day, and shall do sacrifice and oblation; ^c yea, they shall vow a vow unto the LORD, and perform it.

22 And the LORD shall smite Egypt: he shall smite and heal it: and they shall return *even* to the LORD, and he shall be entreated of them, and shall heal them.

23 ^d In that day shall there be a highway out of Egypt to Assyria, ^d and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.

24 In that day shall Israel be the third with Egypt and with Assyria, *even* a blessing in the midst of the land:

25 Whom the LORD of hosts shall bless, saying, Blessed be Egypt my people, ^e and Assyria the work of my hands, ^f and Israel mine inheritance.

^a Gen. 28:14; Exod. 21:1. ^b Josh. 4:20. ^c Mal. 1:11. ^d ch. 11:16. ^e 1 Pet. 2:10. ^f Eph. 2:10. ^g 2 Kings 18:17. ^h Heb. by the hand of. ⁱ Heb.

guage of God's people. *The city of destruction*: doomed to destruction; or, as the margin, "The city of the sun;" that is, Heliopolis, one of the chief cities of Egypt. This difficult verse is variously interpreted. Some suppose the prophet to mean, that where five cities of Egypt shall be converted to the true religion, and thus saved, one shall, for its unbelief, be doomed to destruction; in other words, that five out of six of the Egyptian cities shall be converted to the true faith. Others suppose that the five cities include that called "the city of the sun;" and these find the fulfilment of the prophecy in the settlement of large colonies of Jews in Egypt before the Christian era. If this latter interpretation be adopted, we must not regard the fulfilment before our Lord's advent as final, but only as an earnest of a higher fulfilment under the Christian dispensation, to which the prophecy as a whole manifestly refers.

19. *An altar to the Lord*; an altar for offering sacrifices to the Lord. *A pillar*; as a memorial of God's interposition. Compare Gen. 28:18; 35:14. The meaning is, that the true God I shall be worshipped in Egypt.

20. *A saviour—a great one*; the Messiah. If human deliverers are included, it is only as ministers under Christ.

22. *Shall smite and heal it*; heal it after he has smitten it.

23. *A highway*; denoting alliance and peaceful intercourse. *The Egyptians shall serve with the Assyrians*; both nations shall serve God together.

24. *The third*; the third party, Egypt and Assyria shall be in alliance with each other, and both with Israel, as the third in the confederacy. *The land*; the united land of Israel, Egypt, and Assyria.

25. *Whom*; the united people of these three lands. The most prominent of the gentle powers in Isaiah's day were Egypt and Assyria, both of them hostile alike to God's covenant people and to each other. Under this prophecy of their conversion and union with Israel, is foretold the gathering of Jews and Gentiles into the one fold of Christ. John 10:16.

INSTRUCTIONS.

1. The favor and protection of God are the only real bulwarks of a nation. When he visits a people in wrath for their sins, all counsels fail before him, and the stoutest hearts melt with terror.

IN the year that Tartan came unto Ashdod, ^g (when Sargon the king of Assyria sent him,) and fought against Ashdod, and took it;

2 At the same time spake the LORD by ^h Isaiah the son of Amoz, saying, Go and loose the sackcloth from off thy loins, and put off thy shoe from thy foot. And he did so, walking naked and barefoot.

3 And the LORD said, Like as my servant Isaiah hath walked naked and barefoot three years ⁱ for a sign and wonder upon Egypt and upon Ethiopia;

4 So shall the king of Assyria lead away the Egyptians prisoners, ^j and the Ethiopians captives, young and old, naked and barefoot, even with *their* buttocks uncovered, to the shame ^k of Egypt.

5 And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.

6 And the inhabitant of this isle ^l shall say in that day, Behold, such is our expectation, ^m whither we flee for help to be delivered from the king of Assyria: and how shall we escape?

ⁿ captivity of Egypt. ^o Heb. nakedness. ^p Or, country; Jer. 47:1. ^q Job 6:20.

2-14. One way in which God punishes nations and communities for their perverseness and rebellion against him is by giving them up to discord, confusion, and the infatuation of foolish counsellors. Thus the mightiest empires have often been broken in pieces, and have become an easy prey to their enemies.

17. Since it is the counsel of the Lord of hosts that his church shall stand firm to the end of time, and triumph over all opposition, they who love her may comfort themselves in the darkest hours of adversity with the assurance that her enemies shall, in the end, be confounded, and led to seek her favor and friendship.

23-25. God has appointed the true Israel to be the mediator and bond of union between the nations of the earth. The tendency of the gospel is to unite them all in mutual friendly intercourse. When the kingdoms of this world shall become the kingdoms of Christ, all war and oppression will cease, and the whole earth be at rest and break forth into singing.

CHAPTER XX.

1. *Tartan*; a general that served under both Sargon and Sennacherib. 2 Kings 18:17. *Sargon*; probably the immediate successor of Sennacherib. *Ashdod*; a strong fortress in Philistia. It lay on the road to Egypt, and its capture opened the way for an attack on that country.

2. *Sackcloth*; probably a coarse garment which was worn as a badge of the prophetic office. Zech. 13:1. *Naked*; that is, comparatively naked, without his garment of sackcloth and shoes. John 21:7. This was a sign of the condition in which the Egyptian and Ethiopian captives should be led away. Ver. 4.

3. *They*; the Jews, who are often rebuked for putting their trust in Egypt. Chap. 30:2; 31:1; 36:6.

6. *This isle*; or as the margin, "this country," or coast; the Mediterranean coast, which included the land of Judæa. *Such is our expectation*; such is its issue; it has ended in disappointment. *Whither we flee for help*; that is, from Egypt, whither we have fled for help.

INSTRUCTION.

The expectations of all who forsake the living God, and the way of salvation which he has provided, to put their trust in man or any thing that man can do, shall end in disappointment and ruin.

A. M. 3290.
B. C. about 714. CHAPTER XXI.

1 The prophet, bewailing the captivity of his people, seeth in a vision the fall of Babylon by the Medes and Persians. 11 Edom, scorn- ing the prophet, is moved to repentance. 13 The set time of Arabia's calamity.

THE burden of the desert of the sea. As whirlwinds in the south pass through;^a so it cometh from the desert, from a terrible land.

2 A grievous^a vision is declared unto me: The treacherous dealer dealeth treacherously,^b and the spoiler spoileth. Go up, O Elam: besiege, O Media:^c all the sighing thereof have I made to cease.

3 Therefore are my loins filled with pain:^d pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing of it; I was disuayed at the seeing of it.

4 My heart panted,[†] fearfulness affrighted me: the night of my pleasure hath he turned[‡] into fear unto me.^e

5 Prepare the table, watch in the watch-tower, eat, drink: arise, ye princes, and anoint the shield.

6 For thus hath the Lord said unto me, Go, set a watchman, let him declare what he seeth.

7 And he saw a chariot with a couple of horse- men, a chariot of asses, and a chariot of camels; and he hearkened diligently, with much heed:

8 And he cried, A lion:[§] My lord, I stand continually upon the watch-tower in the daytime,[¶] and I am set in my ward whole nights:^{||}

9 And behold, here cometh a chariot of men, with a couple of horsemen. And he answered and said, Babylon is fallen, is fallen;[‡] and all the graven images of her gods he hath broken unto the ground.^{||}

10 O my threshing, and the corn^{*} of my floor: that which I have heard of the LORD of hosts, the God of Israel, have I declared unto you.[†]

11 ¶ The burden of Dumah.[‡] He calleth to me out of Seir, Watchman, what of the night? Watch- man, what of the night?

12 The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come.

13 ¶ The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye travelling companies of Dedanim.

14 The inhabitants of the land of Tema brought[†] water to him that was thirsty, they prevented with their bread him that fled.

15 For they fled from[†] the sword,^k and from the drawn sword, and from the bent bow, and from the grievousness of war.

16 For thus hath the Lord said unto me, Within a year, according to the years of a hireling,[†] and all the glory of Kedar shall fail:^{||}

17 And the residue of the number of archers,[‡] the mighty men of the children of Kedar, shall be diminished: for the LORD God of Israel hath spoken it.

^a Zech. 9:14. ^{*} Heb. *harf*. ^b ch. 33:1. ^c ch. 13:17; Jer. 49:31. ^d ch. 13:5. ^e Or, *My mind wandered*. [†] Heb. *pur*. [‡] Dan. 5:5, etc. [§] Or, *as a lion*. [¶] Hab. 2:1. ^{||} Or, *every night*. ^{||} Jer. 51:5, etc.; Rev. 14:8. ^k Jer.

50:2. [†] Heb. *son*. [‡] Ezek. 3:17-19; Acts 20:26, 27. [†] Chr. 1:40; Jer. 49:7, etc.; Ezek. 35:2, etc.; Quid. 1, etc. [†] Or, *bring ye*. [†] Or, *for fear of*; Heb. *from the face of*. ^k Job 6:19, 20. [†] Job 7:1. ^{||} ch. 60:7. [†] Heb. *hour*.

CHAPTER XXI.

1. *The desert of the sea*; an enigmatical name for Babylon, probably meaning that the plain of Babylon is destined to become what it was before the building of the city, an inundated marsh; "a possession for the bitter, and pools of water." Chap. 14:23. "The sea," is here the Euphrates. *Whirlwinds in the south*; the southern desert is mentioned as the region whence violent whirlwinds come. *From the desert*; according to many, the desert mountainous tract between Persia and Babylon. Or we may render, "As whirlwinds in the south rush from the desert, so it," the calamity, "cometh," etc.

2. *Grievous vision*; vision of grievous evil coming upon Babylon. *The treacherous dealer*; or "the deceiver," that is, Cyrus, who took Babylon by stratagem. *Elam*; Persia. Cyrus governed the united empire of Media and Persia. Daniel 8:3, 20. *The sighing thereof*; the sighing which Babylon has caused.

3. *Are my loins filled with pain*; in these verses the prophet speaks in the name of Babylon. Compare ver. 4. *The night of my pleasure*; these words were remarkably fulfilled in the capture of Babylon during a night of festivity. Dan. 5:1, 30.

5. *Prepare the table*; the words of the Babylonians. They set their watch, and then give themselves up to revelling. *Arise, ye princes*; the cry of alarm which comes to the king and his nobles at the banquet. *Anoint the shield*; to prepare it for battle. Shields were covered with skins, which needed frequent anointings.

6. *Go, set a watchman*; this is represented to the prophet in a vision.

7. *And he saw—chariot of camels*; or, "And he saw riders, pairs of horsemen, riders of asses, riders of camels." These are the invaders of Babylon, seen in vision.

8. *He cried, A lion*; or, as the margin, "as a lion." Compare Rev. 10:3.

9. *And behold—horsemen*; or, as above, "men riding,

horsemen in pairs." *He answered*; the watchman answered, giving the meaning of this vision of an invading army.

10. *My threshing, and the corn of my floor*; that is, O my crushed and afflicted people. This is Isaiah's address to his people anticipating their captivity in Babylon, and promising them deliverance from it.

11. *Dumah*; by some supposed to be a district in the south of Edom; by others, Edom itself. *Seir*; the same as Edom, a mountainous tract extending south from the Dead sea to the eastern arm of the Red sea. *What of the night?* how much of it is passed?

12. *The morning cometh, and also the night*; the morning comes to God's people, but the night to their enemies. *If ye will inquire—come*; the prophet encourages them that earnest inquiry, in which repentance is implied, will gain for them a comfortable answer.

13. *Arabia*; in the restricted sense, including the region bordering on the south and east of Palestine, that is, the north-western part of the great Arabian peninsula. *Forest*; the Arabs give this name to rugged tracts, such as the caravans of Dedan would naturally seek for safety. *Forests*, in our sense of the word, are not found in Arabia. *Shall ye lodge*; they shall flee to them, from fear of the invading enemy.

14. *Tema*; this, as well as the Dedanim, was a neighboring Arabian tribe. *To him that was thirsty*; to the thirsty fugitives of Arabia. *Prevented*; met in a friendly way.

16. *Years of a hireling*; see note on chapter 16:14. *Kedar*; a tribe of the desolated region, put here for the whole country.

INSTRUCTIONS.

5. Sinful security is the forerunner of sudden destruction to nations, as well as to families and individuals.

9. The utter and final overthrow of all persecuting powers that oppose themselves to the kingdom of heaven is written among the counsels of Jehovah; and at the appointed hour he will find abundant means to execute his judgments upon them.

CHAPTER XXII.

1 The prophet lamenteth the invasion of Jewry by the Persians. 8 He reproveth their human wisdom and worldly joy. 15 He prophesieth Shebna's deprivation, 20 and Eliakim, prefiguring the kingdom of Christ, his substitution.

THE burden of the valley of vision. What ail-
eth thee now, that thou art wholly gone up
to the house-tops?^a

2 Thou that art full of stirs, a tumultuous city, a
joyous city:^b thy slain men are not slain with the
sword, nor dead in battle.

3 All thy rulers are fled together,^c they are
bound by the archers:^d all that are found in thee
are bound together, which have fled from far.

4 Therefore said I, Look away from me; I will
weep bitterly,^d labor not to comfort me, because
of the spoiling of the daughter of my people.

5 For it is a day of trouble, and of treading
down, and of perplexity by the Lord God of hosts
in the valley of vision, breaking down the walls,
and of crying to the mountains.

6 And Elam bare the quiver with chariots of
men and horsemen,^e and Kir uncovered^f the shield.

7 And it shall come to pass, that thy choicest^g
valleys shall be full of chariots, and the horsemen
shall set themselves in array at^h the gate.

8 ¶ And he discovered the covering of Judah,
and thou didst look in that day to the armor of
the house of the forest.ⁱ

9 Ye have seen also the breaches of the city of
David, that they are many:^k and ye gathered to-
gether the waters of the lower pool.

^a Dent. 32:8. ^b Job. 32:13. ^c 2 Kings 25:5, 11. ^d Heb. of the bow. ^e Heb. he better in weeping. ^f Jer. 4:19; 9:1; Lam. 1:2. ^g Jer. 49:35. ^h Heb. made naked. ⁱ Heb. the house of thy. ^j Or, toward. ^k 1 Kings 7:2; 10:17. ^l 2 Chr. 32:4. ^m Joel 1:13. ⁿ Job 1:20; Mic. 1:16. ^o Job. 50:12. ^p 2 Kings

10. The threatenings recorded in God's word against the enemies of his people, are all pledges of their deliverance and salvation.

12. To those who ask counsel of God in the spirit of obedience and faith, he will, in the end, return an answer of peace; but the unbelieving and rebellious shall have no share in the good which he bestows upon his friends.

13-17. Neither numbers, nor bodily strength, nor security of position, can secure any people against the judgments of God. He sent of old desolation and destruction into the rough deserts of Arabia, as well as into the mighty cities of Nineveh and Babylon.

CHAPTER XXII.

1. *The valley of vision*; Jerusalem, as being surrounded by hills higher than itself, and also the place where God in a special manner revealed himself. If, as is most natural, we assume that this prophecy was uttered in immediate connection with that which follows against Shebna, ver. 15-25, its date must be placed before Sennacherib's invasion. See note to ver. 15. It may refer not only to that invasion, but also to the one that followed in Manasseh's day, 2 Chron. 33:11. *Gone up to the house-tops*; to make observation, as was customary in the case of sudden alarms. The roofs of oriental cities are nearly flat.

2. *Thou that art full*; that is, customarily. *Not slain with the sword—dead in battle*; they perish from famine and pestilence accompanying the siege.

3. *Bound*; taken captive and bound.

5. *Crying to the mountains*; the cry of distress resounding to the neighboring mountains.

6. *Elam*; Persia. *Kir*; the modern Georgia, lying between the Black and the Caspian seas. These two countries are named as subject to the king of Assyria and furnishing troops for his service.

7. *Shall be full of chariots—at the gate*; this may have been

10 And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall.

11 Ye made also a ditch between the two walls for the water of the old pool: but ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago.

12 And in that day did the Lord God of hosts call to weeping, and to mourning,^h and to baldness,ⁱ and to girding with sackcloth:

13 And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink;^j for to-morrow we shall die.

14 And it was revealed in mine ears by the Lord of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord God of hosts.

15 ¶ Thus saith the Lord God of hosts, Go, get thee unto this treasurer, even unto Shebna,^k which is over the house, and say,

16 What hast thou here, and whom hast thou here, that thou hast hewed thee out a sepulchre here, as he^l that beweth him out a sepulchre on high, and that graveth a habitation for himself in a rock?

17 Behold, the Lord will carry thee away with a mighty captivity,^m and will surelyⁿ cover thee.

18 He will surely violently turn and toss thee like a ball into a large country:^o there shalt thou die, and there the chariots of thy glory shall be the shame of thy lord's house.

18-37. ^q Or, O he. ^r Heb. the captivity of a man. ^s Or, who reared thee with an excellent covering, and clothed thee gorgeously, shall surely; ver. 18. ^t Heb. land large of spaces.

in Sennacherib's day, or when the king of Assyria took Manasseh captive and carried him to Babylon. 2 Chron. 33:11.

8. *He discovered*; literally, "he uncovered." *The covering of Judah*; her defences. *Thou didst look*; the king with his princes. *The house of the forest*; "the house of the forest of Lebanon," built by Solomon, 1 Kings 7:2, and used as an armory. 1 Kings 10:17.

9. *Seen also*; examined, for the purpose of repairing. *Gathered together the waters*; to cut them off from the enemy. 2 Chron. 32:3, 4. *The lower pool*; lying in the valley of Hinnot, south-west of Zion.

11. *A ditch*; rather, "a reservoir." This was to shut off the water from the enemy. *The old pool*; the upper pool of Gihon, lying west of the city, towards the head of the valley of Hinnot. *The maker thereof—him that fashioned it*; that is, God, who of old ordained this calamity. Chap. 37:26.

12. *Baldness*; the shaving of the hair as a sign of grief. 13. *Let us eat and drink; for to-morrow we shall die*; the words of the besieged, hardening themselves in carnal mind against the approaching calamity.

14. *Purged from you*; expiated and forgiven.

15. *Shebna*; in the account of Sennacherib's invasion, we find Shebna already superseded by Eliakim, as "over the house." Isa. 36:3; 2 Kings 18:18, 37, etc. Hence this prophecy must have been uttered before that invasion. *Or the house*; over the king's household.

16. *What hast thou—whom hast thou*; what right—what man of thy kindred? The prophet reminds Shebna that he has no right to a sepulchre at Jerusalem, and that his vanity shall be punished by disgrace and exile. The ancients expended large sums upon their sepulchres, which were generally hewn out of rocks.

18. *The shame of thy lord's house*; or, "thou shalt be the shame of thy lord's house."

A. M. 3202. 19 And I will drive thee from thy station, and from thy state shall he pull thee down.

B. C. about 712. 20 ^a And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah:^a

21 And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.

22 And the key of the house of David will I lay upon his shoulder;^b so he shall open, and none shall shut: and he shall shut, and none shall open.^c

23 And I will fasten him as a nail in a sure place;^d and he shall be for a glorious throne to his father's house.

24 And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons.^e

25 In that day, saith the Lord of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that was upon it shall be cut off: for the Lord hath spoken it.

CHAPTER XXIII.

I The miserable overthrow of Tyre. 17 Their unhappy return.

THE burden of Tyre.^e Howl, ye ships of Tarshish; for it is laid waste, so that there is no

^a 2 Kings 18:15. ^b ch. 9:6. ^c Job 12:14; Rev. 3:7. ^d Ezra 9:8. ^e Or, instruments of vessels. ^f Jer. 25:23; 47:4; Ezk-k. ch. 20-28; Amos 1:9, 10; Zeek 9:3-11. ^g Jer. 12; Jer. 2:10. ^h Heb. silent. ⁱ ch. 19:16. ^j Heb. from afar

21. *Thy robe*; the robe of office.

22. *Key*; here used as a symbol of authority. *Shall open—none shall shut*; shall have uncontrolled power.

23. *Fasten him—in a sure place*; firmly fix him in his station. *A glorious throne*; a seat where all the members of his father's family may find honorable repose.

24. *They shall hang upon him*; he shall support them, as a nail or pin supports the vessel hung upon it. *The offspring and the issue*; the noble and the base of his family, who are compared, in the remainder of the verse, to vessels of different sorts and sizes.

25. *The nail that is fastened*; that is, Shebna, who is now as a nail fastened.

INSTRUCTIONS.

1. Special religious privileges lay men under corresponding obligations to holiness, and the abuse of them will be punished with exemplary severity.

4. Good men bitterly grieve over the calamities which befall God's people.

11. All outward means should be used in humble dependence upon God. When forgetting him, we give to these our chief confidence, we dishonor his almighty power and supremacy, and he will make us feel that vain is the help of man.

12-14. When God's judgments, instead of bringing men to repentance, become the occasion of their hardening themselves in sin, they are reprobate, and their destruction is at hand.

16-19. All ostentation is offensive to God, but that which respects the resting-place of our ashes is in a peculiar degree foolish and wicked. They who indulge themselves in such vanity, may expect an ignominious instead of an honorable end.

20-23. God will, in his own time and way, advance his humble and faithful servants to places of trust and honor, so far as he shall see it to be for their own welfare and that of his people.

house, no entering in: from the land of Chittim it is revealed to them.^f

2 Be still,^g ye inhabitants of the isle; thou whom the merchants of Zidon, that pass over the sea, have replenished.

3 And by great waters the seed of Sihor, the harvest of the river; is her revenue; and she is a mart of nations.

4 Be thou ashamed, O Zidon: for the sea hath spoken, even the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, nor bring up virgins.

5 As at the report concerning Egypt,^h so shall they be sorely pained at the report of Tyre.

6 Pass ye over to Tarshish; howl, ye inhabitants of the isle.

7 Is this your joyous city, whose antiquity is of ancient days? her own feet shall carry her afar offⁱ to sojourn.

8 Who hath taken this counsel against Tyre, the crowning city, whose merchants are princes, whose traffickers are the honorable of the earth?

9 The Lord of hosts hath purposed it, to stain^j the pride of all glory, and to bring into contempt all the honorable of the earth.^k

10 Pass through thy land as a river, O daughter of Tarshish: there is no more strength.^l

11 He stretched out his hand over the sea, he shook the kingdoms: the Lord hath given a commandment against the merchant city,^m to destroy the strong-holdsⁿ thereof.

^{aff.} ^h Heb. *pollute*. ^h 1 Cor. 1:28, 29. ⁱ Heb. *girdle*. ^g Or, concerning a merchantman; Heb. *Canaan*. ^k Heb. *strengths*.

24. When a righteous man is prospered and honored he becomes a stay and support, not only to the good generally, but in a special sense to those of his own household.

CHAPTER XXIII.

1. *Tyre*; the capital city of Phœnicia, and a celebrated emporium of trade. It lay on a rocky island about half a mile from the coast of the Mediterranean. *Tarshish*; a celebrated commercial city and region, generally supposed to have been situated in the south of Spain, north-west of the straits of Gibraltar. It was a colony of Phœnicia. *The land of Chittim*; Cyprus; but "the land of Chittim" seems to have been used as an indefinite expression for the islands and coasts of the Mediterranean lying west of Palestine. *It is revealed to them*; the desolation of Tyre revealed to the ships of Tarshish on their homeward voyage.

2. *Still*; dumb from amazement and grief. *The isle*; according to some, Tyre itself; according to others, the western coast of the Mediterranean with its islands, which had been enriched by the trade of Tyre.

3. *The seed of Sihor, the harvest of the river*; "Sihor" and "the river" are both names for the Nile; and the "seed" and "harvest" are the produce of Egypt, occasioned by its fertilizing waters.

4. *The sea—the strength of the sea*; the strong-hold of Tyre, lying in the sea. *Travel not, nor—bring up virgins*; she represents herself as childless, that is, desolate.

5. *Concerning Egypt*; when God overthrew Egypt before Israel.

6. *Pass ye over*; in flight from the enemy.

8. *The crowning city*; the city that dispensed crowns to the rulers of her colonies.

10. *As a river*; freely, without constraint. *Strength*; literally, "girdle," that is, band of authority, by which Tarshish was kept in subjection to Tyre.

11. *He*; Jehovah.

12 And he said, Thou shalt no more rejoice,^a O thou oppressed virgin, daughter of Zidon: arise, pass over to Chittim;^b there also shalt thou have no rest.

13 Behold the land of the Chaldeans; this people was not, till the Assyrian founded it for them that dwell in the wilderness:^c they set up the towers thereof, they raised up the palaces thereof; and he brought it to ruin.

14 Howl, ye ships of Tarshish: for your strength is laid waste.

15 And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years shall Tyre sing as^a a harlot.

16 Take a harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered.

17 [¶] And it shall come to pass after the end of seventy years, that the LORD will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth.^d

18 And her merchandise and her hire shall be holiness to the LORD:^e it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the LORD, to eat sufficiently, and for durable^f clothing.

CHAPTER XXIV.

¹ The doleful judgments of God upon the land. ¹³ A remnant shall joyfully praise him. ¹⁶ God in his judgments shall advance his kingdom.

BEHOOLD, THE LORD maketh the earth empty, and maketh it waste, and turneth it upside

^a Rev. 1:22. ^b ver. 1. ^c Psa. 72:9. ^d Heb. it shall be unto Tyre as the song of. ^e Rev. 17:2. ^f Zeph. 1:20, 21. ¹ Heb. old. ¹ Heb. perverteth the face thereof. ⁴ Or, praise; Gen. 11:45. ¹ Hos. 1:9. ² Eph. 6:9.

12. Arise, pass over to Chittim; in flight from the enemy. See note, verse 1.

13. This people; the Chaldeans, here named as the nation which God employed to destroy Tyre. This city was taken by the Chaldean monarch Nebuchadnezzar, after a severe siege, Ezek. 29:18. Founded it; the Chaldean land. For them that dwell in the wilderness; the Assyrians seem to have planted a colony of rude mountaineers in the plain of Babylon, who afterwards made themselves masters of the whole region and founded the Chaldean empire. Set up the towers—raised up the palaces thereof; some refer these words to Babylon, others to Tyre. The latter render the clause thus: "they, the Chaldeans, have set up their" besieging towers;" "they have made naked her palaces." He brought it; the Chaldeans brought Tyre.

15. According to the days of one king; the days of his natural life, Psa. 90:10; here taken as a measure of the duration of the Babylonian kingdom till its overthrow by Cyrus. Compare Jer. 25:11, 12. Shall Tyre sing as a harlot; because she is restored to her former prosperity. The commerce of Tyre with the nations is represented in this and the following verses under the figure of harlotry.

18. Holiness to the Lord; the Lord will make her gains subservient to the welfare of his own people. Laid up; without use, as a hoarded treasure.

INSTRUCTIONS.

8. When God intrusts to men princely wealth, he requires them to use it in his fear and to his glory. If they make it the minister of luxury and ostentation, he will either take it from them, as he did from the merchants of Tyre, or in other ways make it a curse to them instead of a blessing.

down; and scattereth abroad the inhabitants thereof.

2 And it shall be, as with the people, so with the priest;^g as with the servant, so with his master;^h as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

3 The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word.

4 The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughtyⁱ people of the earth do languish.

5 The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.^k

6 Therefore hath the curse devoured the earth,^l and they that dwell therein are desolate: therefore the inhabitants of the earth are burned,^m and few men left.

7 The new wine mourneth, the vine languisheth,ⁿ all the merry-hearted do sigh.

8 The mirth of tabrets ceaseth,^o the noise of them that rejoice endeth, the joy of the harp ceaseth.

9 They shall not drink wine with a song; strong drink shall be bitter to them that drink it.

10 The city of confusion is broken down: every house is shut up, that no man may come in.

11 There is a crying for wine in the streets; all joy is darkened, the mirth of the land is gone.

12 In the city is left desolation,^p and the gate is smitten with destruction.^q

13 [¶] When thus it shall be in the midst of the

¹ Heb. height of the. ² Gen. 3:17. Num. 35:34. ³ Mal. 4:6. ⁴ 2 Pet. 3:10. ⁵ ch. 10:5, 9; Joel 1:10, 12. ⁶ Jer. 7:31. Hos. 2:11. Rev. 18:22. ⁷ Lam. 1:1. ⁸ Lam. 2:9.

9. The tendency of long-continued success is to nourish the spirit of pride and self-sufficiency. Thus the prosperity of cities and nations is often the occasion of lifting them up to their destruction.

13. God has often raised a feeble and despised people to power and dominion, and made it the minister of his vengeance upon wicked nations.

18. The wealth of all nations is the Lord's; and he will, in one way or another, make it subservient to the advancement of his kingdom among men.

CHAPTER XXV.

This chapter is intimately connected with the three following. Though it relates to God's covenant people, verse 5, its application should not be restricted to the literal Israel. In the desolations which God brought upon his chosen people for their sins, it had only its incipient fulfilment. It covers all the judgments by which he purifies his church from sin, and thus prepares the way for her future enlargement and peace, as foretold in the succeeding chapters.

1. The earth; or the land, here the land of Palestine, as the residence of God's covenant people. Compare ver. 5.

5. Changed the ordinance; violated the ordinance of God. The everlasting covenant; the covenant made with Abraham and his seed for ever. Gen. 17:7.

10. The city of confusion; or, "of emptiness;" that is, Jerusalem, so called because she is to be made desolate.

11. Crying for wine; on account of the failure of wine. The failure of wine represents a general famine.

13. As the shaking of an olive-tree—the gleaning grapes; that is, a small remnant. Compare chap. 17:5, 6.

A. M. 3292. B. C. about 712. land among the people, *there shall be as the shaking of an olive-tree, and as the gleanings of grapes when the vintage is done.*^a

14 They shall lift up their voice,^b they shall sing for the majesty of the LORD, they shall cry aloud from the sea.

15 Wherefore glorify ye the LORD in the fires,^c even the name of the LORD God of Israel in the isles of the sea.^d

16 ¶ From the uttermost part^e of the earth have we heard songs, *even glory to the righteous.* But I said, My leanness, my leanness, woe unto me!^f the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously.^g

17 Fear, and the pit, and the snare, *are upon thee, O inhabitant of the earth.*^h

18 And it shall come to pass, *that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open,ⁱ and the foundations of the earth do shake.*^h

19 The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.ⁱ

20 The earth shall reel to and fro like a drunkard,^j and shall be removed like a cottage;^k and the transgression thereof shall be heavy upon it;^l and it shall fall, and not rise again.

21 And it shall come to pass in that day, *that*

^a Ch. 6:13; 17:5, 6. ^b Mic. 2:12. ^c Zeph. 2:14, 15. ^d Or, valleys. ^e 1 Pet. 2:15. ^f Zeph. 2:11. ^g Heb. *wing.* ^h Heb. *Leanness to me; or, My sorrow to me.* ⁱ ch. 48:8; Jer. 5:11. ^j Jer. 48:44, 44. ^k Gen. 7:11. ^l Psa. 1:7. ^m Jer. 4:23. ⁿ Job. 19:14. ^o Rev. 21:1. ^p Zech. 5:5-7. ^q Heb. *visit upon.*

14. *They;* this remnant that is left, after God's judgments.

15. *The fires;* or, "the sunrises," that is, the east, as opposed to "the isles of the sea," in the west. The remnant of God's people are called upon to praise him from the different regions of their abode, because the mighty judgments described in this chapter are preparing the way for their redemption.

16. *We heard songs;* the songs of the ransomed remnant. *My leanness;* the words of Jerusalem, contrasting her desolate condition with this "glory to the righteous." Then follows a new picture of her desolateness, with new threatenings of God's judgments.

18. *The windows from on high;* as at the deluge, to pour down God's wrath.

20. *Removed;* literally, "shaken," made to swing to and fro.

21. *The host of the high ones—kings of the earth;* all the host of heaven in a figurative sense; wicked powers, that abuse the authority which God has intrusted to them for the good of his church.

22. *Visited;* having been for "many days" humbled on account of their sins, they shall be again visited in mercy. This promise is fulfilled, not to them personally, but to their successors in office. The honor and authority conferred upon Ezra, Nehemiah, Zerubbabel, and others, after the captivity, were only an earnest of its complete accomplishment in Christ, and those whom he appoints to administer the affairs of his kingdom in his name. Compare chap. 60:17.

23. *Confounded—ashamed;* their splendor shall be lost in the glory of God on mount Zion.

INSTRUCTIONS.

1-12. God has many times brought upon his people for their sins such desolations as seemed to threaten their utter destruction. But these have all been overruled for the purification and enlargement of the true Zion. Thus

the LORD shall punish⁶ the host of the high ones *that are on high, and the kings of the earth upon the earth.*^m

22 And they shall be gathered together, *as prisoners are gathered¹ in the pit,² and shall be shut up in the prison, and after many days shall they be visited.*³

23 Then the moon shall be confounded, and the sun ashamed,⁴ when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.⁵

CHAPTER XXV.

1 The prophet praiseth God for his judgments, 6 for his saving benefits, 9 and for his victorious salvation.

O LORD, thou art my God; I will exalt thee,^o I will praise thy name; for thou hast done wonderful things; *thy counsels of old are faithfulness and truth.*^p

2 For thou hast made of a city a heap; of a defended city a ruin:^q a palace of strangers to be no city; it shall never be built.

3 Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee.^r

4 For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm *against* the wall.

5 Thou shalt bring down the noise of strangers,^o

^m Psa. 76:12. ⁿ Heb. *with the gathering of prisoners.* ^o Or, *dungeon.* ^p Or, *strength.* ^q Or, *they shall be glory before his ancients.* ^r Psa. 46:10. ^s Num. 23:19. ^t Jer. 51:37. ^u Jer. 11:14.

she has been from age to age steadily advancing, through fiery trials, towards that permanent peace and prosperity which awaits her in the latter-day glory.

13-15. The terrible judgments which consume hypocrites and sinners in Zion, bring salvation to "the Israel of God."

18. How vain are all the efforts of wicked men to escape God's righteous judgments. When they flee from one calamity, he can easily plunge them into another and a deeper; and if they persist in impenitence, they must fall at last into the bottomless pit, whence they shall not rise again for ever.

21, 22. When men persist in abusing the power which God has intrusted to them for the good of his church, he will take from them their authority and give it to others. So he dealt with the Jewish rulers at the Babylonian captivity, and at our Lord's advent; and so he will continue to deal in all ages.

CHAPTER XXV.

1. *I will exalt thee;* the prophet, in the name of the true Israel, praises God for the glorious issue of his judgments recorded in the preceding chapter.

2. *A city;* Babylon, in the primary application of the words. This city represents here, as often elsewhere, every great persecuting power. *Strangers;* foreigners and heathen.

3. *Therefore;* in view of thy judgments on Babylon. *City of the terrible nations;* a metropolis, like Nineveh, Babylon, or Rome, that rules over terrible nations.

4. *A shadow from the heat;* in the burning desert, where such a shadow is rarely found. Chap. 4:6; 32:2. *The blast of the terrible ones;* an invasion of fierce enemies, compared to a violent storm.

5. *Bring down;* make quiet. *The noise of strangers;* their battle-shout. *The branch;* the power of the enemy, compared, as in chap. 10:33, to a stately bough; but we may better render, "the song."

as the heat in a dry place; *even* the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.

6 ¶ And in this mountain shall the Lord of hosts make unto all people a feast of fat things,^a a feast of wines on the lees,^b of fat things full of marrow, of wines on the lees well refined.^c

7 And he will destroy^d in this mountain the face of the covering east^e over all people, and the veil that is spread over all nations.^d

8 He will swallow up death in victory;^e and the Lord God will wipe away tears from off all faces:^f and the rebuke of his people shall he take away from off all the earth:^g for the Lord hath spoken it.

9 ¶ And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad, and rejoice in his salvation.^h

10 For in this mountain shall the hand of the Lord rest, and Moab shall be trodden downⁱ under him, even as straw is trodden down for the dunghill.⁵

11 And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim: and he shall bring down their pride together with the spoils of their hands.

12 And the fortress of the high fort of thy walls shall he bring down, lay low, and bring to the ground, *even* to the dust.

^a Matt. 22:2, etc. ^b Song 5:1. ^c ch. 2:2, 3. ^d Heb. swallow up. ^e Heb. covered. ^f 2 Cor. 3:16, 17. ^g Hos. 13:14; 1 Cor. 15:54. ^h Rev. 21:4. ⁱ Mal. 3:17, 18. ⁵ Tit. 2:13. ¹ Heb. threshed. ² Or. threshed in Madmenah. ³ Psa. 31:21. ⁴ ch. 60:18. ⁵ Psa. 11:19. ⁶ Heb. truths. ⁷ Heb. peace.

6-8. *This mountain*; Zion, which here represents the church of Christ. *Wines on the lees*; wines that have been left to stand on their lees have a richer flavor. *Face of the covering*; the veil of ignorance with its attendant sin and wretchedness. *In victory*; literally, "for ever." *Rebuke of his people*; to which his people have been subject. The swallowing up of death is its abolition in the widest sense. The prophet's vision extends not only into, but beyond the era of millennial glory. He has a view of the final issue of Christ's redemption in this world and in eternity.

10. *The hand of the Lord*; his omnipotent power. *Moab*; named as a prominent enemy of God's people in the prophet's day, representing every hostile power.

11. *He shall spread forth his hands in the midst of them*; Jehovah, to execute vengeance upon his enemies. *As he that swimmeth*; widely and on all sides. *Spoils*; or "plots."

12. *Thy walls*; Moab's walls.

INSTRUCTIONS.

1. All God's counsels towards his covenant people are "faithfulness and truth." It is only the narrowness of our vision that prevents our discerning his loving-kindness in the discipline to which he subjects his church, as well as in the deliverance and enlargement which he from time to time vouchsafes to her.

2. The efforts of mighty principalities and powers to destroy God's kingdom, end in their own utter and final overthrow.

3. God will inflict upon the persecutors of his people such terrible judgments as shall compel all nations to fear him and acknowledge his almighty power. Exod. 9:16; Rev. 11:13.

4. In all times of distress God is a sure refuge to his people. Under the shadow of his protection, they can pass unharmed through the burning desert of affliction and persecution.

CHAPTER XXVI.

A. M. 3292.
B. C. about 712.

1 A song, reciting to confidence in God, 5 for his judgments, 12 and for his favor to his people. 20 An exhortation to wait on God.

IN that day shall this song be sung in the land of Judah: We have a strong city;¹ salvation will God appoint for walls and bulwarks.²

2 Open ye the gates,³ that the righteous nation which keepeth the truth⁴ may enter in.

3 Thou wilt keep him in perfect peace,⁵ *whose mind⁶ is stayed on thee*: because he trusteth in thee.

4 Trust ye in the Lord for ever:^m for in the Lord JEHOVAH is everlasting strength.¹

5 ¶ For he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, *even* to the ground; he bringeth it *even* to the dust.

6 The foot shall tread it down, *even* the feet of the poor, and the steps of the needy.²

7 The way of the just is uprightness:³ thou, most upright, dost weigh the path of the just.³

8 Yea, in the way of thy judgments, O Lord, have we waited for thee:⁴ the desire of *our* soul is to thy name, and to the remembrance of thee.⁷

9 With my soul have I desired thee in the night;⁸ yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness.⁴

10 Let favor be showed to the wicked, yet will he not learn righteousness:⁹ in the land of up-

part. 1 Phil. 4:7. ² Or, thought, or imagination. ^m Psa. 62:8, 125:1. ¹ Heb. the rock of ages. ² Mal. 4:3. ³ Eph. 2:10. ⁴ Psa. 37:33. ⁵ ch. 61:1, 5. ⁶ Psa. 63:1, 6. ⁷ Song 3:1. ⁸ Psa. 5:8-11. ⁹ Eccl. 8:11; Rev. 2:21.

6. The power of the gospel to bless men passes all human comprehension. It fills the heart that receives it with light and peace and joy; it makes every nation that obeys it prosperous and happy; it will one day unite all the families of the earth in harmony and blessedness.

7. The covenant made with Abraham was from the beginning designed to bless all nations; and this design Christ will gloriously accomplish. He will make the light of his gospel shine from mount Zion into every land, till the earth is filled with the knowledge of the Lord as the waters cover the sea. Chap. 11:9.

8. In the coming millennial age, a more glorious order of society awaits the world than our darkened understandings are able to conceive of; and this will be but an earnest of the perfect redemption of heaven, where God will in the fullest sense of the words swallow up death for ever, and wipe away tears from off all faces.

10. The day is coming when the persecutors of God's church, who were once so terrible to her, shall be known and remembered only by the record of the judgments which have destroyed them.

CHAPTER XXVI.

1. *In that day*; in the day referred to at the close of the preceding chapter. *A strong city*; Zion, in contrast with the fortress of the enemy that has been destroyed.

2. *The gates*; of this strong city.

3. *In the way of thy judgments*; God's judgments are here, as in the following verse, the judgments by which he destroys his enemies and saves his own people. To wait for him in the way of these judgments, is to wait in earnest expectation and prayer for their manifestation, since thus the "inhabitants of the world will learn righteousness."⁴

9. *Have I desired thee*; desired thee to manifest thyself in thy judgments.

A. M. 3292. B. C. about 712. rightness will be dealt unjustly,^a and will not behold the majesty of the LORD.^b

11 LORD, when thy hand is lifted up, they will not see:^c but they shall see,^d and be ashamed for their envy at the^e people; yea, the fire of thine enemies shall devour them.^e

12 LORD, thou wilt ordain peace for us:^f for thou also hast wrought all our works in^g us.

13 O LORD our God, other lords besides thee have had dominion over us;^h but by thee only will we make mention of thy name.^h

14 They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish.

15 Thou hast increased the nation, O LORD, thou hast increased the nation; thou art glorified: thou hast removed it far unto all the ends of the earth.

16 LORD, in trouble have they visited thee;ⁱ they poured out a prayer^j when thy chastening was upon them.

17 Like as a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been in thy sight, O LORD.

18 We have been with child, we have been in pain, we have as it were brought forth wind; we

have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen.

19 Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust:^j for thy dew is as the dew of herbs, and the earth shall cast out the dead.

20 ¶ Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast.

21 For behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity:^k the earth also shall disclose her blood,^l and shall no more cover her slain.

CHAPTER XXVII.

1 The care of God over his vineyard. 7 His chastisements differ from judgments. 12 The church of Jews and Gentiles.

IN that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent,¹ even leviathan that crooked serpent;¹ and he shall slay the dragon that is in the sea.

2 In that day sing ye unto her, A vineyard of red wine.^m

3 If the LORD do keep it,ⁿ I will water it every moment: lest any hurt it, I will keep it night and day.

^a Eccl. 3:16. ^b ch. 2:10. ^c Jer. 5:3. ^d Rev. 1:7. ^e Or, toward thy. ^f Dan. 3:23, 25. ^g ver. 3. ^h Or, for. ⁱ 2 Chr. 28:5, 6; Rom. 6:16-18. ^j Ps. 71:15, 16. ^k Hos. 5:15. ^l Heb. secret speech. ^m Dan. 12:2. ⁿ Jude 14, 15.

¹ Heb. bloods. ² Or, crossing like a bar. 1 Ps. 71:11. ^m Luke 20:9, etc. ⁿ Ps. 121:1, 5.

11. *The fire of thine enemies*; the fire with which thou consumeest thine enemies.

12. *In us*; rather, as the margin, "for us;" thou hast helped us, and given us success in all our works. The prophet teaches that salvation is from God's hand.

13. *Other lords*; the heathen rulers, with the additional idea, that they have also worshipped their false gods. *By thee only*; by calling upon thee alone. *Make mention*; in the way of divine worship.

14. *They are dead*; the "other lords." Ver. 13.

15. *The nation*; Israel. *Thou hast removed—the ends of the earth*; many prefer to render, "thou hast removed far off all the bounds of the land," that is, enlarged it on every side.

18. *Brought forth wind—not wrought any deliverance*; God's people confess the vanity of all their endeavors to save themselves. *Inhabitants of the world*; the gentile nations that have oppressed us.

19. *Thy dead*; the dead of God's people. The life-giving power of Jehovah is now set in strong contrast with the impotence of man. *Together with my dead body shall they arise*; or, "my dead bodies shall arise," God's people being the speaker. *Thy dew*; the dew, that is, the quickening power that descends upon God's people. *Is as the dew of herbs*; has, like the dew falling on herbs, a life-giving power.

Some understand this verse of a spiritual resurrection, compare Ezek. 37:1-14; others, of the resurrection of the body, and this seems to have been the interpretation of the ancient Jews. We may reasonably believe that the Spirit of prophecy intended to give here an intimation of this great doctrine, which contains in itself the pledge of all needful previous help and deliverance.

20, 21. *Come, my people—until the indignation be overpast—the Lord cometh out of his place*; the prophet intimates that a season of affliction must first be passed through, while God is executing his judgments upon the earth. From these he exhorts the people of God to hide themselves in their chambers, by a submissive and patient waiting upon him in faith and obedience.

INSTRUCTIONS.

1. The same almighty power which overthrows the enemies of Zion, is to her an impenetrable bulwark of defence.

3. True faith in God brings assurance and peace to the soul in all circumstances of prosperity or adversity.

6. The poor and needy who put their trust in God shall eventually triumph over their persecutors, however mighty the power which they array against them.

10, 11. So incorrigible is the human heart, that God often sees it needful to employ many and sore judgments, with the power of his Spirit, to bring it to consideration and repentance.

12-15. If God's people cleave to him in faith and patience, he will in due time destroy their foes, and make even their memory to perish from among men.

16. It is a most blessed fruit of God's chastening hand, that it makes his children more frequent and earnest in their visits to his mercy-seat, and thus brings them into nearer communion with him.

18. God sometimes leaves his people for a season to the spirit of self-reliance, that they may learn how vain are all efforts to obtain deliverance without his presence and power.

19. As Christ triumphed over death and hell in his own resurrection, and will at the last day make all his people triumphant over both, he must be able to grant them all needed help and deliverance in their present conflict with the powers of darkness.

20. When God's church makes herself a partaker with the wicked in their sins, she must also share the judgments which God sends upon them. But all who hide themselves in the chamber of obedient and submissive faith, are safe in times of calamity.

CHAPTER XXVII.

1. *Leviathan*; in the primary application of the prophecy, Babylon, under the similitude of a sea-dragon. But Babylon stands here as the representative of all great persecuting powers.

2. *Unto her*; unto Zion.

4 Fury is not in me: who would set the briars and thorns against me in battle? I would go through⁷ them, I would burn them together.

5 Or let him take hold of my strength,^a that he may make peace with me; and he shall make peace with me.^b

6 He shall cause them that come of Jacob to take root:^c Israel shall blossom and bud, and fill the face of the world with fruit.^d

7 ⁷ Hath he smitten him, as he smote⁺ those that smote him? or is he slain according to the slaughter of them that are slain by him?

8 In measure, when it shooteth forth,^e thou wilt debate with it: he stayeth his rough wind^f in the day of the east wind.^g

9 By this therefore shall the iniquity of Jacob be purged;^h and this is all the fruit to take away his sin: when he maketh all the stones of the altar as chalk-stones that are beaten in sunder, the groves and imagesⁱ shall not stand up.

10 Yet the defenced city shall be desolate, and the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof.

11 When the boughs thereof are withered, they shall be broken off: the women come, and set them on fire; for it is a people of no understanding:^j

^a Or, march against. ^b ch. 45:21. ^c Job 22:21. ^d Ps. 92:13-15; Hos. 14:5, 6. ^e Rom. 11:12. ^f Heb., according to the stroke of. ^g Or, thou sendest it forth. ^h Or, when he remooveth it. ⁱ ch. 57:16. ^j Heb. 12:6. ^k Or, sun

4. *Fury is not in me*; my anger toward Zion is over. Compare chap. 51:8. *Who would set*; or "who will set;" in these words God challenges his and Zion's foes to the combat.

5. *Or let him take hold of my strength*; that is, if the enemy, represented under the similitude of briars and thorns, would escape my vengeance, let him take hold of my strength. To take hold of God's strength, is to submit ourselves to his almighty power in faith and obedience.

7. *Hath he smitten him—smote him?* hath God smitten Israel as he smote those that smote Israel? *Is he slain*; is Israel slain? *Them that are slain by him?* literally, "his slain," which seems to mean those whom God has slain in Israel's behalf.

8. *In measure*; in moderation. *When it shooteth forth*; or, as the margin, "when thou sendest it," thy wrath, "forth." *Debate with it*; rebuke it, as it were; check it, lest it should be too severe. *Stayeth*; moderateth. Many prefer to render this verse thus: "In measure when he sendeth her," Zion, "away, will he contend with her; he taketh her away with his hard wind in the day of his east wind."

9. *By this*; by the chastisements described in the preceding verse. *Maketh all the stones—beaten in sunder*; demolishes the idolatrous altar of Jacob. "Chalk-stones," or "stones of lime," which easily crumble. *Groves*; rather, images of Ashtoreth. *Images*; the original word properly denotes images of Baal.

10. *Yet*; in the original, "for." *The defenced city*; Jerusalem. The prophet continues his account of God's purifying judgments upon his people. *The branches thereof*; of Judah, represented under the similitude of a tree. There is here a blending of the literal with the figurative.

11. *Set them on fire*; burn them for fuel.

12. *Beat off*; beat off olive-berries; that is, glean, as it were, his people, by gathering them one by one from their dispersion. *The river*; the Euphrates.

13. *The great trumpet shall be blown*; to call together God's people from their dispersion. How far this prophecy shall be literally fulfilled to "Israel after the flesh," cannot be known beforehand. But it covers a promise

therefore he that made them will not have mercy on them, and he that formed them will show them no favor.

12. ¹² And it shall come to pass in that day, that the Lord shall beat off from the channel of the river into the stream of Egypt, and ye shall be gathered one by one.^h O ye children of Israel.

13 And it shall come to pass in that day, that the great trumpet shall be blown,ⁱ and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem.

CHAPTER XXVIII.

1 The prophet threateneth Ephraim for their pride and drunkenness. 5 The residue shall be advanced in the kingdom of Christ. He rebuketh their error. 9 Their untowardness to learn, 11 and their security. 16 Christ's sure foundation is promised. 18 Their security shall be tried. 23 They are invited to the consideration of God's discreet providence.

WOE to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome⁺ with wine!

2 Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.^j

images. ^k Dent. 32:38; Hos. 4:6. ^l John 6:37. ^m Matt. 21:31; 1 Thes. 4:16; Rev. 11:15. ⁿ Heb. broken. ^o Ezek. 13:11.

to the spiritual Israel of complete deliverance and salvation.

INSTRUCTIONS.

1. All principalities and powers that oppose themselves to God's kingdom are contending against omnipotence, and their end must be utter destruction.

3. Since God is himself the founder of the church, and has promised to her his presence and protection to the end of the world, his honor and faithfulness are pledged to guard her from all injury.

5. The alternative which God presents alike to individuals and to nations is, that they may make their peace with him, or be destroyed by his judgments.

7-11. God's incorrigible enemies shall have judgment without mercy, to their destruction; but his covenant people he chastises in measure, for their purification and future enlargement.

12, 13. The final result of God's judgments in this world shall be the establishment of Christ's kingdom over all the earth, and the deliverance of his people from violence and oppression of every kind. But this will be only preparatory to a higher triumph "at the resurrection of the just," when Christ "shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other," to worship the Lord in the new Jerusalem for ever.

CHAPTER XXVIII.

1. *To the drunkards of Ephraim*; rather, "of the drunkards of Ephraim;" and so in verse 3. *Which are on the head*; for "are," which is supplied by the translators, we may better put "is," making the clause refer to the "glorious beauty," and not to "the drunkards of Ephraim." Compare ver. 4. "The crown of pride" and the "glorious beauty" of "the drunkards of Ephraim," is Samaria, the capital of the kingdom of Israel. This city was "on the head of the fat valleys" of these drunkards, as it lay on the summit of a hill surrounded by fertile valleys.

2. *A mighty and strong one*; a mighty conqueror whom he will send against Samaria. *With the hand*; with a violent hand. 2 Kings 18:10, 11.

A. M. 3279. 3 The crown of pride, the drunkards of Ephraim, shall be trodden under^a feet:

4 And the glorious beauty, which is on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the summer;^a which when he that looketh upon it seeth, while it is yet in his hand he eateth^b it up.

5^c In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people.

6 And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.

7^d But they also have erred through wine,^e and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink;^f they err in vision, they stumble in judgment.

8 For all tables are full of vomit and filthiness, so that there is no place clean.

9^g Whom shall he teach knowledge?^h and whom shall he make to understand doctrine?ⁱ them that are weaned from the milk, and drawn from the breasts.

10 For precept must be^j upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little;

11 For with stammering lips and another tongue will he speak^k to this people.

12 To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing; yet they would not hear.

13 But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little;^l that they might go, and fall backward, and be broken, and snared, and taken.^m

14ⁿ Wherefore hear the word of the LORD, ye

scornful men, that rule this people which is in Jerusalem.

15 Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us:^o for we have made lies our refuge, and under falsehood have we hid ourselves:

16^p Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation:^q he that believeth shall not make haste.^r

17 Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place.

18^s And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.^t

19 From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night; and it shall be a vexation only to understand the report.^u

20 For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it.

21 For the LORD shall rise up as in mount Perazim,^v he shall be wroth as in the valley of Gibeon,^w that he may do his work, his strange work;^x and bring to pass his act, his strange act.

22 Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption,^y even determined upon the whole earth.

23^z Give ye ear, and hear my voice; hearken, and hear my speech.

24 Doth the ploughman plough all day to sow? doth he open and break the clods of his ground?

^a Heb. with. ^b Psal. 73:19, 20. ^c Heb. swalloweth. ^d Hos. 1:11. ^e ch. 56:10-12. ^f Jer. 6:10. ^g Heb. the hearing. ^h Hos. 6:5. ⁱ Heb. h. stammerings of. ^j Or, he hath spoken. ^k Hos. 6:5. ^l Matt. 13:11. ^m Eccl. 1:8. ⁿ Psal. 118:22. ^o Matt. 23:12; Acts 4:11; Rom. 9:31; Eph.

2:30. ^p Rom. 10:11. ^q Heb. a treading down to it. ^r Mal. 4:3. ^s Or, when he shall make you to understand doctrine. ^t 2 Sam. 5:20. ^u Josh. 10:10, etc.; 1 Chr. 14:16. ^v Lam. 3:31. ^w Dan. 9:27.

4. *Hasty fruit*; the early figs, which were esteemed a great delicacy.

5. *Unto the residue of his people*; while Ephraim's "crown of pride" is destroyed, God will be himself "a crown of glory" and "a diadem of beauty," to the remnant of his people in Jerusalem.

6. *To the gate*; back to the gate of the enemy.

7. *But they also have erred*; the people of Judah, as well as of Ephraim.

9, 10. *Whom shall he teach—there a little*; it is generally agreed that these are the scoffing words of the Jews, complaining that the prophet multiplies his precepts to them as if they were babes.

11. *With stammering lips*; this is God's answer to the scoffers. Since they stammer, that is, scoff at the prophet's message, God will teach them by stammering lips, that is, by giving them up to the power of stammering foreigners. In the Hebrew, to stammer, to scoff, and to speak in a foreign tongue, are all expressed by the same verb. Compare chap. 33:19.

12. *This is the rest*; faith in God and obedience to his law.

13. *The word of the Lord was unto them*; God has indeed multiplied his precepts to them as to children, but with no other result than their increased wickedness and more aggravated ruin. Compare chap. 6:9, 10; 18:14, 15.

15. *Covenant with death—with hell—at agreement*; the covenant is, that death and hell shall not injure them. This they say not in word, but in spirit and action. They are confident that their lying devices will save them.

16. *A sure foundation*; the Messiah, who is here contrasted with the vain refuges of these scoffers. *Make haste*; flee in terror, as the wicked must from their refuges of lies. 2 Pet. 2:6.

17. *Judgment—to the line—righteousness to the plummet*; proceed with exact justice, not sparing the guilty.

19. *From the time that it goeth forth*; or "as often as it," the scourge, "passeth over."

20. *The bed—the covering*; their lying devices, to which they trusted for deliverance.

21. *Mount Perazim*; see 2 Sam. 5:20; 1 Chron. 14:11. *The valley of Gibeon*; the reference is either to Josh. 10:12, or to 1 Chron. 11:16. *Strange*; unheard of, extraordinary. What the "strange work" is, the following verse explains.

22. *The whole earth*; the whole land of Judea. The original word means both "earth" and "land."

24-28. *Doth the ploughman plough—bruse it with his horse-men*; the husbandman does not always plough, he also sows; his different seeds he arranges each in the right place; in threshing he pursues different modes according to the nature of the grain: much more, then, must God, who gives to the husbandman all his skill, adapt his dealings

25 When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley and the rye* in their place?†

26 For his God doth instruct him to discretion, and doth teach him.‡

27 For the fitches are not threshed with a threshing instrument, neither is a cart-wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod.

28 Bread-corn is bruised; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen.

29 This also cometh forth from the LORD of hosts, which is wonderful in counsel, and excellent in working.‡

CHAPTER XXIX.

1 God's heavy judgment upon Jerusalem. 7 The unsatiableness of her enemies. 9 The senselessness, 13 and deep hypocrisy of the Jews. 18 A promise of sanctification to the golly.

W O E to Ariel, to Ariel, the city* where David dwelt!‡ add ye year to year: let them kill sacrifices.*

2 Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel.

3 And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.¶

4 And thou shalt be brought down,‡ and shalt

* Or, spelt. † Heb. border. ‡ Or, the wheat in the principal place, and the barley in the appointed place. § Or, And he bindeth it in such sort as his God doth teach him. ¶ Psa. 93:5; Jer. 32:19; Rom. 11:33. † Or, O Ariel; that is, the son of God. ‡ Or, Of the city. § 2 Sam. 5:9. * Heb. cut off the

with men to their different characters and circumstances, as the case may demand. The inference from this is, that the righteous will be finally saved, and the incorrigibly wicked in due time destroyed.

29. This also; this wisdom of the husbandman. How much deeper, then, must be the wisdom of God himself.

INSTRUCTIONS.

1, 3, 7. Crimes and abuses of every kind follow in the train of drunkenness. When the rulers of a people are addicted to this sin, they will pervert truth and righteousness, and bring upon themselves and their country the just judgments of God.

15. In nothing does the desperate wickedness of men more clearly manifest itself than in the delusions which they practise upon themselves in respect to escaping the punishment of their sins. Every transgressor has some "refuge of lies" in which he hopes to be saved, though he neglects the only way of salvation which God has provided for him.

16-20. Jesus Christ is the one foundation which God has laid in Zion for sinners. They who build upon him their hopes for eternity shall never be put to shame; but the hail and tempest of the last day shall sweep away every hiding-place of man's invention.

22. They who scoff at God's judgments will soon find themselves entangled in them, with no power either to escape or endure them.

CHAPTER XXIX.

This chapter contains prophecies of heavy judgments upon Jerusalem, mingled with promises of final sanctification and deliverance. These are arranged in two series, the first terminating with verse 8. Its immediate occasion seems to have been the invasion of Sennacherib; but it looks beyond that event to the general course and final issue of God's dealings with his covenant people. Hence

speaking out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper' out of the dust.

5 Moreover the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones shall be as chaff that passeth away: yea, it shall be at an instant suddenly.†

6 Thou shalt be visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.‡

7 And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision.†

8 It shall even be as when a hungry man dreameth, and behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and behold, he drinketh; but he awaketh, and behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion.

9 ¶ Stay yourselves, and wonder; cry ye out, and cry:‡ they are drunken, but not with wine;† they stagger, but not with strong drink.

10 For the LORD hath poured out upon you the spirit of deep sleep,‡ and hath closed your eyes: the prophets and your rulers,‡ the seers hath he covered.†

heads. † 2 Kings 25:1, etc. ‡ Lam. 1:9. † Heb. peep, or chirp. ‡ Job 21:18. † 1 Thess. 5:3. ‡ ch. 30:30. † ch. 41:11, 12. † ch. 37:36. † Or, take your pleasure and riot. † ch. 51:21. ‡ Rom. 11:5. † Heb. heads, ch. 1:5. † 1 Sam. 9:9.

both our Saviour and the apostle Paul apply its words to their own times.

1. *Ariel*, a symbolical name for Jerusalem. According to some, "the lion of God," as denoting the invincible might with which God endowed her so long as she continued faithful to him; according to others, "the altar of God," as in Ezek. 43:15—compare the marginal reading—with a double allusion to the altar of burnt-offering and the consuming fire of God's wrath. The latter view is to be preferred. *Add ye year to year*; go on with your round of formal services. Ver. 13. *Let them kill sacrifices*; or, "let the feasts go their round."

2. *It shall be unto me as Ariel*; an altar on which I will consume the wicked.

4. *Brought down—whisper out of the dust*; the allusion seems to be to the necromancers, who claimed that their call to the spirits of the dead was answered out of the ground in a low whispering tone. This was probably the voice of the necromancers themselves, through the art of ventriloquism. The prophet means, that Jerusalem shall be greatly humbled, and shall whisper in the tones of weakness and fear.

5-8. These verses describe the sudden dispersion of the enemy and the disappointment of their hopes. *Thy strangers*; the foreign armies arrayed against thee. *Like small dust—as chaff*; suddenly scattered. *Visited of the Lord of hosts*; the visitation is for Jerusalem's deliverance. *As a dream of a night vision*; the hopes of Zion's enemies shall vanish like the dreams of the hungry and thirsty.

9. *Stay yourselves*; stand fixed in amazement at the calamities which shall soon come upon you. The prophet returns to his denunciations upon the people of Jerusalem. *Cry ye out, and cry*; from terror and anguish. Or, according to many, "take your pleasure, and be blind." *But not with wine*; it is a spiritual drunkenness.

10. *Hath he covered*; blinded.

A. M. 3292. B. C. about 712. **11** And the vision of all is become unto you as the words of a book* that is sealed,^a which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed:

12 And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

13 [¶] Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me,^b but have removed their heart far from me, and their fear toward me is taught by the precept of men:^c

14 Therefore, behold, I will proceed^d to do a marvellous work among this people, even a marvellous work and a wonder:^d for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.^e

15 Woe unto them that seek deep to hide their counsel from the LORD,^f and their works are in the dark, and they say, Who seeth us? and who knoweth us?^g

16 Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?^h

17 [¶] Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?ⁱ

18 And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.^j

19 The meek also shall increase^k their joy in the

LORD,^k and the poor among men shall rejoice in the Holy One of Israel.^l

20 For the terrible one is brought to naught,^m and the scorner is consumed, and all that watch for iniquity are cut off:ⁿ

21 That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of naught.^o

22 Therefore thus saith the LORD, who redeemed Abraham,^p concerning the house of Jacob, Jacob shall not now be ashamed,^q neither shall his face now wax pale.

23 But when he seeth his children, the work of my hands,^r in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.

24 They also that erred in spirit shall come to understanding,^s and they that murmured shall learn doctrine.^s

CHAPTER XXX.

¹ The prophet threateneth the people for their confidence in Egypt, and contempt of God's word. ¹⁸ God's mercies towards his church. ²⁷ God's wrath, and the people's joy, in the destruction of Assyria.

WOE to the rebellious children, saith the LORD, that take counsel, but not of me;^t and that cover with a covering, but not of my Spirit,^u that they may add sin to sin:^v

2 That walk to go down into Egypt,^w and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!

3 Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion.

^{2.5.} ^m ch. 51:13; ^{Rev.} 12:10. ^o ^{Ps.} 61:6; ^{Jer.} 20:10. ^p ^{Amos} 5:10, 12. ^q ^{Josh.} 24:3. ^r ^{ch.} 51:4. ^s ^{ch.} 60:21; ^{Eph.} 2:10. ^t ^{Heb.} know understanding. ^u ¹ ^{Cor.} 6:11. ^v ^{Deut.} 29:19. ^w ^{ch.} 29:15. ^x ^{Rom.} 2:5. ^y ^{ch.} 31:1.

^a Or, letter. ^b ^{Dan.} 12:4, 9; ^{Rev.} 5:1-9. ^c ^{Ezek.} 33:31; ^{Matt.} 15:6-9. ^d ^{Col.} 2:22. ^e ^{Heb.} add. ^f ^{Hab.} 1:5. ^g ^{Jer.} 49:7; ^{Obad.} 8; ¹ ^{Cor.} 1:19. ^h ^{Ps.} 139:7, etc.; ^{ch.} 30:1. ⁱ ^{Ps.} 94:7. ^j ^{ch.} 45:9; ^{Rom.} 9:20. ^k ^{ch.} 32:15; ^{Matt.} 19:30. ^l ^{ch.} 55:5; ^{Luke} 7:22. ^m ^{Heb.} add. ⁿ ^{ch.} 61:1. ^o ¹ ^{Jac.}

11, 12. The vision of all; all the revelations of God through his prophets. *Is sealed—I am not learned;* that is, none, whether learned or unlearned, can understand and interpret God's messages.

13. *Fear toward me;* worship of me. *Taught by the precept of men;* regulated by human authority. Compare ^{Matt.} 15:7-9; ^{Mark} 7:6, 7.

14. *A marvellous work—shall be hid;* marvellous judgments, such as shall make the wisdom of man of no avail.

15. *Seek deep to hide their counsel;* seek to hide their counsel as it were in deep recesses, thinking that God does not see them. These are the men who make lies their refuge, and falsehood their hiding-place. ^{Chap.} 28:15.

16. *Surely your turning—shall the work say;* or, "your perverseness! Shall the potter be esteemed as clay, that the work should say," etc.

17. *Lebanon shall be turned—esteemed as a forest;* that is, the high shall be abased and the lowly exalted, as explained in the verses following. ^{Matt.} 20:16.

18. *The eyes of the blind shall see;* compare ^{Matt.} 4:16; ^{John} 9:39.

20. *Watch for iniquity;* for the opportunity of doing wrong.

21. *Make a man an offender for a word;* or, "condemn a man," that is, a righteous man, "in a cause." *Turn aside the just;* deprive him of justice.

22-24. *Jacob;* the "Israel of God." *They shall sanctify;* Jacob and his children; that is, the church and her spiritual offspring.

INSTRUCTIONS.

1-8. God controls the movements of all nations for the good of his church. He can with equal ease subject her

to their power, for her chastisement and purification, or make her victorious over them for her enlargement and the glory of his own name.

9-12. When the teachers and rulers of the church are blind, the people will be sunk in vice and ignorance. ^{Matt.} 15:14.

13. God alone has the right to prescribe the way in which he is to be worshipped. All systems of religion that rest on human authority and tradition are empty and formal; they lead to hypocrisy and wickedness, and bring upon men God's displeasure instead of his favor.

14. Human wisdom is alike impotent to deliver men from God's judgments in this world, and to provide for them a way of justification and eternal life.

16. Since God is the author of human reason, his wisdom cannot be arraigned at its bar, any more than the potter can be called to an account by the clay which he fashions.

17-24. The desolating judgments of God work together with his word and Spirit for the enlargement and peace of Zion. Amid the overthrow of empires without her borders, and the destruction of hypocrites within, the kingdom of Christ is steadily advancing towards universal dominion.

CHAPTER XXX.

In this and the following chapter, the prophet rebukes the Jews for resorting to Egypt, rather than to the living God, for help against the Assyrians. The occasion was the invasion of Sennacherib; but here, as in the preceding chapter, he looks far beyond that event to the final issue of God's dealings with his covenant people.

1. *Cover with a covering;* protect themselves against their foes. Some render, "make a league."

4 For his princes were at Zoan, and his ambassadors came to Hanes.

5 They were all ashamed of a people that could not profit them, nor be a help nor profit, but a shame, and also a reproach.^a

6 The burden of the beasts of the south. Into the land of trouble and anguish, from whence come the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people that shall not profit them.

7 For the Egyptians shall help in vain, and to no purpose:^b therefore have I cried concerning this,^c Their strength is to sit still.^d

8 ¶ Now go, write it before them in a table, and note it in a book, that it may be for the time to come^e for ever and ever:

9 That this is a rebellious people,^f lying children, children that will not hear the law of the LORD:

10 Which say to the seers, See not;^g and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits:^h

11 Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.

12 Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppressionⁱ and perverseness,^j and stay thereon;

13 Therefore this iniquity shall be to you as a breach ready to fall,^k swelling out in a high wall, whose breaking cometh suddenly at an instant.

14 And he shall break it as the breaking of the potters' vessel^l that is broken in pieces;^m he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water *withal* out of the pit.

15 For thus saith the Lord God, the Holy One of Israel: In returning and rest shall ye be saved;ⁿ

in quietness and in confidence shall be your strength: and ye would not.

16 But ye said, No; for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue ye be swift.^o

17 One thousand shall flee at the rebuke of one;^p at the rebuke of five shall ye flee: till ye be left as a beacon^q upon the top of a mountain, and as an ensign on a hill.

18 ¶ And therefore will the LORD wait,^r that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD is a God of judgment: blessed are all they that wait for him.^s

19 For the people shall dwell in Zion at Jerusalem:^t thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee.^u

20 And though the LORD give you the bread of adversity,^v and the water of affliction,^w yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers:^x

21 And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it,^y when ye turn to the right hand, and when ye turn to the left.

22 Ye shall defile also the covering of thy graven images of silver,^z and the ornament of thy molten images of gold: thou shalt cast^{aa} them away as a menstruous cloth; thou shalt say unto it, Get thee hence.^{ab}

23 Then shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures.

24 The oxen likewise and the young asses that ear the ground shall eat clean^{ac} provender, which hath been winnowed with the shovel and with the fan.

25 And there shall be upon every high moun-

4. His princes—ambassadors; Judah's princes and ambassadors. Zoan; in lower Egypt. Hanes; in middle Egypt.

5. They were all ashamed; Judah's ambassadors.

6. The burden of the beasts of the south; "the beasts of the south" are the beasts which carry the treasures of Judah into the south, that is, into Egypt, for the purpose of securing the alliance and help of the Egyptians. In the word "burden" there is a double allusion, first to the load of treasures, secondly to the threatened wrath of God upon the undertaking. The land of trouble—fiery flying serpent; a description of the southern desert, through which the road to Egypt lies.

7. Their strength is to sit still; their boasted help ends in their doing nothing.

11. Cause the Holy One of Israel to cease; let us hear no more concerning him.

13. This iniquity; the iniquity described in the preceding verses, the root of which is an unbelieving spirit. Shall be to you as a breach—in a high wall; this sin shall make Judah like a falling wall, which swells out gradually more and more, and at last falls suddenly. The "breach" here is the broken part of the wall.

14. He shall break it; God shall break the wall, which represents the Jewish state. A sherd; a broken piece of the vessel. To take fire—to take water; large enough for these purposes.

tree bereft of branches, or branches; or, a mast. ^a Hos 5:15. ^b Isa 31:4. ^c Job 6:9, 24. ^d Jer 23:12, 14. ^e Isa 49:4. ^f Jer 2:9. ^g Jer 19:11. ^h Jer 2:7. ⁱ 2 Kgs 25:5. ^j Jer 2:30. ^k Or, a

15. Returning and rest; returning to God and resting in his promises.

16. We will flee; will escape from the enemy. Shall ye flee; fly before the enemy.

17. A beacon—ensign; standing solitary and desolate.

18. Therefore; because in God is salvation, verse 13, and in man's help is only disappointment and ruin, verses 1-7. Wait, that he may be gracious—be exalted, that he may have mercy; God's long-suffering, and the manifestation of his greatness, both have for their end to bring men, through repentance, to the enjoyment of his forgiving love. Judgment; righteousness and faithfulness.

19. The people; the pious remnant. The prophet, after his usual manner, turns from threatenings to promises.

21. A word behind thee; the voice of God following them in their wanderings from duty.

22. Covering—ornament; the overlaying of silver or gold, which is mentioned as the most valuable part of the idol. They defile them by casting them away with abhorrence as unclean things.

24. Ear; plough. Clean; or, as the margin, "savory." The abundance and good quality of the provender are an emblem of the universal plenty that prevails.

25. Rivers and streams; filling them with verdure and fruitfulness. In the day of the great slaughter; here, as elsewhere, this golden age of the church is represented as

A M 3201. tain, and upon every high¹ hill, rivers and
B C about streams of waters in the day of the great
715. slaughter, when the towers fall.

26 Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound.²

27 ¶ Behold, the name of the LORD cometh from far, burning with his anger, and the burden³ thereof is heavy:⁴ his lips are full of indignation, and his tongue as a devouring fire:⁵

28 And his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity:⁶ and there shall be a bridle in the jaws of the people,⁷ causing them to err.

29 Ye shall have a song, as in the night when a holy solemnity is kept;⁸ and gladness of heart, as when one goeth with a pipe to come into the mountain of the LORD, to the Mighty One⁹ of Israel.

30 And the LORD shall cause his glorious voice¹ to be heard, and shall show the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones.

31 For through the voice of the LORD shall the Assyrian be beaten down, which smote with a rod.

32 And in every place where the grounded staff² shall pass, which the LORD shall lay³ upon him, it shall be with tabrets and harps: and in battles of shaking will he fight with it.⁴

¹ Heb. lifted up. ² ch. 60:19, 20. ³ Or. grievousness of flame. ⁴ Heb. heaviness. ⁵ Zeph. 3:5. ⁶ Luke 22:31. ⁷ ch 37:29. ⁸ Psa. 42:3, 4. ⁹ Heb. rock. ¹⁰ Heb. the glory of his voice. ¹¹ Heb. every passing of the rod found-

introduced by the slaughter of God's foes. Towers; of the enemy.

26. As the light of the sun—sevenfold; this is the era of millennial glory, perhaps also with a reference to the perfect blessedness of heaven. Compare chap. 60:19–22.

28. His breath; his anger, which is compared to an overflowing stream. Reach to the midst of the neck; a proverbial expression for imminent danger. Chap. 8:8. The sieve of vanity; the sieve of perdition. A bridle—causing them to err; the bridle is the delusions which lead them astray, here represented as a judgment proceeding from God. Compare 2 Thess. 2:11.

29. Ye shall have a song; God's people, when he thus destroys their foes. Into the mountain of the Lord; to celebrate there the yearly festivals.

31. The Assyrian; Sennacherib. See introductory note to this chapter.

32. The grounded staff; the ordained rod. Shall pass; upon the Assyrian. With tabrets and harps; on the part of God's people. Battles of shaking; tumultuous battles. He fight with it; God, against Assyria.

33. Tophet; the funeral pile for God's enemies, in allusion to Tophet, where the idolatrous Jews offered their children as burnt-sacrifices to Moloch. 2 Kings 23:10. For the king; for Jehoviah. Under this terrible image is represented the final vengeance of God upon his foes, of which their temporal destruction is but the beginning. Compare Matt. 5:22; Mark 9:43–48.

INSTRUCTIONS.

1–7. "An evil heart of unbelief in departing from the living God," is the great sin of the human race. This has in all ages led nations and families, as well as individuals, to seek help in trouble from man rather than from God, and always to their disappointment and ruin.

8–14. Wicked men desire to hear not what is true, but

33 For Tophet is ordained of old;¹ yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the LORD, like a stream of brimstone,² doth kindle it.

CHAPTER XXXI.

1 The prophet showeth the cursed folly in trusting to Egypt, and forsaking of God. 6 He exhortheth to conversion. 8 He showeth the fall of Assyria.

WOE to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the LORD!¹

2 Yet he also is wise, and will bring evil, and will not call back² his words; but will arise against the house of the evil-doers, and against the help of them that work iniquity.

3 Now the Egyptians are men, and not God; and their horses flesh, and not spirit. When the LORD shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together.

4 For thus hath the LORD spoken unto me, Like as the lion and the young lion roaring on his prey,¹ when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise² of them: so shall the LORD of hosts come down to fight for mount Zion, and for the hill thereof.

5 As birds flying, so will the LORD of hosts de-

cl. ¹ Heb. came to rest. ² Or, against them. ³ Heb. from yesterday. ⁴ Jer. 7:31. ⁵ Rev. 14:9, 10. ⁶ Hes. 7:7. ⁷ Heb. remove. ⁸ Hes. 11:10. ⁹ Or, multitude.

what will flatter them in their sins. Thus they reject the only way of salvation, and bring upon themselves irremediable ruin.

15. They who, in times of trouble and danger, honor God with the full confidence of their souls, shall receive from him inward peace and comfort, and also outward deliverance, so far as their highest welfare requires it.

16. When men refuse to give God their confidence, he makes their devices for obtaining deliverance the means of their destruction.

20. The most prosperous days of God's people have often been those of great temporal suffering. It is far better to have spiritual life and health with outward affliction, than worldly prosperity with spiritual darkness and deadness.

21. They who faithfully attend to the monitions of God's word and providence, will not fall into dangerous error.

22, 23. Repentance, and fruits worthy of repentance, bring a return of God's favor.

26. The universal prevalence of the gospel among men will fill the world with such light and gladness as we are unable to conceive of, and all this will be but a foretaste of the eternal blessedness of heaven.

27–32. The same divine judgments which destroy the wicked, bring gladness and salvation to the righteous.

32. The terrible effects of God's wrath in this world are a solemn foreshadowing of its power in that prison of despair "where their worm dieth not, and the fire is not quenched."

CHAPTER XXXI.

4. So shall the Lord of hosts come down; having declared the vanity of all reliance on human aid, God now promises to defend Jerusalem by his own almighty power.

5. As birds flying; hovering over and protecting their young in the nest. Deut. 32:11.

send Jerusalem;^a defending also he will deliver it: and passing over he will preserve it.

6 ¶ Turn ye unto him^b from whom the children of Israel have deeply revolted.^c

7 For in that day every man shall cast away his idols of silver, and his idols of gold,^d which your own hands have made unto you for a sin.

8 Then shall the Assyrian fall with the sword, not of a mighty man; and his sword, not of a mean man, shall devour him:^e but he shall flee from^f the sword, and his young men shall be discomfited.^g

9 And he shall pass over to his strong-hold^h for fear;ⁱ and his princes shall be afraid of the ensign, saith the LORD, whose fire is in Zion, and his furnace in Jerusalem.

CHAPTER XXXII.

1 The blessings of Christ's kingdom. 9 Desolation is foreshewn. 15 Restoration is promised to succeed.

BEHOOLD, a king shall reign in righteousness, and princes shall rule in judgment.^a

2 And a man shall be as a hiding-place from the wind, and a covert from the tempest;^b as rivers of water in a dry place,^c as the shadow of a great rock in a weary land.

3 And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken.

4 The heart also of the rash^d shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.^e

5 The vile person shall be no more called liberal, nor the churl said to be bountiful.

6 For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry; and he will cause the drink of the thirsty to fail.^b

7 The instruments also of the churl are evil: he

^a Psa. 46 5. ^b Jer. 3:12. ^c Hos. 9:9. ^d Heb. the idols of his gold. ^e ch. 37:36. ^f Or, for fear of. ^g Or, tributary; Heb. for melting, or tribute. ^h Or, strength. ⁱ Heb. his rock shall pass away for fear. ^a Psa. 45:6, 7; Jer. 23:5, 6; Zech. 9:9. Rom. 5:21. ^b ch. 4:9. ^c ch. 4:13. ^d Heb. heavy. ^e Heb. lusty. ^f Or, elegantly. ^g Jer. 13:21. ^h Or, he speaketh against the

8. Not of a mighty man—not of a mean man; by the immediate stroke of God. Chap. 37:36. From the sword; before Jehovah's wrath, represented as a destroying sword.

9. To his strong-hold; to his own city, Nineveh. The ensign; Jehovah's ensign, the symbol of his presence. Compare chap. 5:26. Fire—furnace; see note on chap. 29:1.

INSTRUCTION.

God deals with his covenant people in such a manner as to manifest at once the vanity of all earthly resources, and his own omnipotent power and immutable faithfulness. When he has withdrawn their confidence from every arm of flesh, he sends them salvation from his own presence.

CHAPTER XXXIII.

In this and the three following chapters promises and threatenings are mingled together. Mighty judgments are coming upon sinners in Zion, and upon her enemies without; but amid all these, Christ's kingdom shall advance to its final establishment over all the earth. Though the immediate occasion of these prophecies may have been the invasion of Sennacherib, they cannot be restricted to that event. They cover the whole history of the church.

1. A king; the Messiah. The word applies to earthly rulers of the church, such as Hezekiah, only so far as they have Christ's spirit, and exercise their authority under him. Princes; under the king.

2. A man; the king spoken of in the preceding verse.

deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right.^a

8 But the liberal deviseth liberal things; and by liberal things shall he stand.^b

9 ¶ Rise up, ye women that are at ease;^c hear my voice, ye careless daughters; give ear unto my speech.

10 Many days and years^d shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come.

11 Tremble, ye women that are at ease; be troubled, ye careless ones: strip you, and make you bare, and gird sackcloth upon your loins.

12 They shall lament for the fruitful vine, the pleasant fields,^e for the fruitful vine.

13 Upon the land of my people shall come up thorns and briars;^f yea, upon^g all the houses of joy in the joyous city:

14 Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers^h shall be for dens for ever, a joy of wild asses, a pasture of flocks:

15 Until the Spirit be poured upon us from on high,ⁱ and the wilderness be a fruitful field, and the fruitful field be counted for a forest.^j

16 Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.

17 And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever.^k

18 And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places;^l

19 When it shall hail, coming down on the forest;^m and the city shall be low in a low place.ⁿ

20 Blessed are ye that sow beside all waters,^o that send forth *thither* the feet of the ox and the ass.

poor in judgment. ^a Or, he established. ^b Amos 6:1. ^c Heb. Days above a year. ^d Heb. fields of desire. ^e Hos. 10:7. ^f Or, burning upon ^g Or, cliffs and watch-towers. ^h Joel 2:28. ⁱ Psa. 167:33, etc. ^j Psa. 85:10; Jas. 3:18. ^k Heb. 4:9. ^l ch. 30:30. ^m Or, utterly abused. ⁿ Eccl. 11:1. ^o

3-8. Shall not be dim—shall he stand; the general meaning is, that knowledge shall take the place of ignorance, and men shall no longer "call evil good and good evil." Chap. 5:20. The rash—the stammerers; those who are rash and stammer in their judgment of spiritual things. The churl; a man destitute alike of truth and mercy, as is plain from the prophet's description of him.

9-12. Rise up, ye women—the fruitful vine; a threatening against "the daughters of Zion" similar to that in chap. 3:16-24. The vintage shall fail; because of the invasion of the enemy. Compare ver. 13, 14. They shall lament for the teats; literally, "for the breasts," that is, the full breasts which have supplied nourishment to their infants. Food shall be wanting for mother and offspring.

13. Thorns and briars; because it is left desolate and untilled. Compare chap. 7:23.

14. Forts and towers; literally, "Ophel and tower," that is, Ophel and its tower. Ophel is a ridge extending south from the ancient temple area. For ever; not absolutely, but through a long period of time, as the next verse shows.

15. Wilderness—a forest; see note on chap. 29:17.

19. Coming down on the forest; or, "in the fall of the forest." "The forest" represents the pride and strength of the enemy. Compare chap. 10:18, 19, 23, 34. The city; the city of the enemy—Nineveh, Babylon, and all like persecuting powers to the end of time.

20. Blessed are ye, that is, "my people." Ver. 18. The

A. M. 3291.
B. C. about 713. CHAPTER XXXIII.

1 God's judgments against the enemies of the church. 13 The privileges of the godly.

WOE to thee that spoilest,^a and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled;^b and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.

2 O LORD, be gracious unto us; we have waited for thee: be thou their arm every morning, our salvation also in the time of trouble.

3 At the noise of the tumult the people fled: at the lifting up of thyself the nations were scattered.

4 And your spoil shall be gathered like the gathering of the caterpillar: as the running to and fro of locusts shall he run upon them.

5 The LORD is exalted;^c for he dwelleth on high: he hath filled Zion with judgment and righteousness.^d

6 And wisdom and knowledge shall be the stability of thy times, and strength of salvation:^e the fear of the LORD is his treasure.^f

7 Behold, their valiant ones^g shall cry without: the ambassadors of peace shall weep bitterly.

8 The highways lie waste, the wayfaring man ceaseth: he hath broken the covenant, he hath despised the cities, he regardeth no man.

^a Ch. 21:2; Hah. 2:8. ^b Rev. 13:10. ^c Psa. 97:9. ^d Reim. 3:26. ^e Heb. salutations. ^f Prov. 14:27. ^g Or, messengers. ^h Or, withered away. ⁱ Psa. 46:10. ^j Matt. 22:12. ^k Heb. in righteousnesses. ^l Heb. in uprightnesses.

quiet and peaceful pursuit of agriculture is a rightness for prosperity, temporal and spiritual.

INSTRUCTIONS.

1. From the beginning to the end of time, Christ is to his church the source of life and strength and wisdom and holiness. From him alone are her rulers replenished with grace, and enabled to administer her affairs "in judgment," for the glory of God and her edification.

3-5. The religion of Christ, by purifying the affections of the heart, removes the great source of error, and enables men to judge correctly of moral principles and actions. In this way the general prevalence of the gospel corrects public sentiment, and maintains it in a healthful condition. But whenever irreligion prevails, perverse opinions and wicked practices go hand in hand.

9-12. Luxury, idleness, and prodigality in females are heinous sins in the sight of God. They exert a powerful influence to corrupt public morals, and thus bring upon nations and families those heavy judgments in which woman has so large a share of suffering.

13-18. The downward tendency of human nature manifests itself in the church of Christ, as well as in the world. But among his own people, God will not allow error and corruption to gain the victory. In the midst of his judgments he will from time to time pour upon them his Spirit from on high, renovating their faith, and producing a new and abundant harvest of the fruits of righteousness.

19-20. The destruction of Satan's power, and the establishment of Christ's kingdom, are inseparably connected in God's plan, and shall be effected by the same instrumentalities. As the one falls the other must rise.

CHAPTER XXXIII.

1. *To thee*; Assyria, as the representative of all persecuting powers. See introductory note to the preceding chapter.

2. *Unto us—their arm*; the prophet's prayer for his people in view of the coming trouble. In the second clause he passes, as is common with the prophets, from the first to the third person.

3. *The tumult*; caused by God's appearance in behalf of his people.

9 The earth mourneth and languisheth: Lebanon is ashamed and hewn down:^h Sharon is like a wilderness; and Bashan and Carmel shake off *their* fruits.

10 Now will I rise, saith the LORD; now will I be exalted; now will I lift up myself.ⁱ

11 Ye shall conceive chaff, ye shall bring forth stubble: your breath, as fire, shall devour you.

12 And the people shall be as the burnings of time: as thorns cut up shall they be burned in the fire.

13 ^j Hear, ye that are far off, what I have done; and, ye that are near, acknowledge my might.

14 The sinners in Zion are afraid; fearfulness hath surprised the hypocrites.^k Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?

15 He that walketh righteously,^l and speaketh uprightly;^m he that despiseth the gain of oppressions,ⁿ that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood,^o and shutteth his eyes from seeing evil;^p

16 He shall dwell on high;^q his place of defence shall be the munitions of rocks: bread shall be given him: his waters shall be sure.

17 Thine eyes shall see the king in his beauty:^r they shall behold the land that is very far off.^s

18 Thy heart shall meditate terror. Where is

^h Psa. 15:2. ⁱ Or, decrees. ^j Or, bloods. ^k Psa. 119:37. ^l Heb. heights, or high places. ^m John 17:21. ⁿ Heb. of far distances.

4. *Your spoil shall be gathered*; the spoil of the Assyrian host by the Jews. Like the gathering of the caterpillar; as locusts gather and devour every thing. *Shall he run upon them*; more literally, "shall one run upon it;" that is, upon the spoil of the Assyrians.

6. *Thy times—his treasure*; the reference is to the Jewish people. Compare note on verse 2.

7. *Shall cry without*; the reference probably is to the event recorded in 2 Kings 18:37.

8. *He*; the Assyrian. *The covenant*; 2 Kings 18:14-16. *Despised the cities*; 2 Kings 18:34, 35.

9. *Lebanon is ashamed—shake off their fruits*; a figurative description of the desolation caused by the Assyrian invasion.

11. *Ye*; the Assyrians. *Your breath*; your proud and intipious spirit.

12. *The people*; the nations assembled against God's people. *As the burnings of time*; consumed as by the intense fire of a brick-kiln.

13. *What I have done*; what I, Jehovah, have done in the destruction of my enemies. The immediate reference is to the destruction of Sennacherib's host. But this represents the vengeance that shall fall on all God's enemies to the end of time.

14. *Are afraid*; the terrible judgment of God on their enemies fills them with awe. *Who among us shall dwell*; or, can dwell; the words of the hypocrites and sinners. If such be the power of God's wrath, who can endure its fierce flame for ever?

16. *He shall dwell on high*; the same almighty power that has overthrown the enemies of God's people, and filled sinners in Zion with amazement, shall be to the righteous a munition of rocks.

17. *The king in his beauty*; the King of Zion in his divine beauty and majesty. *They shall behold—far off*; the probable meaning is, that the righteous, no longer shut up and straitened, shall behold distant regions added to God's kingdom. Psa. 2:8.

18. *Shall meditate terror. Where is the scribe?* shall call to mind the former days of terror, exultingly asking, Where is the scribe? etc. The scribe—weigher, margin—and counter of the towers, are those of the Assyrian army.

the scribe? where is the receiver? where is he that counted the towers?

19 Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive; of a stammering¹ tongue, *that thou canst not understand.*

20 Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle *that shall not be taken down*; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.²

21 But there the glorious LORD *will be unto us* a place of broad rivers and streams;³ wherein shall go no galley with oars, neither shall gallant ship pass thereby.

22 For the LORD is our judge, the LORD is our lawgiver,⁴ the LORD is our king; he will save us.

23 Thy tacklings are loosed;⁵ they could not well strengthen their mast; they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey.⁶

24 And the inhabitant shall not say, I am sick:⁷ the people that dwell therein *shall be forgiven their iniquity.*⁸

CHAPTER XXXIV.

1 The judgments wherewith God revengeth his church. 11 The desolation of her enemies. 16 The certainty of the prophecy.

COME near, ye nations, to hear; and hearken. O ye people:¹ let the earth hear,² and all that is therein;³ the world, and all things that come forth of it.

2 For the indignation of the LORD is upon all

¹ Heb. *weigher*. ² Or, *ridiculous*. ³ Rev. 3:12. ⁴ Heb. *brood of snakes, or hands*. ⁵ Heb. *stature-maker*. ⁶ Or, *they have forsaken their tacklings*. ⁷ 1:17. ⁸ Rev. 21:4. ⁹ Jer. 50:20. ¹⁰ Ps. 10:1. ¹¹ Deut. 32:1. ¹² Heb. *the fulness thereof*. ¹³ Zeph. 3:8. ¹⁴ Ps. 102:35; Ezek. 32:7, 8;

19. *Shalt not see*; shalt no longer see. *A stammering tongue*; a foreign language.

20. *Shall ever be removed*; this promise has its complete fulfilment to the spiritual Jerusalem, the church of God, of which the earthly Jerusalem was the representative.

21. *Will be unto us a place of broad rivers*; which give fertility and strength. *Galley with oars—gallant ship*; that is, galley or ship of the enemy. It shall be a safe river.

23. *Thy tacklings are loosed*; the enemy are addressed under the figure of a dismantled ship. *A great spoil*; the spoil of the Assyrian host. *The lame*; among God's people; so powerless are their once victorious enemies.

24. *Inhabitant*; of the spiritual Zion. *Shall be forgiven their iniquity*; this promise was fulfilled to the Jews of Hezekiah's day only in a very imperfect sense. It manifestly looks to the final issue of all God's interpositions in behalf of his church, of which the overthrow of Sennacherib was an illustrious example.

INSTRUCTIONS.

1. God uses wicked nations, like Assyria and Babylon, as "the rod of his anger," to chastise his people for their sins. But when he has accomplished this work, he destroys them as easily as he had before raised them to power.

2. The repentance and supplication of God's people is the signal of his interposition in their behalf.

3. The only stability of a nation is the prevalence among its citizens and in its counsels of wisdom, knowledge, and the fear of the Lord.

11. The terrible judgments of God upon the wicked in this world, are such an earnest of the awful retributions of eternity as ought to fill all sinners with amazement and terror.

15, 16. The man who makes God his confidence, and

nations, and *his* fury upon all their armies;⁹ ^{A. M. 3291.} he hath utterly destroyed them, he hath ^{B. C. about} delivered them to the slaughter. ^{714.}

3 Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood.

4 And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll;¹⁰ and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree.

5 For my sword shall be bathed in heaven: behold, it shall come down upon Idumea,¹ and upon the people of my curse, to judgment.

6 The sword of the LORD is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah,² and a great slaughter in the land of Idumea.

7 And the unicorns³ shall come down with them, and the bullocks with the bulls; and their land shall be soaked⁴ with blood, and their dust made fat with fatness.

8 For it is the day of the LORD's vengeance,⁵ and the year of recompenses for the controversy of Zion.⁶

9 And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.¹⁰

10 It shall not be quenched night nor day; the smoke thereof shall go up for ever:¹¹ from generation to generation it shall lie waste; none shall pass by it for ever and ever.

Jer. 2:31; 3:15, 16; Matt. 24:29. 2 Pet. 3:10. Rev. 6:13, 14. Jer. 40:7. Jer. 46:1, etc. Or, *rhinoceroses*. Or, *drunken*. Jer. 46:10. 1 M. 2: 6:1. Deut. 29:23. Rev. 19:2, 3.

obeys his law, is safe amid the most fearful convulsions and revolutions of nations.

18, 19. Every present deliverance which God vouchsafes to his people is a pledge of all needful future help; and as such it should be remembered with devout thanksgiving and gladness.

20-21. Whatever future trials await God's church, the final issue of them all shall be her establishment in perpetual holiness and tranquility.

CHAPTER XXXIV.

God is about to execute judgments upon the enemies of his people. Among these Edom is specified by name, because of its peculiar enmity to Judah. Psalm 137:7; Ezek. 25:12; Obad. 10-14. Its doom, like that of Moab, chap. 25:10, and that of Philistia, Edom, Moab, and Ammon, chap. 11:14, stands as a type of the destruction which awaits all the foes of Zion.

2. *He hath utterly destroyed them*; the prophet speaks of the future desolation as already past, because God had decreed it.

4. *The host of heaven shall be dissolved*; see note on chap. 13:10.

5. *Bathed*; with the blood of Edom. *In heaven*; because God who yields it is in heaven.

6. *Lambs—goats—rams*; like "unicorns" and "bullocks" in the next verse, representing the Idumeans under the figure of animals slaughtered for a sacrifice.

7. *Unicorns*; probably wild buffaloes; that is, the most fierce and mighty among the people. *Come down*; to the slaughter.

9, 10. *Therof*; of Edom. *Shall be turned into pitch—shall go up for ever*; a figurative description of complete desolation, drawn from the overthrow of Sodom and Gomorrah.

A. M. 3298.
B. "about
715.

11 But the cormorant* and the bittern shall possess it;† the owl also and the raven shall dwell in it; and he shall stretch out upon it the line of confusion,‡ and the stones of emptiness.

12 They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing.

13 And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof; and it shall be a habitation of dragons, and a court for owls.†

14 The wild beasts of the desert‡ shall also meet with the wild beasts of the island,§ and the satyr shall cry to his fellow; the screech-owl¶ also shall rest there, and find for herself a place of rest.

15 There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate.

16 ¶ Seek ye out of the book of the LORD, and read:‡ no one of these shall fail,§ none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them.

17 And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein.

CHAPTER XXXV.

1 The joyful flourishing of Christ's kingdom. 3 The weak are encouraged by the virtues and privileges of the gospel.

THE wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.¶

2 It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall

* Or, pelican. † Zeph. 2:14. Rev. 18:2. b 2 Kings 21:13. ‡ Or, ostriches; Heb. daughters of the owl; ch. 13:21, 22. † Heb. Zion. ‡ Heb. Dum. † Or, night moaster. ‡ ch. 8:20; John 5:39; 2 Pet. 1:19. ‡ Matt. 5:19; Luke 21:31. ‡ ch. 55:12, 13. † Hos. 14:5, 6. ‡ Heb. 12:12. ‡ Heb. hasty.

11-15. *The cormorant—the vultures*; compare notes on chap. 13:21, 22. *He shall stretch out—the stones of emptiness*; he shall measure it with line and plummet for utter desolation. *To the kingdom*; that is, to defend and maintain it.

16. *Seek ye out of the book of the Lord*; God challenges his people to compare the prophecy with its fulfilment. *No one of these*; these inhabitants of desolated places.

17. *Cast the lot for them—divided it—by line*; hath allotted it to them for their habitation.

INSTRUCTION.

The utter and perpetual desolation of the nations that anciently opposed themselves to God's covenant people, is at once a standing memorial of the truth of prophecy, and a terrible type of the destruction that awaits all the enemies of his church. If such be the power of God's anger in this world, who can endure that "furnace of fire" which "shall not be quenched night nor day," and whose smoke "shall go up for ever?"

CHAPTER XXXV.

1. *For them*; for the judgments inflicted on the enemies of Zion, which prepare the way for her restoration to fertility and beauty. *The desert shall rejoice, and blossom*; under this imagery is foretold the restoration of spiritual prosperity and fruitfulness to Zion. Ver. 7; chap. 41:17, 19; 43:19, 20; 55:13. Compare also chap. 41:3-5, where the prophet gives the spiritual meaning of the figure.

5, 6. *The eyes of the blind shall be opened—the tongue of the dumb sing*; these words have their highest fulfilment in the healing of men's spiritual maladies; they include our

be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the LORD, and the excellency of our God.

3 ¶ Strengthen ye the weak hands, and confirm the feeble knees.¶

4 Say to them that are of a fearful heart, Be strong, fear not:‡ behold, your God will come with vengeance, even God with a recompense; he will come and save you.†

5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.‡

6 Then shall the lame man leap as a hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.‡

7 And the parched ground shall become a pool, and the thirsty land springs of water:‡ in the habitation of dragons, where each lay, shall be grass with reeds and rushes.‡

8 And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it;‡ but it shall be for those:‡ the wayfaring men, though fools, shall not err therein.

9 No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there;‡ but the redeemed shall walk there:‡

10 And the ransomed of the LORD shall return,‡ and come to Zion with songs,‡ and everlasting joy upon their heads:‡ they shall obtain joy and gladness, and sorrow and sighing shall flee away.‡

CHAPTER XXXVI.

1 Sennacherib invadeth Judah. 4 Rabshakeh sent by Sennacherib, by his-polemous persuasions solliciteth the people to revolt. ‡ His words are told to Hezekiah.

NOW it came to pass in the fourteenth year of Asa king Hezekiah, that Sennacherib king of As-

h ch. 41:2. † ch. 25:9; Luke 21:29. ‡ Matt. 11:5. ‡ ch. 41:18; 43:19. † John 4:11; 7:38. * Or, a court for reeds. ‡ ch. 52:1; Joel 3:17; Rev. 21:27. † Or, for he shall be with them. ‡ Ezek. 34:25. ‡ ch. 51:11. † Rev. 5:9. ‡ Jude 24. ‡ Rev. 7:17; 21:4.

Lord's miracles only as parts of his whole work of redemption.

8. *There*; in the wilderness, heretofore barren and pathless. *For those*; for "the redeemed," ver. 10.

10. *Shall return, and come to Zion*; shall return from their captivity by this highway, and come to their home on mount Zion. The return of God's people from captivity is here an emblem of all the deliverances which he vouchsafes to them in this world, and of their final introduction to the heavenly Zion.

INSTRUCTIONS.

1-7. Egypt, Assyria, Babylon, and Rome, the ancient persecutors of God's church, were once in great power, and spreading themselves on every side. But they have passed away for ever. So shall it be with all her enemies, while she shall be built up on their ruins, and shall extend her borders more and more, till the whole earth is, through her, filled with the fruits of righteousness.

8-10. The highway of salvation, cast up by prophets and apostles under God's direction, is both plain and safe. No honest inquirer after truth can fail to find it, or go astray after he has entered upon it. It is guarded on both sides by God's presence and power, and all who walk in it shall finally enter the heavenly Jerusalem "with songs and everlasting joy upon their heads."

CHAPTER XXXVI.

1. *Sennacherib—came up*; the occasion of this invasion was Hezekiah's refusal to serve the king of Assyria. 2 Kings 18:7, compared with 2 Kings 16:7-9.

syria came up against all the defenced cities of Judah, and took them.^a

2 And the king of Assyria sent Rabshakeh to Laish to Jerusalem unto king Hezekiah with a great army. And he stood by the conduit of the upper pool in the highway of the fuller's field.

3 Then came forth unto him Eliakim, Hilkiah's son, which was over the house, and Shebna the scribe,^c and Joah, Asaph's son, the recorder.

4 ¶ And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest?

5 I say, sayest thou, (but they are but vain words,^d) I have counsel and strength for war:^e now on whom dost thou trust, that thou rebellest against me?

6 Lo, thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all that trust in him.

7 But if thou say to me, We trust in the LORD our God: is it not he, whose high places and whose altars Hezekiah hath taken away,^b and said to Judah and to Jerusalem, Ye shall worship before this altar?

8 Now therefore give pledges,^f I pray thee, to my master the king of Assyria, and I will give thee two thousand horses,^g if thou be able on thy part to set riders upon them.

9 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?^h

10 And am I now come up without the LORD against this land to destroy it? the LORD said unto me, Go up against this land, and destroy it.ⁱ

11 ¶ Then said Eliakim and Shebna and Joah unto Rabshakeh, Speak, I pray thee, unto thy servants in the Syrian language; for we understand it: and speak not to us in the Jews' language, in the ears of the people that are on the wall.

12 But Rabshakeh said, Hath my master sent me to thy master and to thee to speak these words?^j hath he not sent me to the men that sit upon the wall, that they may eat their own dung, and drink their own piss with you?

13 ¶ Then Rabshakeh stood, and cried with a loud voice in the Jews' language,^k and said, Hear ye the words of the great king, the king of Assyria.^h

14 Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you.

15 Neither let Hezekiah make you trust in the

LORD,^l saying, The LORD will surely deliver us: this city shall not be delivered into the hand of the king of Assyria.

16 Hearken not to Hezekiah: for thus saith the king of Assyria, Make an agreement with me by a present,^m and come out to me: and eat ye every one of his vine, and every one of his fig-tree:ⁿ and drink ye every one the waters of his own cistern;

17 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards.^k

18 Beware lest Hezekiah persuade you, saying, The LORD will deliver us.^l Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria?

19 Where are the gods of Hamath and Arpad? where are the gods of Sepharvaim? and have they delivered Samaria out of my hand?^m

20 Who are they among all the gods of these lands, that have delivered their land out of my hand, that the LORD should deliver Jerusalem out of my hand?ⁿ

21 But they held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.^o

22 ¶ Then came Eliakim, the son of Hilkiah, that was over the household, and Shebna the scribe, and Joah, the son of Asaph, the recorder, to Hezekiah with their clothes rent, and told him the words of Rabshakeh.

CHAPTER XXXVII.

1 Hezekiah mourning sendeth to Isaiah to pray for them. 6 Isaiah comforteth them. 8 Sennacherib, going to encounter Tirhakah, sendeth a blasphemous letter to Hezekiah. 11 Hezekiah's prayer. 21 Isaiah's prophecy of the pride and destruction of Sennacherib, and the good of Zion. 35 An angel slayeth the Assyrians. 37 Sennacherib is slain at Nineveh by his own sons.

AND it came to pass, when king Hezekiah heard it,^a that he rent his clothes, and covered himself with sackcloth,^b and went into the house of the LORD.^c

2 And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth,^d unto Isaiah the prophet the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, This day is a day of trouble,^e and of rebuke,^f and of blasphemy:^g for the children are come to the birth, and there is not strength to bring forth.^h

4 It may be the LORD thy God will hear the words of Rabshakeh, whom the king of Assyria

^a 2 Kings 18: 1, etc. ^b Chr 32: 1, etc. ^c Or, secretary. ^d Heb a wood of tips. ^e Heb, weakness and strength are for the war. ^f 2 Kings 18: 4. ^g 4: 10. ^h Hos 13: 7, 8. ⁱ Hos 11: 2. ^j Jer 2: 26. ^k ch 37: 25. ^l Amos 3: 6. ^m Psa 31: 15. ⁿ Psa 17: 10-11. ^o Psa. 82: 6, 7; Dan 4: 37. ^p Psa. 71: 10, 11.

^a Or, See my favor by my present. ^b Heb. Make with me a blessing. ^c 1 Zech 3: 10. ^d Prov 12: 10. ^e 1 Dan 3: 15. ^f 2 Kings 18: 10. ^g ch. 37: 18, 19; 4: 10, 17. ^h 1 Prov 26: 1. ⁱ 2 Kings 19: 1, etc. ^j 1: 1, 20. ^k ver 11. ^l Joe 1: 13. ^m Psa 50: 15. ⁿ ver 25: 8. ^o Rev 3: 19. ^p Or, proclamation. ^q ver 66: 9.

2. The king of Assyria sent Rabshakeh; between this invasion and that recorded in the previous verse, Hezekiah had endeavored to conciliate the king of Assyria, as recorded 2 Kings 18: 14-16. Tartan and Rabarisar accompanied Rabshakeh. 2 Kings 18: 17. *Laish*; in the south of Judah. *The upper pool*; see note on chap. 7: 3.

7. *Whose high places*—Hezekiah hath taken away; he confounds, either ignorantly or designedly, the high places and altars of the false gods with those of Jehovah. See note to 2 Kings 18: 22.

8. *Pledges*; hostages, as security against another rebellion.

9. *How then*; that is, if, thou canst hardly place riders upon two thousand horses.

19. *Hamath—Arpad*; see note on chap. 10: 9. *Sepharvaim*; lying on the eastern bank of the Euphrates, above Babylon.

For Instructions on this and the following chapter, see 2 Kings chapters 18, 19, where the same narrative is recorded.

CHAPTER XXXVII.

4. *The remnant that is left*; the remnant of Judah whose cities Sennacherib was now ravaging.

A. M. 3291. his master hath sent to reproach the living
 R. C. about 710. God,^a and will reprove the words which
 the LORD thy God hath heard: wherefore lift up
 thy prayer for the remnant that is left.^b

5 So the servants of king Hezekiah came to
 Isaiah.

6 ¶ And Isaiah said unto them, Thus shall ye
 say unto your master, Thus saith the LORD, Be
 not afraid of the words that thou hast heard,^c
 wherewith the servants of the king of Assyria
 have blasphemed me.

7 Behold, I will send a blast upon him,^d and he
 shall hear a rumor, and return to his own land;
 and I will cause him to fall by the sword in his
 own land.

8 ¶ So Rabshakeh returned, and found the king
 of Assyria warring against Libnah:^e for he had
 heard that he was departed from Lachish.^f

9 And he heard say concerning Tirhakah king
 of Ethiopia, He is come forth to make war with
 thee. And when he heard it, he sent messengers
 to Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Ju-
 dah, saying, Let not thy God, in whom thou trust-
 est, deceive thee, saying, Jerusalem shall not be
 given into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of
 Assyria have done to all lands by destroying them
 utterly;^g and shalt thou be delivered?

12 Have the gods of the nations delivered them
 which my fathers have destroyed, as Gozan,^h and
 Haran,ⁱ and Rezeph, and the children of Eden
 which were in Telassar?^j

13 Where is the king of Hamath, and the king
 of Arpad,^k and the king of the city of Sepharvaim,
 Hena, and Ivah?

14 ¶ And Hezekiah received the letter from the
 hand of the messengers, and read it: and Heze-
 kiah went up unto the house of the LORD, and
 spread it before the LORD.^l

15 And Hezekiah prayed unto the LORD, saying,

16 O LORD of hosts, God of Israel, that dwellest
 between the cherubim,^m thou art the God,ⁿ even thou
 alone,^o of all the kingdoms of the earth: thou hast
 made heaven and earth.

17 Incline thine ear, O LORD, and hear;^o open
 thine eyes, O LORD, and see:^p and hear all the

words of Sennacherib, which hath sent to reproach
 the living God.

18 Of a truth, LORD, the kings of Assyria have
 laid waste all the nations,^q and their countries,

19 And have cast^r their gods into the fire: for
 they were no gods, but the work of men's hands,^s
 wood and stone: therefore they have destroyed them.

20 Now therefore. O LORD our God, save us
 from his hand, that all the kingdoms of the
 earth may know that thou art the LORD, even thou
 only.^t

21 ¶ Then Isaiah the son of Amoz sent unto
 Hezekiah, saying, Thus saith the LORD God of
 Israel, Whereas thou hast prayed to me against
 Sennacherib king of Assyria:^u

22 This is the word which the LORD hath spoken
 concerning him: The virgin, the daughter of Zion,
 hath despised thee, and laughed thee to scorn; the
 daughter of Jerusalem hath shaken her head at
 thee.

23 Whom hast thou reproached and blasphemed?
 and against whom hast thou exalted thy voice, and
 lifted up thine eyes on high? even against the Holy
 One of Israel.^v

24 By thy^w servants hast thou reproached the
 LORD, and hast said, By the multitude of my char-
 iots am I come up to the height of the mountains,
 to the sides of Lebanon; and I will cut down the
 tall cedars thereof, and the choice fir-trees there-
 of:^x and I will enter into the height of his border,
 and the forest of his Carmel.^y

25 I have digged, and drunk water; and with
 the sole of my feet have I dried up all the rivers
 of the besieged places.^z

26 Hast thou not heard long ago, how I have
 done it? and of ancient times, that I have formed
 it? now have I brought it to pass, that thou
 shouldst be to lay waste defenced cities into ruin-
 ous heaps.^{aa}

27 Therefore their inhabitants were of small
 power,^{ab} they were dismayed and confounded: they
 were as the grass of the field, and as the green
 herb, as the grass on the housetops, and as corn
 blasted before it be grown up.

28 But I know thy abode,^{ac} and thy going out,
 and thy coming in, and thy rage against me.

^a Ver. 23, 24, ch. 31:7, 8. ^b Heb. found. ^c Rom. 9:27. ^d ch. 43:1, 2; 51:12, 13. ^e Or, put a spirit into him; 1 Kings 22:23. ^f Num. 33:20, 21; Josh. 21:13; 2 Chr. 2:10. ^g Josh. 10:34-41. ^h ch. 14:17. ⁱ 2 Kings 17:6; 18:11. ^j Gen. 12:4; 2:10. ^k Amos 1:5. ^l ch. 10:9; Jer. 49:23. ^m ver. 1; Joel 2:17-20. ⁿ 1 Ecol. 25:22; Psa. 80:1; 99:1. ^o ch. 43:16, 11. ^p Psa. 86:10. ^q Dan. 9:18. ^r Job 36:7. ^s Heb. hands. ^t Heb. given. ^u ch. 40:10, 29; 41:7; 44:9, etc.; Psa. 115:4, etc. ^v ch. 42:5; Psa. 46:10. ^w Prov.

15:29; Luke 1:1. ^x Psa. 31:18; 46:1, 2. ^y Heb. the head of thy. ^z Heb. tedious of the cedars thereof; and the choice of the fir-trees thereof. ^{aa} Or, and has fruitful field. ^{ab} Or, fenced and closed. ^{ac} Heb. how I have made it long ago, and formed it of ancient times? should I now bring it to be laid waste, and defenced cities to be ruinous heaps? ^{ad} ch. 10:5, 6. ^e Heb. short of hand. ^f Or, sitting.

7. I will send a blast upon him; a destroying wind; literally, "I will put a spirit within him," that is, probably, a spirit of terror. He shall hear a rumor; according to some, the report of the destruction of the host before Jerusalem. But this host seems to have departed with Rabshakeh. Ver. 8. It may have been the report of Tirhakah's preparation to attack him, which, joined with the loss of one hundred and eighty-five thousand men of his own army, hastened his return to Nineveh.

8. Rabshakeh returned; apparently with his army, finding his force insufficient to take Jerusalem. Libnah; another city in the south of Judah.

9. When he heard; this report increased his anxiety to bring Hezekiah to a speedy submission.

12. Gozan, and Haran; regions of Mesopotamia, the

former lying on the Chebar. 2 Kings 18:11. Recept; west of the Euphrates.

24. I will cut down the tall cedars thereof; the destruction of the forests of Lebanon is put figuratively for the desolation of the nations, with every thing in them that was "high and lifted up." Compare chap. 2:12-16.

25. I have digged, and drunk water; where water was wanting for my host, I have provided it. Dried up all the rivers of the besieged places; or, "all the rivers of Egypt." I have, as it were, annihilated them with the feet of my armies: they have not been able to oppose to me any resistance.

26. I have done it—formed it; appointed in my eternal counsels what I have now brought to pass, namely, "that thou shouldst be to lay waste defenced cities."

29 Because thy rage against me, and thy tumult, is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips,^a and I will turn thee back by the way by which thou camest.

30 And this shall be a sign unto thee, Ye shall eat this year such as growth of itself; and the second year that which springeth of the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.

31 And the remnant that is escaped of the house of Judah^a shall again take root downward, and bear fruit upward:

32 For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion:^b the zeal of the LORD of hosts shall do this.

33 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields,^c nor cast a bank against it.

34 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

35 For I will defend this city to save it for mine own sake, and for my servant David's sake.^b

36 Then the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.^c

37 ¶ So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

38 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword;^d and they escaped into the land of Armenia: and Esar-haddon his son reigned in his stead.

CHAPTER XXXVIII.

1 Hezekiah, having received a message of death, by prayer hath his life lengthened. 8 The sun goeth ten degrees backward, for a sign of that promise. 9 His song of thanksgiving.

IN those days was Hezekiah sick unto death.^a

And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the LORD, Set thy house in order:^b for thou shalt die, and not live.

2 Then Hezekiah turned his face toward the wall, and prayed unto the LORD,

^a Ch. 30-32. Ezek. 38-41. ^b Heb. the escaping of the house of Judah that remaineth. ^c Heb. the escaping. ^d Heb. skidd. ^e ch. 38-6; Jer. 17-25, 26, 32-40, 42, etc. ^f ch. 11-9-12. ^g Heb. Ararat. ^h 2 Kings 20-1, etc. ⁱ 2 Chr. 32-21. ^j Heb. Give charge concerning thy house. ^k Neh. 13-14; Heb. 6-10.

29. Therefore will I put my hook in thy nose, and my bridle in thy lips; referring to a ring or hook placed in the nose of untamed animals.

30. A sign unto thee; unto Hezekiah. This year; when tillage had been interrupted by the presence of the enemy; so that there could be no seed-time for the second or following year. The second year—and in the third year; the sign seems to have consisted in the extraordinary fertility of the earth during these two years, which should make its uncultivated productions sufficient for the wants of the people.

36. They arose; the Jews, and the Assyrians who were spared. They were all dead corpses; the Assyrians that were smitten.

3 And said, Remember now, O LORD,^f I have beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore.^g

4 ¶ Then came the word of the LORD to Isaiah, saying,

5 Go, and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years.

6 And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city.

7 And this shall be a sign unto thee from the LORD,^h that the LORD will do this thing that he hath spoken;

8 Behold, I will bring again the shadow of the degrees, which is gone down in the sun-dialⁱ of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

9 ¶ The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness:

10 I said in the cutting off of my days, I shall go to the gates of the grave:^h I am deprived of the residue of my years.

11 I said, I shall not see the LORD, even the LORD, in the land of the living:ⁱ I shall behold man no more with the inhabitants of the world.

12 Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life: he will cut me off with pining sickness:^j from day even to night wilt thou make an end of me.

13 I reckoned till morning, that, as a lion, so will he break all my bones: from day even to night wilt thou make an end of me.

14 Like a crane or a swallow, so did I chatter: I did mourn as a dove:^k mine eyes fail with looking upward: O LORD, I am oppressed; undertake for me.^l

15 What shall I say? he hath both spoken unto me, and himself hath done it: I shall go softly all my years in the bitterness of my soul.

16 O LORD, by these things men live,^k and in all these things is the life of my spirit: so wilt thou recover me, and make me to live.

17 Behold, for peace I had^k great bitterness; but thou hast in love to my soul delivered it from

^g Heb. with great weeping. ^h ch. 7-11, 11. ⁱ Heb. degrees; or, with the sun. ^j Job 7-7, etc. ^k Ps. 77-3, etc. ^l Ps. 27-14. ^m Or, from the thrum. ⁿ ch. 59-11. ^o Or, east me. ^p Matt. 1-4. ^q Or, on my peace case.

CHAPTER XXXVIII.

12. From day even to night; day and night, that is, by a sickness that has no intermission. Compare Gen. 6:7, marginal reading.

15. What shall I say? this verse refers to God's second message promising him restoration from his present sickness. In the bitterness of my soul; in humility and affliction, from the remembrance of this chastisement. Ver. 17.

16. By these things—in all these things; by God's forgiving love and healing power.

17. Cast all my sins behind thy back; forgiven them. Hezekiah regards his sickness as a chastisement for his sins. Compare verse 15.

A. M. 2591 the pit^a of corruption: ^a for thou hast cast
B. C. about all my sins behind thy back.

18 For the grave cannot praise thee,^b death cannot celebrate thee: they that go down into the pit cannot hope for thy truth.

19 The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth.^c

20 The LORD was ready to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the LORD.

21 For Isaiah had said, Let them take a lump of figs, and lay it for a plaster upon the boil, and he shall recover.

22 Hezekiah also had said, What is the sign that I shall go up to the house of the LORD?^d

CHAPTER XXXIX.

1 Merodach-baladan, sending to visit Hezekiah because of the wonder, hath notice of his treasures. 3 Isaiah, understanding thereof, foretelleth the Babylonian captivity.

AT that time Merodach-baladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah:^e for he had heard that he had been sick, and was recovered.

2 And Hezekiah was glad of them, and showed them the house of his precious things,^f the silver, and the gold, and the spices, and the precious ointment, and all the house of his armor,^g and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah showed them not.

3 ^h Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these

^a Heb. *loved my soul from the pit.* ^b Psa. 40:2. ^c Psa. 6:5. ^d Psa. 7:3. ^e 4 Psa. 24:2. ^f 2 Kings 20:12, etc. ^g 2 Chr. 29:31. ^h Or, *spicery.* ⁱ Or, *jewels;* Heb. *vessels, or instruments.* ^j Prov. 23:5. ^k 2 Kings 25:6, etc.

18. *Cannot praise thee;* see note on Psa. 6:5. *Hope for thy truth;* for the further manifestation of it in this world.

22. *Had said;* see 2 Kings 20:8-11.

INSTRUCTIONS.

12. No age, nor strength, nor station can exempt us from liability to sudden death in the midst of our cherished enterprises. It is our wisdom to hold ourselves always ready to leave this life with all its labors, at God's bidding.

13. The best relief in times of deep anguish, is to pour out our hearts to God in prayer.

15. The remembrance of past afflictions should fill us with humility in view of the sinfulness which made them necessary, and with gratitude in view of God's undeserved goodness in delivering us from them.

18. Good men desire the continuance of life mainly for the opportunities which it gives of glorifying God before their fellow-men.

Further instructions see in commentary on 2 Kings 20:1-11.

CHAPTER XXXIX.

1. *Merodach-baladan;* called also Berodach-baladan, 2 Kings 20:12. *King of Babylon;* Babylon was at this time a dependency of Assyria, and governed by viceroys. But Merodach-baladan, as history informs us, sought to make himself independent. For this reason, probably, he courted the friendship of Hezekiah.

2. *Was glad of them, and showed them;* he was unduly elated in view of the attention shown him by the king of Babylon, as well as of his own power and riches. 2 Chron. 32:25.

7. *Of thy sons—they shall be eunuchs;* this was fulfilled,

men? and from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, even from Babylon.

4 Then said he, What have they seen in thy house? And Hezekiah answered, All that is in my house have they seen: there is nothing among my treasures that I have not showed them.ⁱ

5 Then said Isaiah to Hezekiah, Hear the word of the LORD of hosts:

6 Behold, the days come, that all that is in thy house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon:^j nothing shall be left, saith the LORD.^k

7 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.^l

8 Then said Hezekiah to Isaiah, Good is the word of the LORD which thou hast spoken.^m He said moreover, For there shall be peace and truth in my days.

CHAPTER XL.

1 The promulgation of the gospel. 3 The preaching of John Baptist. 9 The preaching of the apostles. 12 The prophet by the omnipotence of God, 18 and his incomparableness, 25 comforteth the people.

COMFORT ye, comfort ye my people, saith your God.ⁿ

2 Speak ye comfortably^o to Jerusalem, and cry unto her, that her warfare^p is accomplished, that her iniquity is pardoned: for she hath received of the LORD's hand double for all her sins.^q

3 ^r The voice of him that crieth in the wilderness,^s Prepare ye the way of the LORD, make straight in the desert a highway for our God.^t

^h Jer. 20:5. ⁱ Fulfilled, Dan. 1:2-7. ^j 1 Sam. 3:18. ^k Heb. 6:12, 13. ^l Heb. to the heart. ^m Or, *appointed time.* ⁿ ch. 61:7. ^o Matt. 3:3. ^p Mal. 3:1.

not in his immediate offspring, but in their posterity. See Dan. 1:3, where by "the king's seed" are meant the descendants of the Jewish kings.

8. *For there shall be peace;* he expresses his gratitude to God for this mitigation of the threatened chastisement.

For instructions, see 2 Kings 20:12-19.

CHAPTER XL.

This and the remaining chapters of Isaiah were probably written by the prophet at a later period. Their immediate design was to comfort true believers, in view of the heavy calamities with which God had visited his ancient covenant people for their sins, and the still heavier calamities that awaited them in the Babylonian captivity, which he had already foretold. But since that captivity was only one of a series of chastisements designed for the purification of God's church; and her deliverance from it was to be but an earnest of higher deliverances in the more distant future, especially of the great spiritual deliverance from sin through the incarnation and death of Jesus Christ, we must understand this portion of Isaiah, which makes one connected whole, as covering the entire history of the church to the end of time. Its great theme is expressed in the introductory verse: "Comfort ye, comfort ye my people, saith your God."

2. *Double;* double chastisement; that is, according to the ordinary measure of God's dealings with men.

3. *The voice of him that crieth in the wilderness;* see Matt. 3:3; Mark 1:3; Luke 3:4; John 1:23. The mission of John the Baptist was a most striking fulfilment of this prophecy in a literal way. It is also fulfilled, more indirectly, in all those movements of God's providence and

4 Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight,* and the rough places plain:†‡

5 And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.

6 The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field:§

7 The grass withereth, the flower fadeth; because the spirit of the Lord bloweth upon it: surely the people is grass.

8 The grass withereth, the flower fadeth:¶ but the word of our God shall stand for ever.¶

9 O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings,§ lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!

10 Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him.

11 He shall feed his flock like a shepherd:‡ he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.‡

12 Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?

13 Who hath directed the Spirit of the Lord,¶ or being his counsellor† hath taught him?

14 With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding?

15 Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance; behold, he taketh up the isles as a very little thing.

16 And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering.

17 All nations before him are as nothing, and they are counted to him less than nothing, and vanity.†

* Or, a straight place. † Or, a plain place. ‡ ch. 45:2. § Psa. 103:15, Jas. 1:10, 11. ¶ 1 Pet. 1:24, 25. ¶ Mark 13:31. † Or, thou that tellest good tidings to Zion, ch. 41:27. ‡ Or, thou that tellest good tidings to Jerusalem. ¶ Or, against the strong. ¶ Rev. 22:12. ¶ Or, recompense for his work, ch. 49:4. † Psa. 24:1, John 10:11. * Or, give suck. † Heb. tierce. ‡ Rom. 11:31. † Heb. man of his counsel. ‡ Heb. made him understand. † Heb.

Spirit, by which he prepares the way for the revival of his heavens in regions of spiritual darkness and desolation.

4. Every valley shall be exalted—the crooked shall be made straight, and the rough places plain; all obstacles to the redemption of God's people shall be taken out of the way.

6. The voice said, Cry, the voice of Jehovah. He said; the messenger to whom Jehovah's command was directed. All flesh is grass; this, with the two following verses, contains God's answer to the question, "What shall I cry?"

8. The word of our God; his word of promise to Zion, which is here contrasted with the frailty of man.

9. Be not afraid; to announce the good tidings, for thou shalt not disappoint the hopes of those that hear them.

10. His work; or, as the margin, "his recompense for his work;" that is, the recompense which he himself receives in his redeemed people. Compare chap. 53:11. "He shall see of the travail of his soul, and be satisfied."

18 To whom then will ye liken God? or what likeness will ye compare unto him?‡

19 The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains.

20 He that is so impoverished that he hath no oblation; chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image, that shall not be moved.

21 Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth?

22 It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in:

23 That bringeth the princes to nothing; he maketh the judges of the earth as vanity.

24 Yea, they shall not be planted; yea, they shall not be sown; yea, their stock shall not take root in the earth; and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.

25 To whom then will ye liken me, or shall I be equal? saith the Holy One.

26 Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number; he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth.

27 Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God?‡

28 Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary; there is no searching of his understanding.‡

29 He giveth power to the faint; and to them that have no might he increaseth strength.‡

30 Even the youths shall faint and be weary, and the young men shall utterly fall:

31 But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.‡

understanding, b Dan. 4:35. † Psa. 62:9. ‡ Acts 17:29. § ch. 41:6, 7, 11, 12, etc. Jer. 10:3, etc. ¶ Heb. is pair of oblation. † Psa. 10:1. Acts 14:17. Rom. 1:19, 20. † Rom. 3:1, 2. * Or, How that sitteth. † Job 9:8, 9, Job 12:21. † Psa. 107:10. † Deut. 4:21, etc. † Psa. 117:4. † Psa. 77:7, etc. † ch. 39:1. † Psa. 117:5. Rom. 11:34. † 2 Cor. 12:9. † Psa. 24:7, 32:1, 13. † Heb. change. † Psa. 104:5. † Heb. 12:1. † Mt. 4:3.

22. Upon the circle of the earth; upon the vault of the heavens extended over the earth.

26. Not one faileth; not one of the heavenly host fails to appear in its appointed place.

27. Why sayest thou, O Jacob, from God's infinite perfections, the prophet argues that he cannot neglect his people. My way; the way in which I go; that is, my situation, Had from the Lord; out of his sight and mind. My judgment; my cause, which ought to come before him as "the Judge of all the earth." Is passed over from my God; has been neglected by him.

INSTRUCTIONS.

1. God has always a message of comfort for his people, even in times of deep affliction; the end of all his dealings with them is their establishment in holiness and happiness.

3. 5. When the set time for Zion's enlargement has come,

A. N. 3292.
B. C. about 712.

CHAPTER XLII.

1 God expostulateth with his people, about his merries to the church, 10 about his promises, 21 and about the vanity of idols.

KEEP silence before me,^a O islands; and let the people renew their strength: let them come near; then let them speak: let us come near together to judgment.

2 Who raised up the righteous man^b from the east, called him to his foot,^c gave the nations before him, and made him rule over kings?^e he gave them as the dust to his sword, and as driven stubble to his bow.

3 He pursued them, and passed safely;^f even by the way that he had not gone with his feet.

4 Who hath wrought and done it, calling the generations from the beginning? I the Lord, the first, and with the last;^d I am he.

5 The isles saw it, and feared; the ends of the earth were afraid, drew near, and came.

6 They helped every one his neighbor; and every one said to his brother, Be of good courage.^g

7 So the carpenter encouraged the goldsmith,^h and he that smootheith with the hammer him that smote the anvil,ⁱ saying, It is ready for the soldering:^j and he fastened it with nails, that it should not be moved.

8 But thou, Israel, art my servant, Jacob whom I have chosen,^k the seed of Abraham my friend.^l

9 Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away.

10 Fear thou not;^m for I am with thee:ⁿ be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.^o

11 Behold, all they that were incensed against

thee shall be ashamed and confounded;^k they shall be as nothing; and they that strive with thee shall perish.

12 Thou shalt seek them, and shalt not find them, even them that contended with thee:^l they that war against thee shall be as nothing, and as a thing of naught.

13 For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.^l

14 Fear not, thou worm Jacob, and ye men^m of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel.

15 Behold, I will make thee a new sharp threshing instrument having teeth:ⁿ thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff.^o

16 Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them:^p and thou shalt rejoice in the Lord,^q and shalt glory in the Holy One of Israel.^r

17 When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them.

18 I will open rivers in high places, and fountains in the midst of the valleys:^s I will make the wilderness a pool of water, and the dry land springs of water.^t

19 I will plant in the wilderness the cedar, the shittah-tree, and the myrtle, and the oil-tree; I will set in the desert the fir-tree, and the pine, and the box-tree together:^u

20 That they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it.

God provides men and means for the work, and removes all obstacles to its accomplishment.

6-8. The successive generations of men pass away like the flowers of spring; but God's promise to his church stands fast for ever, and he will make her "an eternal excellency, a joy of many generations." Chap. 60:15.

11. Our covenant God and Saviour unites with the majesty of an omnipotent King the gentleness and tender care of a shepherd. Chap. 42:3.

12-22, 25-28. God's infinite perfections insure the fulfilment of all his promises to his people. His power is absolute, and can be hindered by no obstacles; his understanding is infinite, and he cannot err or be in perplexity in respect to the means he shall employ; his goodness and truth are eternal, and he will not alter his covenant with those who love him. In the darkest days of adversity they may rest assured that he is doing all things well in their behalf.

23, 24. The plans of men are under God's control, and he establishes or overthrows them according to his own pleasure, without interfering with their freedom and responsibility as the accountable subjects of his government.

29-31. Despondency in God's service is sinful and unreasonable, for he is both able and ready to bestow upon his servants any measure of strength and wisdom which their necessities may demand. 2 Cor. 12:9.

CHAPTER XLII.

1. O islands; the coasts and islands of the Mediterra-

nean, and generally the remote regions of the west. Let the people renew their strength; God challenges the heathen nations to vindicate before him, if they can, the claims of their deities.

2. Who raised up—called him to his foot: the reference is to Cyrus, whom God's righteousness, that is, his faithfulness to his covenant people, called to execute its purposes.

4. Calling the generations from the beginning; calling them into being. With the last; enduring while creation endures, that is, for ever.

5. Saw it; the display of the attributes of God, mentioned in verses 2, 3. Feared; for the cause of their idols. Drew near, and came; to encourage and help each other in the maintenance of idolatry.

9. From the chief men thereof; or, "from the extremities thereof." The reference seems to be to the calling of Abraham.

15. I will make thee; in the Hebrew, make thee into; that is, cause thee to be. A new sharp threshing instrument having teeth; a threshing sled, armed with points of iron or stone, which was drawn by oxen over the corn to separate the grain from the ear. The threshing of grain is often, in the Old Testament, a symbol of the destruction of God's enemies.

18, 19. I will open rivers—plant in the wilderness; the wilderness is a symbol of adversity and affliction, as its conversion into well-watered and fruitful fields is of returning prosperity and comfort.

21 Produce your cause,* saith the LORD; bring forth your strong reasons, saith the King of Jacob.

22 Let them bring them forth, and show us what shall happen:^a let them show the former things, what they be, that we may consider^f them, and know the latter end of them; or declare us things for to come.

23 Show the things that are to come hereafter, that we may know that ye are gods: yea, do good, or do evil, that we may be dismayed, and behold it together.

24 Behold, ye are of nothing;^g and your work of naught:^h an abomination is he that chooseth you.

25 I have raised up one from the north,^b and he shall come: from the rising of the sun shall he call upon my name; and he shall come upon princes as upon mortar, and as the potter treadeth clay.

26 Who hath declared from the beginning, that we may know? and beforetime, that we may say. He is righteous? yea, there is none that showeth, yea, there is none that declareth, yea, there is none that heareth your words.

27 The first shall say to Zion, Behold, behold them: and I will give to Jerusalem one that bringeth good tidings.^c

28 For I beheld, and there was no man; even among them, and there was no counsellor, that, when I asked of them, could answerⁱ a word.

29 Behold, they are all vanity; their works are nothing: their molten images are wind and confusion.

CHAPTER XLII.

1 The office of Christ, graced with meekness and constancy. 5 God's promise unto him. 10 An exhortation to praise God for his gospel. 17 He reproveth the people of incredulity.

BEHOLD my servant, whom I uphold: mine elect,^d in whom my soul delighteth:^e I have put my Spirit upon him: he shall bring forth judgment to the Gentiles.

2 He shall not cry, nor lift up, nor cause his voice to be heard in the street.

3 A bruised reed shall he not break, and the smoking^f flax shall he not quench:^g he shall bring forth judgment unto truth.

4 He shall not fail nor be discouraged,^h till he have set judgment in the earth: and the isles shall wait for his law.ⁱ

5 ¶ Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein:

6 I the LORD have called thee in righteousness, and will hold thy hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles:^j

dimly burning. ^k Heb. quench it. ^l Heb. broken. ^m Gen 49 10 ⁿ Luke 2:32; Acts 13:47.

* Heb. Cause to come near. ^a John 13:19. ^b Heb. set our heart upon. ^c Or, worse than nothing. ^d Or, worse than of a viper. ^e ver. 2. ^f Or, 40:9; Luke 2:40, 11. ^g Heb. return. ^h Eph. 1:4. ⁱ Matt. 17:9. ^j Or,

21. Produce your cause; another challenge to the worshippers of idols.

22. The former things; ancient prophecies. Know the latter end of them; compare the issue with the prophecies, so as to judge whether they have been fulfilled. The prophet challenges the votaries of idols either to produce their former prophecies that have been fulfilled, or to foretell the future.

25. I have raised up; in purpose: this is a prediction of Cyrus. From the north—from the rising of the sun; Cyrus came from the north with respect to Babylon, but his kingdom was eastward with respect to Jerusalem, towards which place his invocation of Jehovah's name must be directed. Shall he call upon my name; compare Ezra 1:1-4.

26. Who hath declared; the coming of Cyrus. Righteous; in his claim to be a true God; or, "I am righteous," that is, true. Hearth your words; your words of prophecy; none has ever heard from your lips true prophetic announcements.

27. The first shall say; or, "I am the first who has said." Them; the predicted events.

28. Among them; among the patrons of idolatry.

INSTRUCTIONS.

1. God invites men to the fullest investigation of his claims and the claims of his world. The cause of truth challenges free discussion. It is error that loves darkness and concealment.

2. "Known unto God are all his works from the beginning of the world." To him the victories of Cyrus, and the deliverance of His covenant people through his instrumentality, were as certain in the days of Isaiah as of Zerubbabel; and He therefore spoke of them by the prophet as already existing.

7. Great indeed is the folly of idolaters, who trust for salvation to the gods which smiths and carpenters have made; but it is no greater than that of every worldly man who gives to earthly objects his supreme love and confidence.

15. Of herself the church of Christ is only an earthen vessel, but within her dwells the excellency of divine power. No array of human forces can stand against her, more than chaff can resist the whirlwind.

17. Seasons of deep distress have often been to God's people the dawn of a bright and glorious day; they have thus been withdrawn from every worldly confidence, and led to seek deliverance from God by deep repentance and earnest supplication.

18-20. God is the fountain of life and power. It is easy for him to change the wilderness into a fruitful field for his people, and he will do it for the glory of his own name.

21-29. The numerous prophecies recorded in the Bible which have been fulfilled, or are now in fulfillment, are God's witness to the truth of Christianity—a witness which no other religion is able to produce.

CHAPTER XLII.

1. My servant; the Messiah. Matt. 12:18-21. The reference to Cyrus in the preceding chapter naturally prepared the way for the mention of one greater than Cyrus.

2. Lift up; his voice; he shall be quiet and unassuming.

3. A bruised reed; which the slightest violence might break. The smoking flax; the dimly burning wick. He shall deal gently with the ignorant and feeble-minded. Compare chap. 40:11. Unto truth; in accordance with truth.

4. The isles; see note on chap. 41:1. Shall wait; in the spirit of obedience. The general reception of the gospel by the western nations is a striking fulfilment of this prophecy.

5. He that created—spirit to them that walk therein; the divine power set forth in this verse is a pledge that the promise contained in the following verse shall be fulfilled.

6. A covenant of the people; the mediation of God's new covenant with the people. Jer. 31:31-34, compared with Heb. 8:6-13.

A. M. 3292
B. C. about
712

7 To open the blind eyes, to bring out the prisoners from the prison,^a and them that sit in darkness out of the prison-house.^b

8 I am the LORD;^c that is my name; and my glory will I not give to another,^d neither my praise to graven images.

9 Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.^e

10 Sing unto the LORD a new song,^f and his praise from the end of the earth, ye that go down to the sea, and all that is therein;^g the isles, and the inhabitants thereof.

11 Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains.

12 Let them give glory unto the LORD,^h and declare his praise in the islands.

13 The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war;ⁱ he shall cry, yea, roar; he shall prevail^j against his enemies.

14 I have long time holden my peace; I have been still, and refrained myself: now will I cry like a trailing woman;^k I will destroy and devour^l at once.

15 I will make waste mountains and hills,^m and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools.

16 And I will bring the blind by a way that they knew not;ⁿ I will lead them in paths that they

have not known:¹ I will make darkness light before them, and crooked things straight.² These things will I do unto them,^m and not forsake them.ⁿ

17 They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye are our gods.^o

18 Hear, ye deaf;^p and look, ye blind,^q that ye may see.

19 Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the LORD's servant?

20 Seeing many things, but thou observest not; opening the ears, but he heareth not.

21 The LORD is well pleased for his righteousness' sake;^r he will magnify the law,^s and make it^t honorable.

22 But this is a people robbed and spoiled;^u they are all of them snared in holes,^v and they are hid in prison-houses: they are for a prey, and none delivereth; for a spoil,^w and none saith, Restore.

23 Who among you will give ear to this? who will hearken and hear for the time to come?^x

24 Who gave Jacob for a spoil, and Israel to the robbers? did not the LORD, he against whom we have sinned?^y for they would not walk in his ways, neither were they obedient unto his law.

25 Therefore he hath poured upon him the fury of his anger, and the strength of battle: and it hath set him on fire round about,^z yet he knew not;^{aa} and it burned him, yet he laid it not to heart.

^a 2 Tim. 2:26. ^b 1 Pet. 2:9. ^c Psa. 83:18. ^d ch. 48:11. ^e Acts 15:18. ^f Rev. 5:9. ^g Heb. the fulness thereof. ^h Psa. 117:1. ⁱ Exod. 15:3. ^j Or, share himself mightily. ^k Job 32:18-20. ^l Heb. swallow, or sup up. ^m Job. 49:11. ⁿ Hos. 2:14; Eph. 3:8. ^o Hos. 2:6. ^p Heb. raise straightness. ^q Ezek. 11:23. ^r Heb. 13:5. ^s Psa. 97:7. ^t ch. 6:10. ^u John 9:39. ^v Rev.

3:17, 18. ^w Psa. 71:16, 19; Rom. 10:3, 4; Phil. 3:9. ^x Matt. 5:17. ^y Or, him; John 17:1. ^z ch. 18:2. ^{aa} Or, in snoring all the young men of them. ^{ab} Heb. treading. ^{ac} Heb. the after time? ^{ad} Judg. 2:14; Neh. 9:26, 27. ^{ae} Deut. 32:22. ^{af} Hos. 7:9.

7. To open the blind eyes—out of the prison-house; he is the Redeemer from spiritual blindness and bondage.

8. My glory will I not give to another—to graven images; by allowing the cause of idolatry to triumph. Thus God pledges his own glory for the success of the Messiah and his kingdom.

9. The former things; the things formerly predicted.

10. A new song; for the new things declared.

11. Kedar; see note on chap. 21:16.

13. Jealousy; zeal; that is, his own zeal. Compare chap. 9:7; 37:32, where the word in the original is the same.

14. Holden my peace; not interposed in behalf of my people.

15. Will make waste mountains and hills; will make desolate the enemies of Zion. This is the opposite of what God promises to his own people. See chap. 41:18, 19, and note.

16. I will bring the blind; compare verse 7.

19. My servant; Israel, the covenant people of God. "The servant of the Lord" signifies, in its widest sense, any minister of his will, though he be ignorant of God as Nebuchadnezzar, Jer. 43:10. Compare Ezek. 29:18-20. In a more special sense it is applied, particularly in this part of Isaiah, (1.) to God's visible covenant people, "Israel after the flesh," as in this verse, chap. 43:22, and often elsewhere; (2.) to the body of true believers, "the Israel of God," contained within the outward Israel, chap. 44:1, 3, etc.; (3.) to Christ the Head of the church, as in the present chapter, ver. 1-7, chap. 52:13-15, with the whole 53d chapter, and elsewhere. And as Christ and his true church are one body—John 15:1-7; 17:21, 23; Eph. 1:23—it is often both difficult and unnecessary to determine whether the words "my servant" apply to Christ alone, or to Christ's body as quickened and sanctified by its union with him. My messenger; Israel, whom God appointed to make the Gentiles see and hear his truth, has himself become blind

and deaf. Perfect; in respect to his privileges and outward relations to God. Compare Matt. 11:23.

20. Seeing—thou observest not; compare chap. 6:9, 10.

21. Is well pleased; it is his good pleasure to do what is expressed in the last clause of the verse. For his righteousness' sake; his covenant people having forfeited all claim to his favor by their sins, he will do this for the glory of his own name and character. Will magnify the law; will put honor upon it by all his dealings with his people, and, in a most emphatic sense, by the mission and propitiatory death of his Son.

22-25. These verses describe the character and punishment of the outward Israel. Compare chap. 6:11, 12.

INSTRUCTIONS.

1-4. The kingdom of Christ "cometh not with observation," but by the gentle and quiet influences of his word and Spirit operating within the soul. Great outward changes and revolutions accompany its progress in the world, but amid all these it remains "like leaven which a woman took and hid in three measures of meal, till the whole was leavened." Luke 13:21.

5-8. God's glory is pledged to establish Christ's kingdom over all the earth, and to give deliverance and salvation to every sinner who commits his soul to His hands.

10-16. The same mighty movements of God's providence and Spirit which bring salvation and rejoicing to his church, carry desolation and destruction into the hosts of her enemies. While they weep and wail over the fall of Satan's kingdom, she shouts, "Alleluia," as its smoke rises up for ever and ever. Rev. chap. 18, and 19:1-6.

17-25. The hope of God's people is his zeal for the glory of his own name. He will not give them over to final corruption and ruin, but will, from time to time, purify them by severe judgments, and thus prepare the way for the extension of Christ's kingdom over all the earth.

CHAPTER XLIII.

1 The Lord comforteth the church with his promises. 8 He appealeth to the people for witness of his omnipotency. 11 He foretelleth them the destruction of Babylon. 18 And his wonderful deliverance of his people. 22 He reproveth the people as inexcusable.

IDOUT now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine.^a

2 When thou passest through the waters, I will be with thee;^b and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned;^c neither shall the flame kindle upon thee.^d

3 For I *am* the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee.^e

4 Since thou wast precious in my sight, thou hast been honorable, and I have loved thee: therefore will I give men for thee, and people for thy life.^f

5 Fear not; for I *am* with thee: I will bring thy seed from the east, and gather thee from the west:^g

6 I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;^h

7 *Even* every one that is called by my name:ⁱ for I have created him for my glory, I have formed him: yea, I have made him.^j

8 ^k Bring forth the blind people that have eyes, and the deaf that have ears.^l

9 Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and show us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, *It is* truth.

10 Ye *are* my witnesses,^m saith the LORD, and my servant whom I have chosen;ⁿ that ye may know and believe me, and understand that I *am* he: before me there was no God formed,^o neither shall there be after me.

11 I, *even I, am* the LORD; and besides me *there is* no saviour.^p

12 I have declared, and have saved, and I have

showed, when *there was* no strange god among you: therefore ye *are* my witnesses, saith the LORD, that I *am* God.

13 Yea, before the day *was* I *am* he; and *there is* none that can deliver out of my hand: I will work, and who shall let it?^q

14 ^r Thus saith the LORD, your Redeemer, the Holy One of Israel: For your sake I have sent to Babylon, and have brought down all their nobles,^s and the Chaldeans, whose cry *is* in the ships.

15 I *am* the LORD, your Holy One, the Creator of Israel, your King.

16 Thus saith the LORD, which maketh a way in the sea, and a path in the mighty waters;^t

17 Which bringeth forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise: they are extinct, they are quenched as tow.

18 ^u Remember ye not the former things, neither consider the things of old.

19 Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert.

20 The beast of the field shall honor me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen.

21 This people have I formed for myself; they shall show forth my praise.^v

22 ^w But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel.^x

23 Thou hast not brought me the small cattle^y of thy burnt-offerings; neither hast thou honored me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense.^z

24 Thou hast bought me no sweet cane with money, neither hast thou filled^{aa} me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities.^{ab}

25 I, *even I, am* he that blotteth out thy transgressions:^{ac} for mine own sake,^{ad} and will not remember thy sins.^{ae}

26 Put me in remembrance: let us plead together

^a Jer. 25: 21-26. ^b Acts 27: 26-35. ^c Ps. 66: 12. ^d 1 Tim. 3: 25, 27. ^e Prov. 21: 18. ^f Or, person. ^g Job. 48: 7. ^h Jer. 2: 7. ⁱ Eze. 2: 10. ^j Ezek. 12: 2. ^k Job. 41: 7. ^l Phil. 2: 7. ^m Or, antique. ⁿ formed of gold. ^o 1 Cor. 1: 17. ^p Heb. 13: 4. ^q Acts 4: 12. ^r Heb. turn it back. ^s Job. 46: 10. ^t Dan. 1: 45. ^u Heb. bars.

^v Ezek. 11: 16, 22; Ps. 77: 19. ^w Or, ostriches. ^x Heb. daughters of the owl. ^y Job. 1: 6, 14. ^z Mal. 1: 13. ^{aa} Heb. lamps, or gifts. ^{ab} Matt. 11: 40. ^{ac} Heb. made me drunk, or abundantly moistened. ^{ad} Mal. 2: 17. ^{ae} Jer. 50: 20; Acts 3: 13. ^{af} Ezek. 36: 22, 23. ^{ag} 1 Cor. 31: 34.

CHAPTER XLIII.

1. *O Jacob—Israel*; Jacob and Israel "according to the election of grace." The judgments upon the outward Israel, described at the close of the preceding chapter, had for their end the sanctification and enlargement of the true Israel. Hence the transition from the former to the latter is both natural and beautiful. Such transitions are very frequent in the prophets.

3. *Ethiopia and Seba*; regions adjacent to Egypt on the south. God sacrificed Egypt, at the exodus, to the welfare of his people, and he has often repeated this sacrifice in the case of the nations that have arrayed themselves against his church.

7. *Created him—made him*; in a spiritual sense. 8. *Bring forth*; that they may maintain their cause before God. Compare chap. 41: 1. *The blind people that have eyes*; the patrons of idolatry, as the next verse shows.

9. *This*; which I have predicted and brought to pass; that is, who can show like predictions? *Former things*; former prophecies. *Witnesses*; to their prophecies. *Let them hear*; my witnesses to my prophecies.

14. *Sent to Babylon*; by the Persians and Medes. *Brought down*; humbled. *Cry*; the reference is to the shouts or songs of the warriors as they pursue their business.

16, 17. *Maketh a way in the sea—bringeth forth the chariot and horse*; as in the overthrow of Pharaoh. *They shall lie down together*; all the opponents of Israel shall perish as did Pharaoh's host. *Tow*; a flaxen wick. Chap. 42: 3.

18. *Remember ye not the former things*; because of the surpassing glory of the new. Compare Jer. 16: 14, 15; 2 Cor. 3: 10.

20. *Dragons*; in the sense of wild animals, as jackals. 22-25. *Hast not called upon me—for mine own sake*; this great redemption is wholly undeserved. God does it for the glory of his own name.

A. M 3292. er: declare thou, that thou mayest be justified.^a
B. C. about 712.

27 Thy first father hath sinned, and thy teachers^a have transgressed against me.

28 Therefore I have profaned the princes^b of the sanctuary, and have given Jacob to the curse, and Israel to reproaches.

CHAPTER XLIV.

1 God comforteth the church with his promises. 7 The vanity of idols, 9 and folly of idol-makers. 21 He exhorteth to praise God for his redemption and omnipotency.

YET now hear, O Jacob my servant; and Israel, whom I have chosen:

2 Thus saith the LORD that made thee, and formed thee from the womb, *which* will help thee:^b Fear not, O Jacob, my servant; and thou, Jeshurun,^c whom I have chosen.^d

3 For I will pour water upon him that is thirsty, and floods upon the dry ground:^e I will pour my Spirit upon thy seed, and my blessing upon thine offspring:^f

4 And they shall spring up *as* among the grass, as willows by the water-courses.^g

5 One shall say, *I am* the LORD's;^h and another shall call *himself* by the name of Jacob; and another shall subscribe *with* his hand unto the LORD, and surname *himself* by the name of Israel.

6 Thus saith the LORD the King of Israel, and his Redeemer the LORD of hosts;ⁱ *I am* the first, and *I am* the last;^j and besides me *there is* no God.^k

7 And who, as I, shall call, and shall declare it,^l and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them show unto them.

8 Fear ye not, neither be afraid:^m have not I told thee from that time, and have declared *it*?

^a Rom. 8:33. ^b Heb. *interpreters*; Mal. 2:7, 8. ^c Or, *holy princes*. ^d Psa. 105:5; Heb. 4:16. ^e Deut. 32:15. ^f Rom. 8:30; Eph. 1:4; 1 Thess. 1:1. ^g John 7:38. ^h ch. 59:21. ⁱ Jer. 30:5; 2 Cor. 8:5. ^j ch. 43:11. ^k Rev. 1:8, 17. ^l Deut. 4:35, 39; 32:39. ^m ch. 46:9, 10. ⁿ Prov. 3:25, 26.

27. *Thy first father*; Adam. The meaning is, that Israel's teachers have imitated Adam's apostasy, and led the people also into apostasy.

INSTRUCTIONS.

2. God will not allow any calamity, however great, to overwhelm his true children; but will graciously sustain and comfort them under it, grant them in due time deliverance from it, and make it subservient to their highest welfare.

3, 4. God governs the world for the good of his church. For her, empires rise and fall, and battles are lost and won. Every power that arrays itself against her must perish for her sake. Ver. 14-17.

7. It is for his own glory that God begins and carries forward the work of redemption in men's souls, and he will make every ransomed spirit in heaven an eternal monument of his praise.

11-13. All who give to God their supreme love and confidence receive from him abundant proofs, in their own blessed experience, that he has power to help in every extremity; all who depart from him shall be made to feel that besides him there is no Saviour.

18. The revelation of redemption is "as the shining light, that shineth more and more unto the perfect day." The light under which we live excels in brightness that which was enjoyed by ancient patriarchs and prophets, yet we see but the dawn of the glory which is reserved for the latter days of Zion, and even that glory shall be

ye *are* even my witnesses.ⁿ Is there a God? besides me? yea, *there is* no God; I know not any.

9 * They that make a graven image *are* all of them vanity;^o and their delectable^p things shall not profit; and *they are* their own witnesses; they see not, nor know; that they may be ashamed.

10 Who hath formed a god, or molten a graven image *that is* profitable for nothing?^q

11 Behold, all his fellows shall be ashamed;^r and the workmen, they *are* of men: let them all be gathered together, let them stand up; *yet* they shall fear, and they shall be ashamed together.

12 The smith with the tongs^s both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms:^t yea, he is hungry, and his strength faileth: he drinketh no water, and is faint.

13 The carpenter stretcheth out *his* rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the house.

14 He beweth him down cedars, and taketh the cypress and the oak, which he strengtheneth^u for himself among the trees of the forest: he planteth an ash, and the rain doth nourish *it*.

15 Then shall it be for a man to burn: for he will take thereof, and warm himself; yea, he kindleth *it*, and baketh bread; yea, he maketh a god, and worshippeth *it*; he maketh it a graven image, and falleth down thereto.

16 He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied; yea, he warmeth *himself*; and saith, Aha, I am warm, I have seen the fire:

17 And the residue thereof he maketh a god, *even* his graven image: he falleth down unto it,

ⁿ John 5:10. ^o Heb. *rock*; Deut. 32:4. ^p ch. 41:24, 29. ^q Heb. *desirable*. ^r Hab. 2:18. ^s 1 Cor. 8:4. ^t Psa. 97:7. ^u Or, *an axe*. ^v ch. 40:19, etc. ^w Or, *takeeth courage*.

swallowed up in the everlasting brightness of the new Jerusalem.

22-25. Neither Zion, nor any one of her children, has any thing to mention before God but unfaithfulness, lukewarmness, and iniquities without number. He has mercy upon his people, not for their sake, but for his own name's sake; so that to him belongs all the praise, and to them shame and confusion of face.

26-28. The severest rebukes that come upon God's people are less than their iniquities deserve. They should therefore be borne with humility and submission, and deliverance from them sought by confession and repentance.

CHAPTER XLIV.

2. *Jeshurun*; a term of endearment applied to Israel. Deut. 32:15; 33:5.

7. *Call*; command unto being. *Declare it*; announce it beforehand. *Set it in order for me*; that is, as the original implies, state it to me in regular order. Jehovah both ordains and foretells the course of coming events for his people; he challenges the false gods to do the same. *The ancient people*; either the ancestors of the human race or those of the Israelitish people.

8. *Fear ye not*; the idol-gods, which have no power either to do or to foretell. *From that time*; that is, "since I appointed the ancient people." Ver. 7. *Told—declared*; the course of coming events.

9. *Delectable things*; idols in which they delight.

14. *Strengtheneth for himself*; has nourished by culture.

and worshippeth it, and prayeth unto it, and saith, Deliver me; for thou art my god.

18 They have not known nor understood:^a for he hath shut^c their eyes, that they cannot see; and their hearts, that they cannot understand.^b

19 And none considereth in^d his heart,^e neither is there knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten it: and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree?

20 He feedeth on ashes: a deceived heart hath turned him aside,^f that he cannot deliver his soul, nor say, Is there not a lie in my right hand?

21 ^g Remember these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me.^h

22 I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins:ⁱ return unto me: for I have redeemed thee.^j

23 Sing, O ye heavens;^k for the LORD hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains;^l O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified himself in Israel.^m

24 Thus saith the LORD, thy Redeemer,ⁿ and he that formed thee from the womb,^o I am the LORD that maketh all things; that stretcheth forth the heavens alone;^p that spreadeth abroad the earth by myself;

25 That frustrateth the tokens of the liars,^q and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish;

26 That hath confirmed the word of his servant, and

performeth the counsel of his messengers;^r that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places^s thereof:

27 That saith to the deep, Be dry, and I will dry up thy rivers:

28 That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, The foundation shall be laid.^t

CHAPTER XLV.

1 God calleth Cyrus for his church's sake. 2 By his omnipotency he challengeth obedience. 20 He convinceth the idols of vanity by his saving power.

THUS saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings,^u to open before him the two-leaved gates; and the gates shall not be shut;

2 I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron:^v

3 And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, which call thee by thy name,^w am the God of Israel.

4 For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surname thee, though thou hast not known me.

5 ^x I am the LORD, and there is none else,^y there is no God besides me:^z I girded thee,^{aa} though thou hast not known me;

6 That they may know from the rising of the sun, and from the west, that there is none besides me.^{ab} I am the LORD, and there is none else.

^a Ch. 45, 20. ^b Heb. doubted. ^c ch. 6, 9, 10. ^d Heb. setteth to. ^e Hos. 7, 2. ^f Heb. that which comes of. ^g Hos. 1, 12; Rom. 1: 21; 2 Thess. 2, 11. ^h ch. 49, 14, 15. ⁱ ch. 1, 18; Psa. 103, 12. ^j 1 Cor. 6, 20; 1 Pet. 1, 18; Rev. 5, 9. ^k Psa. 96, 11, 12; Rev. 19, 20. ^l Ezek. 36, 1, 8. ^m ch. 55, 13. ⁿ ver. 6.

18. He hath shut their eyes; God hath shut them. Chap. 6: 10; John 12: 40.

20. Deliver his soul; from its delusion. Nor say; he has not understanding enough to ask himself the question that follows. In my right hand; the right hand is mentioned as the instrument of action: to have a lie in the right hand, is to be occupied with a lie; that is, with the service of idols, which are themselves false, and which deceive those who put their trust in them.

21. These; these proofs of the vanity of idols.

24. Formed thee from the womb; Israel is here spoken of as God's child from the womb, that is from the infancy of the nation.

25. Tokens; signs, pretended miracles. Maketh diviners mad; shows them to be fools.

26. His servant; the prophet with his fellow-messengers.

28. Cyrus; who conquered Babylon, and released the Jews from their exile more than a century and a half after this prediction. Ezra 1: 1-4.

INSTRUCTIONS.

1-5. The promised outpouring of God's life-giving Spirit is the hope of Zion. In times of deep declension within her borders, and abounding wickedness without, God's faithful servants should not despond, but seek from him this unspeakable gift by repentance, obedience, and earnest intercession, assured that when he bestows it all will again become green and flourishing.

9-20. The idolater fashions silver or wood into the form

1 Gal. 1, 15. ^u Psa. 104, 2. ^v 2 Chr. 1: 11, 31; Jer. 50: 36; 1 Cor. 3: 19. ^w Zech. 1: 6; 2 Pet. 1: 19. ^x Heb. wastes. ^y Ezra 1, 1, etc. ^z Or, strength. ^{aa} Dan. 5: 6, 31. ^{ab} Psa. 107: 36. ^{ac} ch. 4: 15. ^{ad} 1 ver. 14, 15, 22. ^{ae} Deut. 4: 35, 39. ^{af} Psa. 135: 32, 33. ^{ag} w. ch. 37: 20; Mal. 1, 11.

of a god and then worships it, as if human workmanship could give life to that which is in its own nature dead and powerless. The same folly is manifested by all who think to make worldly objects a permanent and satisfying portion by any labor which they can bestow upon them.

22. It is by the offer of gratuitous pardon that God calls sinners to himself. He commands them to come, that they may receive through Christ the justifying righteousness which he has provided for them; not to establish their own righteousness before coming to him.

23. Christ's redemption is the sum of all blessings. It fills every heart that receives it with gladness and thanksgiving. When all nations shall embrace it, the whole earth will resound with God's praises.

25. The progress of God's kingdom in the world is a perpetual manifestation of his own infinite power and wisdom, and of the folly and weakness of all human systems of religion.

CHAPTER XLV.

1. Anointed; as set apart to the work of redeeming God's people. The gates shall not be shut; remarkably fulfilled in the conquest of Babylon, the gates of the city having been left open during a night of fasting.

4. Hast not known me; when Cyrus took Babylon he was ignorant of Jehovah and of the designs which he purposed to accomplish through him, and was only indulging his own ambitious desires. The knowledge which he afterwards had of God, Ezra 1: 2, was doubtless received from the Jews residing in Babylon.

A. M. 3292. 7 I form the light, and create darkness:^a
B. C. about 712 I make peace,^b and create evil:^c I the
LORD do all these things.

8 Drop down, ye heavens, from above, and let the skies pour down righteousness:^d let the earth open, and let them bring forth salvation, and let righteousness spring up together:^e I the LORD have created it.

9 Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherd of the earth.^f Shall the clay say to him that fashioneth it, What maketh thou? or thy work, He hath no hands?

10 Woe unto him that saith unto his father, What begettest thou? or to the woman, What hast thou brought forth?

11 Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons,^g and concerning the work of my hands command ye me.^h

12 I have made the earth, and created man upon it: I, even my hands have stretched out the heavens, and all their host have I commanded.ⁱ

13 I have raised him up in righteousness, and I will direct all his ways: he shall build my city,^j and he shall let go my captives, not for price nor reward,^k saith the LORD of hosts.

14 Thus saith the LORD, The labor of Egypt, and merchandise of Ethiopia and of the Sabceans, men of stature, shall come over unto thee, and they shall be thine:^l they shall come after thee; in chains they shall come over,^m and they shall fall down unto thee, they shall make supplication unto thee, saying, Surely God is in thee;ⁿ and there is none else, there is no God.

15 Verily thou art a God that hidest thyself,^o O God of Israel, the Saviour.

16 They shall be ashamed, and also confounded,

8. Drop down; distil. Open; open her bosom to send forth a harvest of righteousness and salvation. Let them bring forth; that is, the heavens and the skies. God's righteousness and salvation are here compared to refreshing showers, and a harvest of precious fruits.

9, 10. Woe unto him; God rebukes his people for arraigning his dealings with them at the bar of their own reason. The primary reference may be their long-continued sufferings during the Babylonish captivity; but the words have a general application to God's treatment of all men in all ages.

11. Command ye me; in the way of petitioning, not of prescribing.

14. Labor; wealth gained by labor. Men of stature; the Ethiopians and Sabceans were celebrated for their tallness. Shall come after thee—make supplication unto thee; compare Psa. 72:9-11; chap. 44:2; 49:23; and especially chap. 60. These passages are to be understood in a spiritual sense. The meaning is, that God will give his church, through Christ, universal dominion and honor.

15. Hidest thyself; hidest thyself in darkness. The prophet has in mind the sore afflictions through which Zion must come to the fulfilment of the promises which he has just recorded.

18. Not in vain; as God's purpose in creating the earth shall be fulfilled, so shall all his counsels respecting his chosen people.

all of them: they shall go to confusion together that are makers of idols.^b

17 But Israel shall be saved in the LORD^a with an everlasting salvation:^c ye shall not be ashamed nor confounded world without end.^d

18 For thus saith the LORD that created the heavens: God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD, and there is none else.

19 I have not spoken in secret,^e in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain:^f I the LORD speak righteousness, I declare things that are right.

20 Assemble yourselves and come; draw near together, ye that are escaped of the nations:^g they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save.

21 Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God else besides me: a just God and a Saviour;^h there is none besides me.

22 Look unto me, and be ye saved, all the ends of the earth:ⁱ for I am God, and there is none else.

23 I have sworn by myself,^j the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow,^k every tongue shall swear.^l

24 Surely shall one say, In the LORD have I righteousness^m and strength;ⁿ even to him shall men come;^o and all that are incensed against him shall be ashamed.

25 In the LORD shall all the seed of Israel be justified,^p and shall glory.

^a Gen. 1:3, 4. ^b Psa. 29:11. ^c Amos 3:6. ^d Psa. 85:11. ^e Psa. 72:3. ^f Jer. 18:6. ^g Jer. 31:1; 32:18-20. ^h John 16:21. ⁱ Psa. 102:25; Heb. 11:3. ^j They make straight. ^k 2 Chr. 36:22; Ezra 1:1, etc. ^l ch. 52:3. ^m 1 ch. 49:23; 60:9-16; Psa. 65:31; 72:10, 11; Zech. 8:22, 23. ⁿ Psa. 149:8. ^o 1 Cor. 11:25. ^p ch. 8:17; Psa. 44:21. ^q Psa. 97:7. ^r Rom. 2:28, 29; 11:25. ^s Jer. 31:3. ^t Psa.

95:2, 3. ^u 1 Pet. 2:6. ^v Deut. 20:39; 30:41, etc. ^w Psa. 9:10, 69:32. ^x Eph. 2:12-16. ^y Rom. 3:29. ^z Psa. 22:27; John 3:14, 15. ^{aa} Gen. 22:16; Heb. 6:13. ^{ab} Phil. 2:10. ^{ac} Deut. 6:13. ^{ad} 1 Heb. righteousness; Rev. 19:8. ^{ae} Jer. 23:6; 1 Cor. 1:30, 31. ^{af} 1 Cor. he shall say of me, In the LORD is all righteousness and strength. ^{ag} Zech. 10:6, 12; Eph. 6:10. ^{ah} John 12:32. ^{ai} Rom. 5:1.

19. In secret, in a dark place of the earth; not uttering dark responses from caves, like the ancient oracles. In vain; as did those who consulted the heathen oracles.

20. Escaped of the nations; the remnant of them who have escaped God's judgments.

21. Tell ye; recount your arguments. Them; the patrons of idols. Declared this; the deliverance of my people through Cyrus, which I have foretold. From that time; see note on chapter 41:8.

INSTRUCTIONS.

4. God has often employed heathen princes, who were ignorant of him and his counsels, to accomplish wonderful deliverances for his people.

7. Since God is the author of all things, he governs and sets limits to all. The good and bad actions of men and angels are so under his control that he accomplishes through them his own wise counsels, while they are left altogether free and responsible to him for their conduct.

9. All our capacity to reason concerning God's works and ways is his gift. How unspeakable the folly and wickedness of contending against his dealings with us; as if the creature could sit in judgment on the infinite Creator.

19. The many and explicit predictions of God's word constitute a proof of its divine origin, such as no pretended revelation can offer.

23. God possesses absolute authority over all men: and

CHAPTER XLVI.

1 The idols of Babylon could not save themselves. 3 God saveth his people to the end. 5 Idols are not comparable to God for power, 12 or present salvation.

BEL boweth down,^a Nebo stoopeth;^b their idols were upon the beasts, and upon the cattle:^c your carriages were heavy-laden; they are a burden to the weary beast.

2 They stoop, they bow down together; they could not deliver the burden, but themselves were gone into captivity.

3 [¶] Harken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne by me from the belly, which are carried from the womb:^d

4 And even to your old age I am he;^e and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you.

5 [¶] To whom will ye liken me, and make me equal, and compare me, that we may be like?

6 They lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith;^f and he maketh it a god: they fall down, yea, they worship.

7 They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, one shall cry unto him, yet can he not answer, nor save him out of his trouble.

8 Remember this, and show yourselves men: bring it again to mind, O ye transgressors.

9 Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me,

10 Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:

^a Jer. ch. 50, 51. ^b Jer. 48, 1, etc. ^c Jer. 10:5. ^d Heb. *they said*. ^e Exod. 19:4, Psa. 71:6, 18. ^f Psa. 92:11. ^g 1 ch. 41:7, etc. ^h Acts 7:51. ⁱ Rom. 1:17. ^j Psa. 16:1, 5; Hab. 2:3. ^k Psa. 11:7. ^l Psa. 18:27;

he will exercise it throughout eternity, for their salvation if righteous; but if wicked, for their destruction.

24. It is vain to look for justifying righteousness, or strength to overcome sin, to any thing that we can do, or that our fellow-sinners can do for us. We must receive both from God as his free gift through Jesus Christ.

CHAPTER XLVI.

1. *Bel—Nebo*—Babylonian gods. *Boweth down—stoopeth*; under the conqueror. The gods of Babylon have gone into captivity with their worshippers. *Their idols*; the images of Bel and Nebo. *Carriages*; that is, things carried, loads; the old English sense of the word. *Heavy-laden*; literally, "lifted up," placed upon the beasts. The images of your gods, which you have been accustomed to bear in solemn procession, are now packed upon beasts to be carried away.

2. *They*; the gods. *The burden*; the load consisting of their own images. Bel and Nebo cannot save their own images from this disgrace.

3, 4. *Borne—carried*; the gods of the heathen must be borne by their worshippers, but Jehovah bears and carries his people. *From the womb—to hoar hairs*; from the infancy of Israel to his old age; that is, through his whole existence. See note to chap. 11:24.

8. *This*; the contrast between Jehovah and the idol-gods. *Show yourselves men*; act like men, not like children, as do the worshippers of idols.

9. *The former things of old*; ancient prophecies that have been fulfilled.

11 Calling a ravenous bird from the east, ^{A. M. 3222.} the man that executeth my¹ counsel from a ^{B. C. about} far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.

12 [¶] Harken unto me, ye stout-hearted,² that are far from righteousness:

13 I bring near my righteousness;³ it shall not be far off, and my salvation shall not tarry:⁴ and I will place salvation in Zion for Israel my glory!⁵

CHAPTER XLVII.

1 God's judgment upon Babylon and Chaldea, 6 for their unmercifulness, 7 pride, 10 and overboldness, 11 shall be irresistible.

COME down, and sit in the dust, O virgin daughter of Babylon, sit on the ground:^a there is no throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate.

2 Take the millstones, and grind meal: uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers.

3 Thy nakedness shall be uncovered, yea, thy shame shall be seen:^b I will take vengeance, and I will not meet thee as a man.

4 *As for* our Redeemer, the LORD of hosts is his name, the Holy One of Israel.^c

5 Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called, The lady of kingdoms.

6 [¶] I was wroth with my people,^d I have polluted mine inheritance, and given them into thy hand: thou didst show them no mercy;^e upon the ancient hast thou very heavily laid thy yoke.

7 And thou saidst, I shall be a lady for ever:^f so that thou didst not lay these things to thy heart, neither didst remember the latter end of it.

8 Therefore hear now this, thou that art given

Jer. 48:18. ¹ Jer. 11:22, 26; Nah. 3:5. ² Jer. 50:31. ³ 2 Chr. 28:9; Zech. 1:15. ⁴ Obad. 10-16. ⁵ Rev. 18:7.

11. *A ravenous bird*; Tyrs, represented as a bird of prey. 13. *Righteousness*; as manifested in the deliverance of my people, and the destruction of their enemies.

INSTRUCTIONS.

2. The gods of the heathen need the constant care and protection of their makers. They cannot help themselves, much less their worshippers. So the objects to which worldly men give their supreme love and confidence—riches, honors, titles, pleasures—cannot save their possessors, but must themselves be watched over day and night, lest they "make themselves wings," and "fly away as an eagle toward heaven." Prov. 23:5; Luke 12:19, 20; 1 Tim. 6:17.

3, 4. The salvation of nations, as well as of individual men, comes from God alone. When they depart from him and put their trust in vanity and lies, they must perish.

CHAPTER XLVII.

1. *O virgin daughter of Babylon*; Babylon herself personified as a female. *No throne*; that is, to thee.

2. *Take the millstones*; grinding, in the East, is a menial office. The mistress of nations must now take the place of a servant. *Uncover thy locks*; remove thy veil; another sign of degradation. *Make bare the leg—pass over the rivers*; she is represented as fording streams in the manner of a woman of the lowest condition.

3. *Will not meet thee as a man*; not as a frail man, but as the omnipotent God. But some prefer to render, "I will meet no man;" that is, no one who can offer me any resistance.

7. *The latter end of it*; of thy pride, luxury, and cruelty; that is, the disgrace to which they would bring thee.

A. M. 3202. B. C. about 712. to pleasures, that dwellest carelessly,^a that sayest in thy heart, *I am*, and none else beside me; I shall not sit as a widow, neither shall I know the loss of children:

9 But these two things shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their perfection for the multitude of thy sorceries, and for the great abundance of thine enchantments.

10 For thou hast trusted in thy wickedness:^b thou hast said, None seeth me.^c Thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thy heart, *I am*, and none else beside me.

11 Therefore shall evil come upon thee; thou shalt not know from whence it riseth:^d and mischief shall fall upon thee; thou shalt not be able to put it off:^e and desolation shall come upon thee suddenly,^f which thou shalt not know.

12 Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast labored from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail.

13 Thou art wearied in the multitude of thy counsels.^g Let now the astrologers,^h the star-gazers, the monthly prognosticators,ⁱ stand up, and save thee from these things that shall come upon thee.

14 Behold, they shall be as stubble;^j the fire shall burn them; they shall not deliver themselves from the power of the flame: *there shall not be a coal to warm at, nor fire to sit before it.*

15 Thus shall they be unto thee with whom thou hast labored, *even thy merchants*, from thy youth; they shall wander every one to his quarter;^k none shall save thee.

CHAPTER XLVIII.

1 God, to convince the people of their fore-known obstinacy, revealeth his prophecies. 9 He saveth them for his own sake. 12 He exhorteth them to obedience, because of his power and providence. 16 He lamenteth their backwardness. 20 He powerfully delivereth his out of Babylon.

HEAR ye this, O house of Jacob, which are called by the name of Israel, and are come

^a Zeph. 2:13. ^b Eccl. 8:8. ^c Psa. 94:7. ^d Or, *caused thee to turn away*. ^e Heb. *the morning thereof*. ^f Heb. *expiate*. ^g 4 Thess. 5:3. ^h Ezek. 21:12. ⁱ Heb. *workers of the heavens*. ^j Dan. 2:2. ^k Heb. *that give knowledge concerning the months*. ^l Nah. 1:10. ^m Heb. *their souls*. ⁿ ch. 56:11. ^o Psa. 68:26. ^p Deut. 3:22; Jer. 5:2; John 1:21. ^q ch. 52:1. ^r Mic. 3:11. ^s Heb.

11. *From whence it riseth*; or, as the margin, "its morning." It shall be a night of calamity, without any morning of prosperity. *Shalt not know*; suddenly, and without notice beforehand. Compare Job 9:5.

13. *Monthly prognosticators*; those who pretend to fore-tell events from the changes of the moon.

14. *Not be a coal—nor fire*; the consumption shall be so complete that nothing shall be left.

15. *Thy merchants*; the merchants whose trade had enriched Babylon. Compare chap. 13:14.

INSTRUCTIONS.

1-5. No present degree of power, wealth, or splendor, can protect wicked and persecuting nations from the wrath of God. He has pledged himself to humble every oppressor of his people, and for the fulfilment of his word all the resources of heaven and earth are at his disposal.

6. It is no excuse to wicked men, that God employs them as the instruments of executing his purposes. They will be judged according to the spirit and intention of their deeds, not according to the use which God's overruling wisdom makes of them.

7-9. A proud, self-sufficient, and contemptuous spirit is

forth out of the waters of Judah,^l which swear by the name of the LORD, and make mention of the God of Israel, *but not in truth, nor in righteousness.*^m

2 For they call themselves of the holy city,ⁿ and stay themselves upon the God of Israel:^o the LORD of hosts *is* his name.

3 I have declared the former things from the beginning; and they went forth out of my mouth, and I showed them; I did *them* suddenly, and they came to pass.

4 Because I knew that thou *art* obstinate,^p and thy neck *is* an iron sinew,^q and thy brow brass;

5 I have even from the beginning declared *it* to thee; before it came to pass I showed *it* thee; lest thou shouldst say, Mine idol hath done them; and my graven image, and my molten image, hath commanded them.

6 Thou hast heard, see all this; and will not ye declare *it*? I have showed thee new things from this time, even hidden things,^r and thou didst not know them.

7 They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldst say, Behold, I knew them.

8 Yea, thou heardest not; yea, thou knewest not; yea, from that time *that* thine ear was not opened: for I knew^s that thou wouldest deal very treacherously,^t and wast called a transgressor from the womb.^u

9 For my name's sake will I defer mine anger,^v and for my praise will I refrain for thee, that I cut thee not off.

10 Behold, I have refined thee,^w but not with silver; I have chosen thee in the furnace of affliction.^x

11 For mine own sake, *even for mine own sake*, will I do *it*: for how should *my name* be polluted?^y and I will not give my glory unto another.^z

12 Hearken unto me, O Jacob and Israel, my called; *I am he*; *I am* the first, I also *am* the last.^{aa}

hard. ^l Matt. 23:27. ^m 1 Cor. 2:9, 10. ⁿ Psa. 139:1-4. ^o Jer. 5:11; Hos. 5:7; 6:7. ^p Psa. 51:5. ^q Psa. 79:9; 100:5; Ezek. 39:3, etc. ^r Psa. 6:11. ^s Or, *for*; Ezek. 22:30-22. ^t Zech. 13:9; 1 Pet. 4:15. ^u Deut. 32:35, 37. ^v ch. 42:3. ^w Rev. 22:13.

the harbinger of ruin to nations not less than to individuals. When a nation thinks itself most secure from danger, it is often nearest to destruction.

10-15. When a nation has cast off the fear of God, and trampled under foot his holy law, no device of human wisdom can save it from speedy and utter ruin.

CHAPTER XLVIII.

1. *Out of the waters of Judah*; from the family of Judah. Compare Psa. 68:26, margin. *Swear by the name of the Lord*; thus acknowledging him as your God.

3. *Former things*; formerly predicted and now fulfilled.

6. *Heard*; the prediction. *See all this*; see the whole accomplished. *Declare it*; be my witnesses to its fulfilment.

7. *Before the day when thou heardest them not*; rather, "before to-day thou heardest them not." Thy idol gave thee no prophetic intimation of them.

8. *From that time*; from of old. *Thine ear was not opened*; it was not revealed to thee. *For I knew that thou wouldest deal very treacherously*; for the meaning, compare ver. 3-5.

10. *Not with silver*; or "for silver," the refining produced no good result. Compare Jer. 6:28-30.

13 My hand also hath laid the foundation of the earth,^a and my right hand hath spanned^b the heavens: when I call unto them,^c they stand up together.

14 All ye, assemble yourselves, and hear; which among them hath declared these things? The LORD hath loved him:^d he will do his pleasure on Babylon, and his arm shall be on the Chaldeans.^d

15 I, even I, have spoken; yea, I have called him: I have brought him, and he shall make his way prosperous.^e

16 ¶ Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the LORD GOD, and his Spirit, hath sent me.^f

17 Thus saith the LORD, thy Redeemer, the Holy One of Israel: I am the LORD thy God which teacheth thee to profit,^g which leadeth thee by the way that thou shouldest go.^h

18 Oh that thou hadst hearkened to my commandments!ⁱ then had thy peace been as a river,^j and thy righteousness as the waves of the sea:

19 Thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before me.

20 ¶ Go ye forth of Babylon,^k flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, The LORD hath redeemed his servant Jacob.^l

21 And they thirsted not when he led them through the deserts: he caused the waters to flow out of the rock for them: he clave the rock also, and the waters gushed out.^m

22 There is no peace, saith the LORD, unto the wicked.ⁿ

^a Psa. 102:25. ^b Or, the palm of my right hand hath spread out. ^c ch. 40:26. ^d Mark 10:21. ^e ch. 44:5. ^f Ezra 1:2. ^g Teh. 61:1; Zech. 2:8-11; Luke 4:18-21; ^h Dent. 8:17; 18; Mic. 4:2. ⁱ Psa. 32:8; 73:24. ^j Psa. 81:13-16. ^k Jer. 119:163. ^l Jer. 51:6, 45. ^m 2 Sam. 7:23; Rev. 5:9. ⁿ Exod. 17:6; Num. 29:11. ^o ch. 57:21. ^p Jer. 1:5; Luke 1:15, 31; Gal.

11. Assemble yourselves; another challenge to the patrons of idolatry. Compare chap. 41:1. These things; concerning the redemption of God's people. Him Cyrus, as the next verse shows. He will do his pleasure; God, through Cyrus.

16. In secret; my predictions have been open and unambiguous. From the time that it was; from the time that these events began. There am I; as the doer. And now—hath sent me; the Messiah, who may be considered as speaking in God's name through the remainder of the chapter, and who speaks in the beginning of the following chapter. To the Messiah, as God, the whole of the present verse may be referred.

20. Hath redeemed; in this and the following verse the deliverance of Israel is spoken of as already accomplished in God's purpose.

21. They thirsted not—gushed out, God provides for his people, as of old, when he delivered them from Egypt. Allusions of this kind to the miraculous provision which God made for the wants of his people in the wilderness of Arabia, when on their way to the promised land, abound in this part of Isaiah, and are to be understood not literally but figuratively. See chap. 42:17-19; 43:19, 20; 49:10; 55:13. Their spiritual application is given directly in chap. 41:3-5.

INSTRUCTIONS.

11. God continues to carry forward his work of redemption in the hearts of his people, not from any goodness or faithfulness that he sees in them, but for the glory of his own name. Lest his and their enemies should triumph in their destruction, he bears with their waywardness and folly, disciplines them with much long-suffering, and makes

CHAPTER XLIX. A. M. 3292 B. C. about 712

1 Christ, being sent to the Jews, complaineth of them. 5 He is sent to the Gentiles with gracious promises. 13 God's love is perpetual to his church. 18 The ample restoration of the church. 24 The powerful deliverance out of captivity.

I LISTEN, O isles, unto me; and hearken, ye people, from far: The LORD hath called me from the womb;^a from the bowels of my mother hath he made mention of my name.

2 And he hath made my mouth like a sharp sword;^b in the shadow of his hand hath he hid me,^c and made me a polished shaft;^d in his quiver hath he hid me;

3 And said unto me, Thou art my servant, O Israel, in whom I will be glorified.^e

4 Then I said, I have labored in vain, I have spent my strength for naught, and in vain: yet surely my judgment is with the LORD, and my work^f with my God.

5 ¶ And now, saith the LORD that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered,^g yet shall I^h be glorious in the eyes of the LORD, and my God shall be my strength.

6 And he said, It is a light thing that thouⁱ shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved^j of Israel: I will also give thee for a light to the Gentiles,^k that thou mayest be my salvation unto the end of the earth.

7 Thus saith the LORD, the Redeemer of Israel, and his Holy One, to him whom man despiseth,^l to him whom the nation abhorreth,^m to a servant of rulers, Kings shall see and arise,ⁿ princes also shall worship, because of the LORD that is faithful,

1:15. ^a Hos. 6:5; Heb. 4:12; Rev. 1:16. ^b ch. 51:16. ^c Psa. 45:5. ^d ch. 43:21. ^e John 1:31; 1 Pet. 2:9. ^f Or, resource; ch. 40:10. ^g Matt. 23:37. ^h Or, That Israel may be gathered to him, and I may. ⁱ Or, Art thou lighter than thou, etc. ^j Or, desolations. ^k Acts 13:47. ^l Or, that is despised in soul. ^m ch. 53:3. ⁿ Luke 23:18-23. ^o Psa. 72:10, 11.

them at last eternal monuments of his almighty power and abounding grace.

17-19. Nothing is more plain than that the happiness and prosperity of God's people lie in whole-hearted obedience and devotion to him; yet nothing is so difficult for them to learn. Sin and suffering make up a large part of their history.

22. In all the glorious promises which God makes to those who love him, the wicked have no share. Not peace but destruction is their portion.

CHAPTER XLIX.

The subject of this chapter is Christ and his body the church. In the former part, Christ the Head is especially exhibited; in the latter, Christ's body.

1. Made mention of my name; Matt. 1:21; Luke 1:31; 2:21. The name contains in itself a description of his character.

2. Like a sharp sword; this describes the power and energy of Christ's word and doctrine. Compare chap. 11:4; Heb. 4:12; and especially Rev. 1:16; 19:15, 21. Hid me; from the power of the enemy. Polished shaft; compare Psalm 45:5.

4. In vain—for naught; compare chap. 53:1; John 12:38; Rom. 10:16.

5. Though Israel be not gathered; that is, "Israel after the flesh," be not gathered for a season. Rom. 11:25. Glorify; as "a light to the Gentiles," verse 6. Many prefer the marginal reading, according to which we must understand by Israel, "the Israel of God."

7. Him whom man despiseth; the Messiah, chap. 53:3; but

A. M. 3292. and the Holy One of Israel, and he shall
B. C. about choose thee.

8 Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee:^a and I will preserve thee, and give thee for a covenant of the people, to establish^b the earth, to cause to inherit the desolate heritages;

9 That thou mayest say to the prisoners, Go forth;^b to them that are in darkness,^c Show yourselves. They shall feed in the ways, and their pastures shall be in all high places.

10 They shall not hunger nor thirst;^d neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them,^e even by the springs of water shall he guide them.

11 And I will make all my mountains a way, and my highways shall be exalted.^f

12 Behold, these shall come from far: and lo, these from the north and from the west; and these from the land of Sinim.

13 ¶ Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted.

14 But Zion said, The LORD hath forsaken me, and my LORD hath forgotten me.^g

15 Can a woman forget her sucking child, that she should not have compassion^h on the son of her womb? yea, they may forget, yet will I not forget thee.^b

16 Behold, I have graven thee upon the palms of my hands;ⁱ thy walls are continually before me.

17 Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee.^j

18 ¶ Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee.^k As I live, saith the LORD, thou shalt surely

clothe thyself with them all, as with an ornament, and bind them on thee, as a bride doeth.

19 For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away.

20 The children which thou shalt have, after thou hast lost the other,^l shall say again in thine ears, The place is too strait for me: give place to me that I may dwell.

21 Then shalt thou say in thy heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where had they been?

22 Thus saith the LORD God, Behold, I will lift up my hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms;^m and thy daughters shall be carried upon their shoulders.^m

23 And kings shall be thy nursing fathers,ⁿ and their queens^o thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet;^a and thou shalt know that I am the LORD: for they shall not be ashamed that wait for me.^o

24 ¶ Shall the prey be taken from the mighty,^p or the lawful captive^q delivered?

25 But thus saith the LORD, Even the captives^r of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.

26 And I will feed them that oppress thee with their own flesh,^a and they shall be drunken with their own blood,^a as with sweet wine: and all flesh shall know that I the LORD am thy Saviour and thy Redeemer, the Mighty One of Jacob.

^a Psa. 69:13; 2 Cor. 6:2; Eph. 1:6. ^b Or, raise up. ^c Zech. 9:12. ^d 1 Pet. 2:9. ^e Rom. 7:16. ^f Psa. 24:2. ^g Psa. 107:4, 7. ^h Psa. 77:9, 10. ⁱ Heb. from having compassion. ^j ch. 44:21; Matt. 7:11. ^k Song 8:6. ^l Ezek. 28:24; Matt. 13:41, 42; Rev. 22:15. ^m ch. 60:8; Zech. 2:4; 10:10. ⁿ Rom.

11:11, etc. ^o Heb. bosom. ^p ch. 66:30. ^q Heb. nourishers. ^r Heb. princesses. ^s Psa. 72:9, etc. ^t Rom. 9:34. ^u Matt. 12:29. ^v Heb. the captivity of the just. ^w Heb. captivity. ^x Rev. 16:6. ^y Or, new.

we need not wholly exclude his members. John 15:20; 1 Peter 2:21. *Shall see*; his exaltation. *Arise*; to do him reverence.

8. *In an acceptable time*; in a time of favor, the appointed time for his exaltation. *A covenant of the people*; see note on chap. 42:6. *To establish the earth*; or, as the margin, "to raise up the earth," that is, to build up its ruins. *To cause to inherit the desolate heritages*; to restore thy people to the possession of their lost and desolate heritages. This is to be understood spiritually of the renovation of the church, and the extension of her borders through Christ.

9. *Say to the prisoners*; see chapter 42:7. *They shall feed*; Christ's flock shall feed.

11. *Exalted*; cast up, so as to afford them a safe way.

12. *Sinim*; these are probably the Chinese, or some nation on their western border.

16. *Upon the palms of my hands*; as an object to be always remembered.

17. *Make haste*; to return from their captivity.

21. *Who hath begotten me these*; there seems to be a reference in these words to the great accession of gentile converts.

23. *Bow down to thee—lick up the dust*; see note on chap. 45:14.

24. *Shall the prey be taken*; mighty conquerors have taken God's people captive: can she hope for deliverance from them? The question suggests a difficulty in the way of Zion's redemption, which the next verse answers.

INSTRUCTIONS.

2. When Christ himself preached, his word was like a sharp sword, piercing men's consciences and revealing their inmost thoughts; and the same power he gives through the Holy Spirit to his gospel, whenever his servants preach it in its simplicity and purity, "commend[ing] themselves "to every man's conscience in the sight of God." But they who think to make it attractive to sinners by clothing it "with enticing words of man's wisdom," destroy its living energy, and make it dead and powerless for the salvation of the soul.

4. The reward of Christ's labors and sufferings, though long delayed, is made sure to him by the promise of his Father; and in like manner, he insures to all his faithful servants the reward of their toil in his cause.

5. Ministerial acceptance depends not on outward success, but on fidelity.

7. Christ's road to exaltation lay through the deepest humiliation. Chap. 50:6. Hence his servants should be content to follow in his footsteps. Rom. 8:17; 2 Tim. 2:12.

10. They who have Christ for their shepherd cannot want any needful provision for soul or for body. Psa. 23:1.

14-17. In times of long-continued suffering, God's people are often tempted to despondency, through "an evil heart of unbelief." But his love for them can never suffer any abatement. In all their sorrows he bears them continually on his heart, and will in due time grant them a glorious deliverance.

CHAPTER L.

1 Christ showeth that the dereliction of the Jews is not to be imputed unto, by his ability to save, 5 by his obedience in that work. 7 and 8 by his confidence in that assistance. 10 An exhortation to trust in God, and not in ourselves.

1 THUS saith the LORD, Where is the bill of your mother's divorcement,^a whom I have put away? or which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves,^b and for your transgressions is your mother put away.

2 Wherefore, when I came, *was there* no man? when I called, *was there* none to answer? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because *there is* no water, and dieth for thirst.

3 I clothe the heavens with blackness, and I make sackcloth their covering.

4 * The Lord God hath given me the tongue of the learned,^c that I should know how to speak a word in season to *him that is weary*:^d he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.

5 The Lord God hath opened mine ear,^e and I was not rebellious, neither turned away back.^f

6 I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.^g

7 * For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.

^a 1 Pet. 2:8. ^b 1 Cor. 6:2. ^c Heb. 2:3. ^d Matt. 13:51. ^e Matt. 11:28. ^f Psa. 46:1. ^g Matt. 26:59; John 11:31. ^h Matt. 26:74; 27:39. ⁱ Rom. 8:32. ^j 54. ^k *Heb. the master of my cause.* ^l Zech. 3:1, etc. ^m Rev. 12:10. ⁿ Job 15:28. ^o 1 Pet. 5:1. ^p Psa. 23:4; Mic. 7:8. ^q Job 13:15; Psa. 52:2; Nah.

21. The experience of God's church in all ages has been, that every period of sharp conflict and persecution has brought to her a great enlargement of her spiritual offspring.

22-26. The more glorious the triumph which God has promised to Zion, the more terrible must be the overthrow of all who seek to destroy her. Rev. 18:8.

CHAPTER L.

1. *Whence is the bill of your mother's divorcement*; produce the bill, and it will show that she, not Jehovah, has been unfaithful. The "mother" of the Jews is the nation itself, that is, the visible church. *Which of my creditors—sold you*; the people are indeed sold into bondage, but it is by their own sinful acts. The allusion is to the custom of a debtor's selling his children to his creditor to satisfy his demands.

2, 3. *When I came*; to call you to repentance and obedience. *Is my hand shortened—sackcloth their covering*; these words show that the divorce and captivity of God's people came from their own unfaithfulness and perverseness, not from want of power in God.

4-9. *Hath given me the tongue of the learned*; the Messiah speaks here. See introductory note to the preceding chapter. "The tongue of the learned" is the tongue of those who, being themselves learned in the ways of God, are able to teach others. This tongue the Messiah has received from Jehovah. This accords with our Lord's constant teaching, that he had received his doctrine from the Father. John 7:15, 16.

10. *His servant*; the Messiah. The address is to afflicted believers.

11. *Kindle a fire—sparks*; these words describe the vain

8 *He is near that justifieth me*; ^b who will contend with me? let us stand together: ^c who is mine adversary? ^d let him come near to me.

9 Behold, the Lord God will help me; who is he that shall condemn me? lo, they all shall wax old as a garment; ^e the moth shall eat them up.^k

10 * Who is among you that feareth the LORD, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? ^l let him trust in the name of the LORD, and stay upon his God.^m

11 Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled.ⁿ This shall ye have of my hand; ye shall lie down in sorrow.^o

CHAPTER LI.

1 An exhortation, after the pattern of Abraham, to trust in Christ, 3 by reason of his comfortable promises. 4 of his righteous salvation, 7 and man's mortality. 9 Christ by his sanctified arm defendeth his from the fear of man. 17 He bewaileth the afflictions of Jerusalem, 21 and promiseth deliverance.

1 HEarken to me,^a ye that follow after righteousness,^b ye that seek the LORD: look unto the rock *whence* ye are hewn, and to the hole of the pit *whence* ye are digged.

2 Look unto Abraham your father,^c and unto Sarah *that bare* you; for I called him alone,^d and blessed him,^e and increased him.

3 For the LORD shall comfort Zion:^f he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD: joy and gladness shall be found therein,^g thanksgiving, and the voice of melody.

1; 7; Heb. 10:37-37. ^a Eccl. 11:9. ^b Psa. 16:1. ^c ver. 7. ^d Rom. 9:30, 31. ^e Heb. 11:17-12. ^f Gen. 12:1, 2. ^g Gen. 22:17; 24:1, 35. ^h ch. 52:9; Psa. 55:7. ⁱ 1 Pet. 1:5.

devices of unbelievers to save themselves, instead of seeking salvation from God.

INSTRUCTIONS.

1. God is true to his engagements with his people, and mighty to deliver them. Their sufferings come through their own unfaithfulness.

4. Christ came from the Father, and taught the doctrine the Father committed to him. His word is infallible truth, every way adapted to the wants of perishing sinners, and will save all who receive it in a believing, loving, and obedient spirit.

7-9. God's power and faithfulness are pledged to make his Son Jesus Christ victorious over every foe; and in this victory, all who are united to him by living faith shall share. Because he triumphs, they shall triumph. John 14:19; Rom. 8:34.

10, 11. Quiet confidence in God is the only way to obtain deliverance from darkness. They who in times of distress forsake the mercy-seat, and rely on their own devices, must "lie down in sorrow."

CHAPTER LI.

1. *Hearken to me*; the Messiah seems to be still the speaker. Compare verses 4, 5. The address is to God's people, who are thrice described by their character and relations to God, in verses 1, 4, 7, and thrice encouraged by the promise of God's everlasting faithfulness and love. *The rock—ye are hewn—the hole—ye are digged*; that is, your origin, as explained in the next verse.

2. *I called him alone*; literally, "I called him one;" that is, when he was but one. The power of God was shown by making of one man a great nation.

A. M. 3292. 4^g Harken unto me, my people; and
B. C. about give ear unto me, O my nation: for a law
712 shall proceed from me,^a and I will make my judg-
ment to rest for a light of the people.

5 My righteousness is near;^b my salvation is gone forth, and mine arms shall judge the people;^c the isles shall wait upon me,^d and on mine arm shall they trust.

6 Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner:^e but my salvation shall be for ever, and my righteousness shall not be abolished.^f

7^g Harken unto me, ye that know righteousness;^h the people in whose heart is my law;ⁱ fear ye not the reproach of men, neither be ye afraid of their revilings.^j

8 For the moth shall eat them up like a garment, and the worm shall eat them like wool:^k but my righteousness shall be for ever, and my salvation from generation to generation.

9^l Awake, awake; put on strength.^k O arm of the LORD; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab,^l and wounded the dragon?^m

10 Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?ⁿ

11 Therefore the redeemed of the LORD shall return, and come with singing unto Zion;^o and everlasting joy shall be upon their head:^p they shall obtain gladness and joy; and sorrow and mourning shall flee away.^q

12 I, even I, am he that comforteth you:^r who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass;

13 And forgettest the LORD thy Maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually

every day because of the fury of the oppressor, as if he were ready* to destroy? and where is the fury of the oppressor?^s

14 The captive exile hasteneth that he may be loosed, and that he should not die in the pit,^t nor that his bread should fail.

15 But I am the LORD thy God, that divided the sea, whose waves roared: The LORD of hosts is his name.

16 And I have put my words in thy mouth,^u and I have covered thee in the shadow of my hand,^v that I may plant the heavens, and lay the foundations of the earth,^w and say unto Zion, Thou art my people.

17^x Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out.^x

18 There is none to guide her among all the sons whom she hath brought forth; neither is there any that taketh her by the hand of all the sons that she hath brought up.

19 These two things are come^y unto thee; who shall be sorry for thee? desolation, and destruction,^z and the famine, and the sword: by whom shall I comfort thee?^z

20 Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the LORD, the rebuke of thy God.

21^{aa} Therefore hear now this, thou afflicted, and drunken, but not with wine:^{aa}

22 Thus saith thy Lord the LORD, and thy God that pleadeth the cause of his people,^{ab} Behold, I have taken out of thy hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again:^b

23 But I will put it into the hand of them that afflict thee;^c which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.^d

* Rom. 7:2. b ch. 50:1. c Psa. 9:9. d ch. 42:4; 60:9. e Heb. 1:11, 12; 2 Pet. 3:10, 12. f Dan. 9:24. g ver. 1-1. h Psa. 37:31. i Matt. 10:28. j Job 4:19-21. k Rev. 11:17. l Psa. 89:10. m ch. 27:1; Psa. 74:13, 14. n Exod. 14:21. o ch. 35:10. p Jude 24. q Rev. 21:4. r ver. 3; 2 Cor. 1:3.

* Or, made himself ready. s Job 20:7. t Zech. 9:11. u Jhn 3:34. v ch. 49:2. w 2 Pet. 3:13. x ver. 22; Psa. 75:8. y Heb. happened. z Heb. breaking. aa Lam. 2:11-13; Amos 7:2. ab Lam. 3:15. ac Psa. 35:1; Jer. 50:34; Mic. 7:9. b ch. 54:7-9. c Jer. 25:17-29. d Psa. 66:11, 12.

5. My righteousness; God's righteousness is manifested in the redemption of his people; hence, it is naturally joined with "my salvation." So also verse 8.

6. Lift up your eyes to the heavens; nothing is so stable as the heavens; yet these shall perish, while God's faithfulness to his people shall remain for ever. Compare Matt. 5:18; 24:35; Luke 16:17.

9. O arm of the Lord; the prophet calls upon God's arm to work as in ancient days. Cut; hevn in pieces by thy plagues. Rahab; Egypt. Psa. 87:4; 89:10. The dragon; Egypt herself, under the symbol of the crocodile that inhabits the Nile.

11. Therefore the redeemed of the Lord shall return; thou shalt repeat thy wondrous works of old in bringing thy redeemed to thyself.

13. Where is the fury of the oppressor? what has now become of it? This is said in anticipation of his destruction.

14. The captive exile hasteneth; the oppressor having been destroyed, the captive exiles whom he had imprisoned hasten to escape from their dungeon.

16. Plant the heavens—lay the foundations of the earth; the same as, "create new heavens and a new earth." Chap. 65:17.

17. The cup of his fury; God's judgments are often compared to an intoxicating cup, which causes those who drink to reel. Psa. 75:8; Jer. 25:15, 16; 51:7; Lam. 4:21; Ezek. 23:31-34.

19. These two things; famine and the sword, producing desolation and destruction. Who shall be sorry for thee—comfort thee? these words imply that Zion's griefs are beyond the reach of human sympathy and comfort. Therefore God himself will interpose to deliver and comfort her, verses 21-23.

INSTRUCTIONS.

1-8. Heaven and earth are not so stable as the prosperity of the righteous: their helper and protector is the unchangeable God, who is faithful to fulfil all his promises to those who put their trust in him.

9. God is well pleased when his children urge his past interpositions for Zion as a reason why he should now deliver her: by every such interposition he has pledged his infinite attributes to be with her, and help her, and give her the victory to the end of time.

12-16. No array of human opposition, however formidable, ought to dismay God's people; they have on their side the Maker of heaven and earth, before whom the mightiest oppressors are but as chaff before the whirlwind.

CHAPTER LII.

1 Christ persuadeth the church to believe his free redemption, 7 to receive the ministers thereof, 9 to joy in the power thereof, 11 and to free themselves from bondage. 13 Christ's kingdom shall be exalted.

A WAKE, awake; put on thy strength, O Zion; sit on thy beautiful garments, O Jerusalem, the holy city: ^a for henceforth there shall no more come into thee the uncircumcised and the unclean.^b

2 Shake thyself from the dust; ^c arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.

3 For thus saith the Lord, Ye have sold yourselves for naught; ^d and ye shall be redeemed without money.

4 For thus saith the Lord God, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause.

5 Now therefore, what have I here, saith the Lord, that my people is taken away for naught? they that rule over them make them to howl, saith the Lord; and my name continually every day is blasphemed.^e

6 Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak: behold, it is I.

7 ^f How beautiful upon the mountains are the feet of him that bringeth good tidings, ^g that publisheth peace; ^h that bringeth good tidings of good, ⁱ that publisheth salvation; that saith unto Zion, Thy God reigneth!

8 Thy watchmen shall lift up the voice; with the

^a Neh. 11:1; Rev. 21:2, 27. ^b Nah. 1:15. ^c Zech. 2:7. ^d Rom. 7:11-25. ^e Rom. 2:24. ^f Song 2:1; ch. 25:8, 7. ^g Nah. 1:15; Rom. 10:15. ^h Luke 2:10, 11. ⁱ 1 Cor. 13:12. ^j Psa. 9:2, 3. ^k Luke 3:9. ^l Zech. 2:6, 7; 2 Cor. 6:17; Rev. 18:1. ^m Lev. 15:5, etc.; Hag. 2:13. ⁿ Lev. 23:2, etc.

18-20. When God would humble his people for their sins, he takes away from their leaders wisdom and strength, and leaves them no way of deliverance but that of a return to himself by repentance and renewed obedience.

21-23. The sufferings which God inflicts upon his covenant people are designed for their purification, and he will in due time remove them. But their merciless persecutors "shall have judgment without mercy."

CHAPTER LII.

1. *Zion—Jerusalem*: here the representative of the true church. *There shall no more come—the unclean*; the words do not so much promise to the earthly Zion an absolute exemption from the presence of the wicked, as deliverance from their dominion. Matt. 13:24-30, 36-43.

3. *Sold yourselves for naught*; your captors have paid me nothing for you. Compare Psa. 44:12. *Without money*; I will pay your enemies nothing for your redemption. Compare chap. 45:13.

5. *What have I here*; what is this case that comes before me? The question implies that it is a case which demands his interposition for his people.

7. *How beautiful upon the mountains*; the prophet sees in vision messengers running to announce to Zion the deliverance which God has accomplished for his people.

8. *Thy watchmen*; the watchmen of Zion catch the joyful tidings, and shout for joy. *Eye to eye*; "face to face," as the same words are rendered in Num. 14:14. The watchmen of Zion shall see God's glory face to face; that is, in open vision, as one sees a present friend.

11. *Thence*; from Babylon. Compare chap. 48:20. But we must understand deliverance from Babylon as an earnest and pledge of higher deliverances in the distant future.

13. *My servant*; the Messiah. The remaining three

voice together shall they sing: for they shall see eye to eye; ^{A. M. 3292} when the Lord shall bring again Zion. ^{B. C. about 712}

9 ^a Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem.

10 The Lord hath made bare his holy arm in the eyes of all the nations; ^b and all the ends of the earth shall see the salvation of our God.^b

11 ^c Depart ye, depart ye, go ye out from thence, ^d touch no unclean thing; ^e go ye out of the midst of her; be ye clean, that bear the vessels of the Lord.^d

12 For ye shall not go out with haste, nor go by flight; for the Lord will go before you; and the God of Israel will be your rearward.^e

13 Behold, my servant shall deal prudently, ^f he shall be exalted and extolled, and be very high.

14 As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:

15 So shall he sprinkle many nations; ^g the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.

CHAPTER LIII.

1 The prophet, complaining of incredulity, excuseth the scandal of the cross, 4 by the benefit of his passion, 10 and the good success thereof.

WHO hath believed our report? ^a and to whom is the arm of the Lord revealed? ^b

^a Heb. gather you up. ^b Or, prosper; ch. 53:10. ^c Ezek. 36:25. ^d Or, doctrine; Heb. hearing. ^e John 1:7, 12; Eph. 1:18, 19. ^f John 12:37; Rom. 10:16.

verses of this chapter belong to the following, and should not have been separated from it.

14. *Marred*; by suffering, it wore the marks of deep sorrow.

15. *So shall he sprinkle*; as a priest, with the blood of his own propitiatory sacrifice. As his humiliation has been most deep, so shall its results be most glorious.

INSTRUCTIONS.

1. It has ever been the effort of the "wicked one" to introduce into Zion "the uncircumcised and the unclean," and to give them the dominion over her. But though they may greatly afflict and trouble her, God will in the end give her the victory over them.

5-10. The destruction of Christ's church would be a victory of Satan over the Redeemer, such as would fill the mouths of the wicked with exultation and blasphemy. But God will never allow any oppression from without, or corruption from within, to prevail against her. Though her enemies may triumph for a season, he will send to her, as he did to the captive Jews in Babylon, the joyful tidings of deliverance, filling the hearts of her children with gladness and thanksgiving.

15. The precepts of Christ and the living efficacy of his doctrine far transcend the wisdom of earth's most renowned sages; and they are destined to work such a glorious change in the condition of man, as never entered the heart of any heathen philosopher or prince.

CHAPTER LIII.

1. *Our report*; what we have published concerning the Messiah. The prophet, in the name of God's messengers, laments men's rejection of the gospel. *The arm of the Lord*; as manifested in the person and work of Christ. *Revealed*; by the inward teaching of God's Spirit, so as to be understood. Matt. 11:27; 16:17.

A. M. 3292. B. C. about 712. 2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

3 He is despised and rejected of men;^a a man of sorrows, and acquainted with grief:^b and we hid as it were our faces from him:^c he was despised, and we esteemed him not.

4 ¶ Surely he hath borne our griefs, and carried our sorrows:^d yet we did esteem him stricken, smitten of God, and afflicted.

5 But he was wounded^e for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes^f we are healed.^g

6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.^h

7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

8 He was taken from prison and from judgment:ⁱ and who^j shall declare his generation? for he was cut off out of the land of the living:^k for the transgression of my people was he stricken.^l

^a Luke 22:18, etc. ^b Heb. 4:15. ^c Or, he hid as it were his face from us; Heb. as a hiding of faces from him, or from us. ^d Matt. 26:37. ^e Or, tormented. ^f Heb. bruise. ^g 1 Pet. 2:24, 25. ^h Heb. made the iniquities of us all to meet on him. ⁱ Rom. 4:25; 1 Pet. 3:18. ^j Acts 5:32-35. ^k Or, away by

2. *Before him*; before God. The words imply God's deep interest in him. *A tender plant*; literally, "a suckling," that is, a young shoot springing up from an old stock. See Job 14:7, where the same word is rendered "tender branch." *A root*; that is, the root of a decayed tree springing up into a new tree. Compare chap. 11:1. *Out of a dry ground*; whence no "plant of renown" can be expected to spring. The meaning is, that the Messiah shall be of humble origin, John 9:29; of a despised region, John 1:46; 7:41, 52; and that the beginnings of his kingdom shall appear small and contemptible in the eyes of men. Matt. 13:31, 32. *Form—beauty*; the reference is to Christ's spiritual excellence, for which the carnally-minded Jews had no discernment.

5. *The chastisement of our peace*; the chastisement which procures for us peace with God. Rom. 5:1; Eph. 2:13-18. 6. *The iniquity of us all*; Rom. 4:25; 2 Cor. 5:21; Gal. 3:13; 1 Pet. 2:24; 1 John 2:2.

7. *As a lamb to the slaughter*; Acts 8:32-35.

8. *From prison and from judgment*; or, as the margin, "by distress and judgment," that is, by an oppressive and unrighteous judgment. *Who shall declare his generation?* the number of his spiritual offspring. Psa. 22:30. Compare verse 10. Some understand these words of Christ's divine origin.

9. *He made—his death*; or, "he," that is, my people, "appointed his grave with the wicked, but he was with the rich in his death." Our Saviour was crucified as a malefactor, and would, in the natural course of events, have had his grave with the wicked; but God gave him a burial in the tomb of a rich man. Matt. 27:57-60.

10. *He shall see his seed*; his spiritual children. Psalm 22:30; 45:16; 69:36; 102:28; 110:3. *He shall prolong his days*; though slain as a sin-offering, he shall live for ever.

11. *Shall see—of his soul*; shall see the fruits of his toil and sufferings. *By his knowledge*; by the knowledge of himself, as the one who has borne the iniquities of men.

12. *Divide him a portion—the strong*; the "portion" and the "spoil" which God will give to the Messiah, as the reward of his sufferings, is dominion over all nations, Psa. 2:8; 22:27; 72:11; 110:6; and over all the heavenly prin-

9 And he made his grave with the wicked, and with the rich in his death;¹ because he had done no violence, neither was any deceit in his mouth.

10 ¶ Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul² an offering for sin,³ he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.⁴

11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge⁵ shall my righteous servant⁶ justify many;⁷ for he shall bear their iniquities.

12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death:⁸ and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.⁹

CHAPTER LIV.

1 The prophet, for the comfort of the Gentiles, prophesieth the amplitude of their church, 4 their safety, 6 their certain deliverance out of affliction, 11 their fair education, 15 and their sure preservation.

SING, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child:¹ for more are the

distress and judgment; but who. ² Dan. 9:26. ³ Heb. the stroke upon him. ⁴ Heb. deaths. ⁵ Matt. 27:57. ⁶ Heb. when his soul shall make. ⁷ 2 Cor. 5:21; Heb. 9:24-26. ⁸ 2 Thess. 1:11. ⁹ John 17:3; 2 Pet. 1:2-3. ¹ John 2:1. ² Rom. 3:21. ³ Heb. 12:2. ⁴ Heb. 7:25; 1 John 2:1. ⁵ Zeph. 3:14; Gal. 4:27

capitals and powers, Eph. 1:21; Phil. 2:10; Col. 2:10; in a word, all power in heaven and on earth. Matt. 28:18. *Because he hath poured out his soul unto death*; compare chap. 52:14, 15; and Phil. 2:8, 9.

INSTRUCTIONS.

1, 2. The inward illumination of the Holy Spirit, revealing to the soul its lost condition and the all-sufficiency of Christ, can alone enable men to see his infinite excellence and glory. To the eye of natural reason, he must ever appear without comeliness. Matt. 16:17; 1 Cor. 2:14.

3. No one ever came on such an errand of love as the Saviour, and no one ever received such treatment at the hands of sinners. John 1:11.

4-6. The only sinless being who ever endured suffering, ignominy, and death, is the Lord Jesus Christ; and he suffered for our sins, "the just for the unjust, that he might bring us to God." 1 Pet. 3:18.

7. The Redeemer, who knew no sin, bore the ignominy of the cross with perfect meekness and submission to the will of his Father. How does a meek and submissive spirit under injurious treatment become us, who are all defiled with iniquity, and deserve nothing but evil at God's hands. 1 Pet. 2:21.

10. Though the number of Christ's servants has hitherto been small, the day is coming when the earth shall be filled with the knowledge of his salvation. His redeemed shall constitute a "great multitude which no man can number, of all nations, and kindred, and people, and tongues." Chap. 11:9; Jer. 31:34; Rev. 7:9.

11. The knowledge of Christ has a justifying and saving efficacy, because it is the knowledge of an atoning sacrifice for sin. When the doctrine that Christ "bare the sin of many" is left out of the gospel, it becomes "another gospel," and has no longer any power to sanctify and save the soul.

CHAPTER LIV.

This chapter may be regarded as an expansion of the words, "He shall see of the travail of his soul, and shall be satisfied," in the preceding chapter.

1. *The desolate—the married wife*; "the married wife"

children of the desolate than the children of the married wife, saith the LORD.

2 Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations: spare not, lengthen thy cords, and strengthen thy stakes;

3 For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

4 Fear not; for thou shalt not be ashamed; neither be thou confounded; for thou shalt not be put to shame; for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

5 For thy Maker is thy husband;^a the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.

6 For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.

7 For a small moment have I forsaken thee;^b but with great mercies will I gather thee.

8 In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.

9 For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

10 For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee,^c neither shall the covenant of my peace be removed,^d saith the LORD that hath mercy on thee.

11 O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires.^e

12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

13 And all thy children shall be taught of the

^a Jer. 3:14. ^b 2 Cor. 4:17. ^c Rom. 11:29. ^d 2 Sam. 21:5. ^e Rev. 21:18. ^f John 6:15. ^g Psal. 3:25, 26. ^h ch. 37:26, 27. ⁱ Rom. 8:1, 33. ^j 1 Pet. 1:10, 19; Phil. 3:9. ^k John 4:10, 11; 7:37; Rev. 21:6; 22:17. ^l Matt.

seems to be the ancient Jewish church in her union with God; "the desolate," the gentile church, which began with the rejection of the Jews, Acts 13:46, 47; Rom. 11:11, 12, 30; but with which the Jews are to be again united. Rom. 11:25, 26.

11. *Thy stones*; the stones of Zion's walls and battlements. *Sapphires*; compare Rev. 21:18-21. The preciousness of the materials shows the excellence and glory of the city.

15. *They shall surely gather together*; the enemies of Zion to seek her hurt. *Not by me*; not only without, but against my authority.

16. *I have created the smith—the waster*; he who created the maker of deadly weapons, and the waster who employs them, can protect his people against all injury from them.

INSTRUCTION.

God's love for his church is infinite. His care over her from the beginning has been unceasing. He has suffered no afflictions to come upon her, but such as were necessary for her purification, and he has made them all subservient to her enlargement and final triumph. He has appointed her to universal dominion over the hearts of men, and her progress is continually onward towards that blessed day when in righteousness she shall be established.

LORD: and great shall be the peace of thy children.^f

14 In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear; and from terror; for it shall not come near thee.^g

15 Behold, they shall surely gather together, but not by me: whosoever shall gather together against thee shall fall for thy sake.

16 Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.^h

17 No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn.ⁱ This is the heritage of the servants of the LORD, and their righteousness is of me; saith the LORD.

CHAPTER LV.

1 The prophet, with the promises of Christ, calleth to faith. 6 and to repentance. 8 The happy success of them that believe.

HO, every one that thirsteth, come ye to the waters,^k and he that hath no money; come ye, buy, and eat;^l yea, come, buy wine and milk without money and without price.

2 Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good,^m and let your soul delight itself in fatness.ⁿ

3 Incline your ear, and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you,^o even the sure mercies of David.^p

4 Behold, I have given him^q for a witness to the people,^r a leader and commander to the people.^s

5 Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee,^t because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee.

13:11-16; Rev. 3:18. ^h Song 5:1. ⁱ Heb. *irregul.* ^j Matt. 22:1. ^k Psal. 64:5. ^l 2 Sam. 24:5; Jer. 32:40. ^m Acts 13:34. ⁿ Ezek. 34:23. ^o John 18:37; Rev. 1:5. ^p Eph. 5:24. ^q ch. 60:3; Zech. 8:23.

CHAPTER LV.

In the preceding chapter the triumph of Zion over all her foes is exhibited; in the present, all the inhabitants of the world are invited to come and partake of the blessings which God gives to her true members.

1. *Buy—without money and without price*; the blessings of salvation are to be bought, because they must be earnestly sought after, and every thing forsaken for them. Matthew 13:44-46; Luke 14:33; they are to be bought "without money and without price," because they must be received as God's free gift through Christ.

3. *The sure mercies of David*; the sure mercies promised to David. These are the contents of the everlasting covenant. Why they are called "sure" is explained in Psal. 89:34, 35. The promise to David was, "Thy house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever." 2 Sam. 7:16, compared with Psal. 89:19-37. This promise is fulfilled in Christ, Luke 1:32, 33; so that he is the sum of "the sure mercies of David."

4. *him*; the Messiah. *A witness to the people, a leader and commander*; see John 18:37.

5. *A nation that thou knowest not, and nations that knew not thee*; the Gentiles.

A. M. 3292. B. C. about 712. 6 ¶ Seek ye the LORD while he may be found, call ye upon him while he is near:^a

7 Let the wicked forsake his way, and the unrighteous man^b his thoughts:^b and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.^c

8 For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD.

9 For as the heavens are higher than the earth,^d so are my ways higher than your ways, and my thoughts than your thoughts.

10 ¶ For as the rain cometh down,^e and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void,^f but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

12 For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

13 Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree:^g and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off.^h

CHAPTER LVI.

1 The prophet exhorteth to sanctification. 3 He promiseth it shall be general, without respect of persons. 9 He inveigheth against blind watchmen.

¶ **THUS** saith the LORD, Keep ye judgment,ⁱ and do justice: for my salvation is near to come, and my righteousness to be revealed.

^a John 7:34. ^b Heb. 2:3. ^c Heb. man of iniquity. ^d Mark 7:21-23. ^e Heb. multiply to pardon. ^f Isa. 130:7. ^g Isa. 60:11. ^h Deut. 32:2. ⁱ Matt. 21:35. ^j Rom. 6:19. ^k Jer. 13:11. ^l Or, equity. ^m Luke 12:43. ⁿ 1 ch. 52:11. ^o Num. 19:4. ^p Acts 10:34, 35. ^q Acts 8:27, etc. ^r 1 Tim. 3:13.

12. Ye shall go out; from your bondage. The promised redemption is to be taken in the widest sense, and not restricted to deliverance from the Babylonish captivity, which was only one of the bright series of God's interpositions in behalf of his church.

INSTRUCTIONS.

1. God makes a most free and gracious offer of salvation to all men, so that none need despair of his mercy who are willing to receive it as a free gift through Jesus Christ.

2. All who make worldly good their portion, or who seek to save themselves by their own righteousness, are spending "money for that which is not bread," and their spirits must remain empty and unsatisfied. It is only God's salvation that can fill the human soul.

3. God has pledged his own glorious perfections that all who seek salvation through Christ shall find it. Sooner shall heaven and earth pass away, than any soul be put to shame that makes Jesus its confidence.

4. God now tenderly calls sinners to himself, and if they seek him they shall find him. But if they refuse, the day is coming when he will no longer call, and can no longer be found.

5. God has no pleasure in the death of sinners. He waits with much long-suffering for their repentance, that he may pardon them, and receive them into his bosom of infinite love.

6. To God's ministers, who are deeply conscious of their weakness and many infirmities, it is an unspeakable consolation that he has promised that his words shall not return unto him void; so that, in delivering their message

2 Blessed is the man that doeth this, and the son of man that layeth hold on it:^j that keepeth the sabbath from polluting it,^k and keepeth his hand from doing any evil.

3 ¶ Neither let the son of the stranger, that hath joined himself to the LORD, speak,^l saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree.^m

4 For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant;

5 Even unto them will I give in my house and within my walls a place and a name better than of sons and of daughters:ⁿ I will give them an everlasting name, that shall not be cut off.^o

6 Also the sons of the stranger, that join themselves to the LORD,^p to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;

7 Even them will I bring to my holy mountain,^q and make them joyful in my house of prayer: their burnt-offerings and their sacrifices shall be accepted upon mine altar;^r for my house shall be called a house of prayer for all people.^s

8 The Lord God which gathereth the outcasts of Israel^t saith, Yet will I gather others to him,^u besides those that are gathered unto him.^v

9 ¶ All ye beasts of the field, come to devour, yea, all ye beasts in the forest.

10 His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber.^w

11 Yea, they are greedy^x dogs which can never have enough, and they are shepherds that cannot

^a John 1:12. ^b Jer. 30:5. ^c Eph. 2:11-13. ^d 1 Pet. 2:5. ^e Matt. 21:13. ^f Ps. 147:2. ^g John 10:16. ^h Heb. to his gathered. ⁱ Or, draining, or talking in their sleep. ^j Heb. strong of appetite. ^k Heb. know not to be satisfied.

to sinners, they can confidently leave with him the results, assured that it shall accomplish that which he pleases.

12, 13. The deliverances which God vouchsafes to his children in this vale of tears, are earnest and pledges of that last perfect redemption when the mountains and the hills shall break forth before them into singing, as their ransomed spirits ascend to the new Jerusalem, there to be for ever with the Lord.

CHAPTER LVI.

3. The son of the stranger; the Gentile, whom the Mosaic law did not admit to the full privileges of an Israelite. The eunuch—dry tree; Deut. 23:1. These words indicate the approaching abolition of all outward and national distinctions among God's people.

4. Take hold of my covenant; embrace its privileges, which belonged to all true believers. Rom. 4:11.

5. My holy mountain—my house of prayer; Zion, with the temple, the seat of God's public worship under the old covenant, and the representative of the true church in all ages.

6. Others to him; others to Israel than Israelites, that is, Gentiles. Besides those; that is, besides those of his own people. The words are a prophecy of the union of Jews and Gentiles in one church. John 10:16.

7. Come to devour; to devour Israel, neglected by those whom God has appointed to be his watchmen, ver. 10. Compare Ezek. 31:5; John 10:12, 13. Through the remainder of this chapter and the three following, the prophet rebukes the sins of God's visible church.

10. Bark; that is, defend the flock.

understand: they all look to their own way, every one for his gain, from his quarter.

12 Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to-morrow shall be as this day, and much more abundant.

CHAPTER LVII.

1 The blessed death of the righteous. 3 God reproveth the Jews for their whorish idolatry. 13 He giveth evangelical promises to the penitent.

THE righteous perisheth, and no man layeth it to heart: and merciful men^a are taken away, none considering that the righteous is taken away from the evil to come.^b

2 He shall enter into peace:^c they shall rest in their beds, each one walking in his uprightness.^d

3 ¶ But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore.

4 Against whom do ye sport yourselves? against whom make ye a wide mouth, and draw out the tongue? are ye not children of transgression, a seed of falsehood,

5 Inflaming yourselves with idols under every green tree,^e slaying the children in the valleys under the clefts of the rocks?^f

6 Among the smooth stones of the stream is thy portion; they, they are thy lot: even to them hast thou poured a drink-offering, thou hast offered a meat-offering. Should I receive comfort in these?

7 Upon a lofty and high mountain hast thou set thy bed: even thither wentest thou up to offer sacrifice.

^a Heb. men of kindness, or godliness. ^b Or, that which is evil. ^c Or, go in peace. ^d Or, before him. ^e Rev. 14:13. ^f Or, among the oaks; ch. 1:29 b 2 Kings 17:10, etc. ^g 2 Kings 16:3,4. ^h 2 K. 16:25, etc.; 23:2, etc.

INSTRUCTIONS.

1-7. As no outward privileges can secure to any man the spiritual blessings of God's covenant with Abraham, so no outward disabilities can debar any man from the enjoyment of them. Everywhere, and in all ages of the world, it has been true, that "he that feareth God and worketh righteousness is accepted of him."

8. The union of Jews and Gentiles under Christ in one spiritual fold will be the fulfilment of the original covenant with Abraham, "In thee shall all families of the earth be blessed." Gen. 12:3.

9-11. When the pastors of God's church are ignorant of their duty, indolent, self-indulgent, and devoted to their own private ends, the neglected flock becomes an easy prey to the destroyer. Thus in all ages the unfaithfulness of the watchmen has been the chief cause of the desolations of Zion.

CHAPTER LVIII.

1. Perisheth; dies. Taken away from the evil to come; compare 2 Kings 22:20.

2. Shall rest in their beds; that is, in their tombs. Job 3:17. The rest of the body in the grave, is an emblem of the higher rest of the soul in heaven. Rev. 14:13.

3. Sons of the sorceress—seed of the adulterer; race of sorcerers and adulterers; as wicked men are called the children of the devil. John 8:44.

4. Draw out the tongue; thrust it out in derision.

5. Slaying the children; sacrificing them to idols. This sin, as well as sorcery and idolatry, was practised by Manasseh, to whose reign many refer the present description. See 2 Kings 21:3-7; 2 Chron. 33:3-9.

6. Smooth stones; these seem to have been stones set up in the valleys as objects of idolatrous worship. Stream; that is, torrent-bed, like that of the valley of Hinnom, which

8 Behind the doors also and the posts ^{A. M. 3906.} hast thou set up thy remembrance: for ^{B. C. about 688.} thou hast discovered thyself to another than me,^d and art gone up: thou hast enlarged thy bed, and made thee a covenant with them;^e thou lovedst their bed where thou sawest it.^f

9 And thou wentest to^g the king with ointment,^h and didst increase thy perfumes, and didst send thy messengers far off, and didst debase thyself even unto hell.

10 Thou art wearied in the greatness of thy way:ⁱ yet saidst thou not. There is no hope: thou hast found the life^j of thy hand; therefore thou wast not grieved.

11 And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid it to thy heart? have not I held my peace even of old,^k and thou fearest me not?

12 I will declare thy righteousness, and thy works; for they shall not profit thee.

13 ¶ When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take them: but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain;^l

14 And shall say, Cast ye up, cast ye up, prepare ye the way, take up the stumbling-block out of the way of my people.^m

15 For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place,ⁿ with him also that is of a contrite and humble spirit,^o to revive the spirit

^a Or, hewed it for thyself larger than theirs. ^b Or, thou providest room. ^c Or, respectest. ^d Hos. 12:1. ^e Jer. 2:26. ^f Or, strong. ^g Ps. 50:21. ^h Isa. 37:35. ⁱ Or, 1:21. ^j Zech. 2:13. ^k ch. 66:1,2. ^l Isa. 34:18; 43:6.

was the seat of idolatrous rites. 2 Chron. 28:3; 33:6; Jer. 32:35. Thy portion—thy lot; thou hast chosen them and not God for thy portion.

7. Lofty and high mountain; high places were selected by the ancients for sacrifices, whether to the true God, 1 Sam. 9:12; 1 Kings 3:2, 4; 18:30; 2 Chron. 33:17; or, as here, to idols, Num. 22:41; 1 Kings 11:7; 2 Kings 17:32. Set thy bed; idolatry is described as spiritual adultery; a common figure with the prophets.

8. Doors—posts; of thy house. Thy remembrance; the image of thy idol. Gone up; upon thy bed. Ver. 7.

9. To the king; probably the king of Egypt. Chapters 30, 31. The mention of "messengers" shows that a heathen prince is meant, whose alliance Judah sought in an idolatrous spirit. With ointment; as a present. Hosea 12:1.

10. In the greatness of thy way; in the multitude of thy journeys to obtain foreign aid. Found the life of thy hand; found thy hand still strong for further effort. Grieved; rather, "weakened," exhausted with toil.

11. Of whom; of what foreign foe. The fear of the Jews, which led them to seek help from the worship of false gods and the alliance of heathen kings, was unreasonable; since their covenant God was almighty, and faithful to his engagements. Led; been false to me. Held my peace; borne thy waywardness in silence. Thou fearest me not; the result of my forbearance is only thy continued sinfulness. Eccl. 8:11; Rom. 2:4, 5.

12. Thy righteousness; its true character, showing that it is no righteousness.

13. Companies; literally "gatherings," thy idol-gods and foreign alliances.

14. And shall say; he shall see the highway for Israel's redemption in preparation, and shall exhort all God's servants to cooperate in the work of completing it. See note on chap. 55:12.

A. M. 3306. of the humble, and to revive the heart of
B. E. about the contrite ones.³

16 For I will not contend for ever, neither will I be always wroth:^b for the spirit should fail before me, and the souls which I have made.

17 For the iniquity of his covetousness was I wroth,^c and smote him: I hid me, and was wroth, and he went on frowardly^d in the way of his heart.

18 I have seen his ways, and will heal him:^d I will lead him also, and restore comfort unto him and to his mourners.

19 I create the fruit of the lips;^e Peace, peace to him that is far off, and to him that is near,^f saith the LORD; and I will heal him.

20 But the wicked are like the troubled sea, when it cannot rest,^g whose waters cast up mire and dirt.

21 There is no peace,^h saith my God, to the wicked.

CHAPTER LVIII.

1 The prophet, being sent to reprove hypocrisy, 3 expresseth a counterfeit fast and a true. 8 He declareth what promises are due unto godliness, 13 and to the keeping of the sabbath.

CRY aloud,¹ spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins.

2 Yet they seek me daily,¹ and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.

^a Mat. 5:4. ^b Psa. 103:9; Mic. 7:18. ^c Jer. 6:13. ^d Heb. turning away
^e Jer. 30:3; 33:6; Hos. 14:1. ^f Hos. 14:2; Heb. 13:15. ^g Eph. 2:13, 17.
^h Psa. 116:17. ⁱ 2 Kings 9:21. ^j Heb. with the throat. ^k Deut. 5:2; 29:1. ^l Mal. 3:14. ^m Lev. 16:29. ⁿ Or, things whereunto ye give thanks;

16. For the spirit should fail before me; were I to deal with my people after their sins, they could not endure my wrath. Job 9:3; Psalm 78:38, 39.

18. I have seen his ways; his ways of perverseness. *Heul him*; convert him, and thus restore him to my favor. The doctrine here taught is, that God will have mercy upon his people for his own name's sake, and not for their sake. Ezek. 36:22, 31, 32.

19. The fruit of the lips; thanksgiving and praise for salvation. Far off—near; to all the penitent of Israel, at home and abroad.

20. The wicked; the wicked in Israel, such as have been described in this chapter. But the words apply to all wicked men.

INSTRUCTIONS.

1. When iniquity abounds in a nation, and the righteous become few, it is a sign that evil days are at hand.

4. God's faithful servants must be content to bear the scorn and derision of the ungodly, for so did they treat the prophets and apostles of old, and Christ himself, the Lord of prophets and apostles.

5-12. The root of idolatry, with all its abominations, is "an evil heart of unbelief in departing from the living God." It is because men have neither love for God's service, nor faith in his presence and power, that they multiply their efforts to find salvation by their own devices—only to sink deeper in misery and ruin.

15. Though heaven and the heaven of heavens cannot contain God, his chosen temple is the soul of the humble and contrite; and his blessed presence fills it with light and strength.

16. The best of men could not endure God's wrath for a moment, were he to deal with them in strict justice. Our only hope is in his mercy through Christ.

17. The shame and guilt of men's wickedness belongs to

3 ¶ Wherefore have we fasted,¹ say they, and thou seest not? wherefore have we afflicted our soul,² and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labors.³

4 Behold, ye fast for strife and debate, and to smite with the fist of wickedness:¹ ye shall not fast as ye do this day,² to make your voice to be heard on high.

5 Is it such a fast that I have chosen?^m a day for a man to afflict his soul?ⁿ is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him?ⁿ wilt thou call this a fast, and an acceptable day to the LORD?

6 Is not this the fast that I have chosen?^o to loose the bands of wickedness,^o to undo the heavy burdens,^o and to let the oppressed^o go free,^o and that ye break every yoke?^o

7 Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out¹ to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

8 ¶ Then shall thy light break forth as the morning,¹ and thy health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy rearward.²

9 Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;

Heb. griefs. ¹ 1 Kings 21:12. ² Or, fast not as this day. ^m Zech. 7:5. ⁿ Or, to afflict his soul for a day. ^o Dan. 9:3. ^p Jon. 3:5-10. ^q Heb. bundles of the yoke. ^r Heb. broken. ^s Neh. 5:10-12. ^t Jer. 34:8, etc. ^u Or, afflicted. ^v Job 11:17. ^w Heb. gather thee up.

them; but the glory of their repentance and obedience to God alone.

19-21. God knows how to distinguish between the righteous and the wicked in his visible church. To the former he will give peace and comfort in this life, and in the life to come glory everlasting; but the latter shall have disquietude here, and inherit "shame and everlasting contempt."

CHAPTER LVIII.

3. Afflicted our soul; by such mortifications as are mentioned verse 5. Find pleasure; indulge your lusts. Your labors; the oppressive services which you impose upon your dependents. This is the way of all Pharisees, who "disfigure their faces, that they may appear unto men to fast," and at the same time "devour widows' houses," and practise "extortion and excess." Matt. 6:16; 23:14, 25.

4. For strife and debate; their fasting was a cloak for strife and debate. Compare Matt. 23:14. On high; in heaven. Such fasting as this will not gain for you acceptance with God.

7. From thine own flesh; thy brethren. Gen. 29:14; 37:27; Neh. 5:5. But this must be understood of all who need our help. Compare our Lord's answer to the question, "Who is my neighbor?" Luke 10:29-37.

8. Thy righteousness shall go before thee; before Israel, to remove all obstacles from his path. The reference is to the journey from Egypt to the land of Canaan. The glory of the Lord; an allusion to the pillar of cloud and fire, which went behind the Israelites in their passage through the Red sea, and protected them from Pharaoh and his host. Exodus 14:19, 20.

9. The putting forth of the finger; a sign of scorn, like making a wide mouth, and drawing out the tongue. Chap. 57:4.

10 And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon-day:

11 And the Lord shall guide thee continually, and satisfy thy soul in drought,* and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

12 And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

13 [¶] If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

14 Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.

CHAPTER LIX.

1 The damnable nature of sin. 3 The sins of the Jews. 9 Calamity is for sin. 16 Salvation is only of God. 29 The covenant of the Redeemer.

BEHOLD, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear:

2 But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.

3 For your hands are defiled with blood,^b and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness.

10. Draw out thy soul; let thy compassion go forth in deeds of love.

13. From the sabbath; from trespassing upon its sanctity. The holy of the Lord, honorable; that is, call the holy day of the Lord an honorable day.

14. Rule upon the high places of the earth; have victory and dominion over thine enemies. Deut. 32:13; 33:29. Compare Ezek. 36:2.

INSTRUCTIONS.

1. God's ambassadors must not spare the sins of his people, whatever be the rank and standing of the transgressors, but must rebuke them with all plainness and fidelity.

2. Great exactness and scrupulousness in respect to the outward observances of religion is often connected with great wickedness of heart and life.

3. When men complain that their services are not noticed and rewarded by God, they show clearly that their supposed services are an abundant one in his sight, the fruit of formality and self-righteousness.

4-7. The true spirit of fasting lies in inward sorrow for sin, and hearty remission of it in every form. Outward mortifications are of no value, except as they express the inward humiliation of the soul before God. When men cleave to their wicked practices, and seek to cover them under the cloak of outward rites and penances, they provoke the wrath of Him who cannot be deceived and

4 None calleth for justice, nor any plead-^{A. M. 2386.} eth for truth: they trust in vanity, and ^{B. C. about} speak lies; they conceive mischief, and bring forth iniquity.

5 They hatch cockatrice's^d eggs, and weave the spider's web; he that catcheth of their eggs dieth, and that which is crushed breaketh out into a viper.^e

6 Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands.

7 Their feet run to evil, and they make haste to shed innocent blood:^d their thoughts are thoughts of iniquity; wasting and destruction are in their paths.

8 The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths;^g whosoever goeth therein shall not know peace.

9 Therefore is judgment far from us, neither doth justice overtake us; we wait for light, but behold obscurity; for brightness, but we walk in darkness.¹

10 We grope for the wall like the blind, and we grope as if we had no eyes:^c we stumble at noon-day in the night;^h we are in desolate places as dead men.

11 We roar all like bears, and mourn sore like doves:ⁱ we look for judgment, but there is none; for salvation, but it is far off from us.^j

12 For our transgressions are multiplied before thee, and our sins testify against us;^k for our transgressions are with us; and as for our iniquities, we know them;

13 In transgressing and lying against the Lord,^l and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.^m

^a Or, right. ^b Psal. 12:5. Prov. 28:18. Lam. 5:16, 17. Jer. 2:22. ^c Ains 2:9. ^d Ezek. 7:16. ^e Jer. 8:15. ^f Dan. 9:5, etc. ^g Jer. 2:19-21. ^h Matt. 12:41.

will not be mocked. Chap. 1:11, 17; 1 Sam. 15:22; Psa. 50:8-15; Joel 2:12, 13; Amos 5:21-24; Micah 6:6-8; Matt. 6:16-18.

8-12. When God's people truly repent of their sins, and bring forth fruits meet for repentance, he does not delay to hear their prayers, and bless them with his presence and salvation.

13, 14. God has appointed the Sabbath as a day of holy rest, not only from worldly labor, but also from worldly thoughts and conversation. They only call it "a delight" and "honorable" who, with glad and willing hearts, devote its sacred hours to communion with God and spiritual labors for the good of their fellow-men; and all such receive an abundant reward in the light of God's countenance and the rich communications of his grace.

CHAPTER LIX.

5. Hatch cockatrice's eggs, and weave the spider's web; form mischievous plans. Catch of the eggs; has any thing to do with their wicked devices. That which is crushed breaketh out into a viper; the operation of their plans is like breaking open a cockatrice's egg, by which a venomous serpent is let loose.

6. Shall not become garments; their iniquitous schemes shall not profit them.

9. Judgment—pursue; God's judgment, as manifested in the salvation of his people and the destruction of his foes. Ver. 11.

A. M. 3349.
B. C. ab. 600.
14 And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.

15 Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the Lord saw it, and it displeased him that there was no judgment.

16 And he saw that there was no man, and wondered that there was no intercessor; therefore his arm brought salvation unto him; and his righteousness, it sustained him.

17 For he put on righteousness as a breastplate, and a helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak.^d

18 According to their deeds; accordingly he will repay, fury to his adversaries, recompense to his enemies; e to the islands he will repay recompense.

19 So shall they fear the name of the Lord from the west, and his glory from the rising of the sun.^f When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.^h

20 And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.

21 As for me, this is my covenant with them, saith the Lord: My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.

CHAPTER LX.

1 The glory of the church in the abundant access of the Gentiles, 15 and the great blessings after a short affliction.

ARISE, shine; for thy light is come, and the glory of the Lord is risen upon thee.

2 For, behold, the darkness shall cover the earth,

^a Or, is accounted mad. Hos. 9. 7. ^b Heb. was *rest* in his eyes. ^c Ezek. 22. 30. ^d Psa. 98. 1. ^e Eph. 6. 11, 17. ^f Job. 2. 17. ^g Heb. *recompenses*. ^h Luke 19. 27. ⁱ Mal. 1. 11. ^j Rev. 12. 15. ^k Heb. *put him to flight*. ^l Isa. 1. 7. ^m Rom. 11. 25. ⁿ Heb. 12. 11. ^o Heb. *etc.* ^p Or, *be enlightened*. ^q For thy light cometh. ^r Eph. 5. 8. ^s Mal. 4. 2. ^t Cor. 4. 6. ^u ch.

11. Judgment—justice; between man and man.

16. He saw that there was no man; that is, as immediately explained, no man to intercede in behalf of truth and equity. Brought salvation unto him; more exactly, "saved for himself;" that is, saved his people for his own glory. His righteousness; which bound him to maintain the cause of truth.

17. Vengeance; to be executed upon the wicked. Zeal; for his own cause and the glory of his own name.

18. The islands; the remote heathen nations that are banded together against him and his Anointed. These words describe the mighty judgments by which the kingdom of Satan is to be destroyed, and the kingdom of Christ established over all the earth, as is plain from the verses that follow. Compare Rev. 19: 11-21.

21. With them; them that turn from transgression in Jacob, that is, the true people of God. My Spirit—and my words; God pledges to his church for all coming ages his word of truth, and his Spirit to give it efficacy. This glorious promise contains the secret of her unconquerable power, and thus the prophet returns again to the latter-day glory of Zion.

INSTRUCTIONS.

1-5. When God withdraws from his people the light of his countenance and leaves them in darkness and affliction, it is not from his unwillingness to hear their prayers, or

and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee.^m

3 And the Gentiles shall come to thy light, and kings to the brightness of thy rising.ⁿ

4 Lift up thine eyes round about, and see: all they gather themselves together, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side.

5 Then thou shalt see, and flow together, and thy heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee; the forces of the Gentiles shall come unto thee.^o

6 The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; p all they from Sheba shall come: q they shall bring gold and incense; and they shall show forth the praises of the Lord.

7 All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee; they shall come up with acceptance on mine altar, and I will glorify the house of my glory.^s

8 Who are these that fly as a cloud, and as the doves to their windows?

9 Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, u unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee.

10 And the sons of strangers shall build up thy walls, v and their kings shall minister unto thee: for in my wrath I smote thee, w but in my favor have I had mercy on thee.

11 Therefore thy gates shall be open continually; x they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought.

49:6, 23; Rev. 21:21. ^o Or, *noise of the sea shall be turned toward thee*. ^p Or, *wealth*; ver. 11; ch. 61:6. ^q Rom. 11:25. ^r Gen. 25:4, 13. ^s Psa. 72:10. ^t Matt. 21:1. ^u Hag. 2:7, 9. ^v ch. 32:1. ^w Psa. 65:30, 31; Zech. 14:14. ^x Zech. 6:15. ^y ch. 37:17. ^z Rev. 21:25.

want of power to save them, but because of their iniquities unrepented of and unforaken.

6-11. All the devices of transgressors to deliver themselves from trouble without forsaking their sins and returning to God in faith and obedience, are vain. That there shall be no peace to the wicked is his appointment, and men cannot alter it.

13-21. When wickedness comes in like a flood upon God's church, and there is no human arm to stay it, he will interpose for the glory of his own name and the fulfilment of his promises to Zion. By his mighty judgments, working together with his word and Spirit, he will purify her from transgressors, and enlarge her borders until all nations are converted to her.

CHAPTER LX.

1. Arise, shine; the address is to Zion, that is, God's church, of which the literal Zion was the representative.

5. Shall fear; be filled with awe at this token of God's presence and power. Be enlarged; swell with joy.

6. Midian; east and south of the Moabites, who occupied the eastern border of the Dead sea southward from the Arnon. Ephah; a tribe of the Midianites. Sheba; in the south of Arabia.

7. Kedar—Nebaioth; northern tribes of Arabia. The different people here mentioned represent all nations.

12 For the nation and kingdom that will not serve thee shall perish; yea, *those* nations shall be utterly wasted.

13 The glory of Lebanon shall come into thee,^a the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary;^b and I will make the place of my feet glorious.^c

14 The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet;^d and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel.^e

15 Whereas thou hast been forsaken and hated,^f so that no man went through thee,^g I will make thee an eternal excellency,^h a joy of many generations.

16 Thou shalt also suck the milk of the Gentiles,ⁱ and shalt suck the breast of kings; and thou shalt know that I the LORD am thy Saviour and thy Redeemer,^j the Mighty One of Jacob.

17 For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.^k

18 Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation,^l and thy gates Praise.

19 The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee:^m but the LORD shall be unto thee an everlasting light, and thy God thy glory.ⁿ

20 Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.^o

21 Thy people also shall be all righteous:^p they shall inherit^q the land for ever,^r the branch^s of

my planting,^t the work of my hands,^u that I may be glorified. A. M. 3346.
B. C. about
698.

22 A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time.

CHAPTER LXI.

1 The office of Christ. 4 The forwardness, 7 and blessings of the faithful.

THE Spirit of the Lord God is upon me;^v because the LORD hath anointed me to preach good tidings unto the meek;^w he hath sent me to bind up the broken-hearted,^x to proclaim liberty to the captives,^y and the opening of the prison to them that are bound;^z

2 To proclaim the acceptable year of the LORD,^a and the day of vengeance of our God;^b to comfort all that mourn;^c

3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness;^d that they might be called Trees of righteousness, The planting of the LORD,^e that he might be glorified.

4 And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.^f

5 And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen and your vine-dressers.

6 But ye shall be named the Priests of the LORD;^g men shall call you the Ministers of our God:^h ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

7 For your shame ye shall have double;ⁱ and for confusion they shall rejoice in their portion:

^a Ho. 14. 6, 7. ^b Isa. 96. 6. ^c Psa. 132. 7. ^d Rev. 3. 9. ^e Heb. 12. 22. ^f Psa. 76. 61. ^g Lam. 1. 1. ^h Rev. 3. 12. ⁱ ch. 66. 11, 12. ^j ch. 43. 3. ^k 2 Pet. 3. 11. ^l ch. 26. 1. ^m Rev. 21. 24; 22. 5. ⁿ Rev. 21. 3. ^o ch. 1. 3; Rev. 21. 27. ^p Matt. 5. 3. ^q ch. 62. 4. ^r John 15. 2. ^s Psa. 92. 13.

^v Eph. 2. 10. ^w Luke 4. 16-21; John 1:32, 3:34. ^x Isa. 45:7. ^y Isa. 147:3. ^z John 8:13. ^a Rom. 7:25-25. ^b Lev. 25:9, etc.; 2 Cor. 6:2. ^c 2 Thess. 1:9. ^d Matt. 5:1. ^e John 16:20. ^f ch. 60:21. ^g ch. 58:12. ^h Exod. 19:10. ⁱ 1 Pet. 2:5, 9. Rev. 1:6. ^j Ezek. 41:11, Eph. 1:11, 12. ^k ch. 40:2; Zech. 9:12.

12. *Serve thee*; this is to be understood of a willing spiritual subjection to Christ the Head of the church; not of an outward and forcible subjection, according to the false expectation of the ancient Jews.

13. *To beautify the place of my sanctuary*; the enlargement and glory of God's spiritual temple are here described under an image drawn from Solomon's temple, the wood of which came from Lebanon. 1 Kings 5:1-15.

17. *For brass I will bring gold—for stones iron*; every thing shall be made more excellent. Compare chap. 9:10.

INSTRUCTION.

God's covenant with Zion is, that his word and Spirit shall dwell with her for ever. These are mightier than the powers of darkness; so that in all her conflicts with them it is certain that she will, in the end, prevail. Thus her progress must be onward, until God shall at last bridle Satan under her feet, and give her a complete victory over him. Then will arise upon this world the long-promised day of millennial glory, whose brightness and blessedness shall far exceed what we in our darkness and ignorance are able to conceive.

CHAPTER LXI.

The Messiah, through whom alone the triumphs of Zion described in the preceding chapter are achieved, is now again distinctly brought to view. We must not, however, restrict these words to our Lord's personal ministry. His Spirit dwelt in the prophets before, and in the apostles

after his advent; and it dwells now in all his faithful ministers; so that through them instrumentally, not less than by his personal labors when he was on earth, he preaches good tidings to the meek, binds up the broken-hearted, and sets free the captives of Satan.

1. *Anointed me*; Acts 4:27; 10:38.
 2. *The acceptable year*; the year of God's favor to Zion; the same as the "year of my redeemed," chap. 63:4; and the "set time to favor Zion," Psa. 102:13. *The day of vengeance*; upon Zion's enemies.

3. *The oil of joy*; the allusion is to the use of oil on festive occasions. 2 Sam. 11:2; Psa. 23:5; Matt. 6:17.

4. *The old wastes*; of Zion. Compare chap. 49:8; 58:12.
 5. *Strangers shall stand—vine-dressers*; see note on chap. 14:2.

6. *Priests of the Lord*; as offering to him spiritual sacrifices. The reference is to Exod. 19:4, where the Israelites are called "a kingdom of priests." In this and the preceding verse, the distinction between ancient Israel and the surrounding "strangers" and "sons of the alien," is transferred to the true spiritual Israel and those without her inclosure.

7. *Double*; a double reward. The recompense shall exceed the shame. *They shall rejoice*; the sons of Zion. The address changes, as often elsewhere, from the second to the third person. *In their land*; in their own land after their restoration from captivity. But the deliverance of Israel from captivity represents here the redemption of God's people in the widest sense.

A. M. 3395. therefore in their land they shall possess
B. C. about the double: everlasting joy shall be unto
698. them.

8 For I the LORD love judgment, I hate robbery for burnt-offering; and I will direct their work in truth, and I will make an everlasting covenant with them.^a

9 And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the LORD hath blessed.

10 I will greatly rejoice in the LORD, my soul shall be joyful in my God;^b for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness,^c as a bridegroom decketh himself^d with ornaments, and as a bride adorneth herself^e with her jewels.^d

11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and peace to spring forth before all the nations.^g

CHAPTER LXII.

1 The fervent desire of the prophet to confirm the church in God's promises. 2 The office of the ministers (unto which they are incited) in preaching the gospel, 10 and preparing the people thereto.

FOR Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest,^f until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.^g

2 And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called

^a Ch. 55:3; Psa. 50:5. ^b Neh. 8:10; Hab. 3:17, 18; Rom. 14:17. ^c Rev. 19:8. ^d Heb. as a priest. ^e 4 Rev. 21:2. ^f Psa. 72:3; 85:11; ch. 62:7. ^g 1 ver. 6, 7. ^h Prov. 4:15. ⁱ Rev. 2:17. ^j Zech. 9:16. ^k Hos. 1:10; Jer. 13:5. ^l That is, My delight is in her. ^m That is, Married. ⁿ Rev. 21:9, 10.

8. *Love judgment—burnt-offering*; God's love of righteousness, and hatred of hypocrisy and wickedness, move him to interpose in behalf of his people. *I will direct their work in truth*; rather, "I will give their reward in truth."

10. *I will greatly rejoice*; the speaker seems to be the same as in the first verse of the following chapter, that is, the prophet speaking in the name of Zion's watchman. Compare chap. 62:6.

INSTRUCTIONS.

1-3. The Lord Jesus came "to save that which was lost," and a true apprehension of our lost condition will make him a precious Saviour to our souls. To the self-righteous and worldly-minded, who "have their portion in this life," he has no beauty that they should desire him; but to the sorrowful and broken-hearted, who mourn because of their bondage to sin, and feel that they have no power to deliver themselves, he is "the chiefest among ten thousand," and "altogether lovely." Luke 4:18, 19, compared with chap. 11:4; 57:15; 66:2; and Psa. 51:17; Matt. 5:3-5; 9:13; 18:11; Luke 18:13, 14; John 16:20.

7. The chastisement which God inflicts upon his people is often long-continued. But the harvest of righteousness and peace and joy that springs from it will be so abundant, that the suffering will be forgotten in comparison with the "far more exceeding and eternal weight of glory" that follows.

9. God will not only save his people, but will compel all nations to see and acknowledge that their salvation is from himself.

10. All "our righteousnesses" are loathsome and abominable, but the garment of Christ's righteousness and salvation, wherewith he clothes his people, is excellent and glorious in the view of all beholders; it fills the hearts of

by a new name,^h which the mouth of the LORD shall name.

3 Thou shalt also be a crown of glory in the hand of the LORD,ⁱ and a royal diadem in the hand of thy God.

4 Thou shalt no more be termed Forsaken;^j neither shalt thy land any more be termed Desolate: but thou shalt be called Hephzibah,^k and thy land Beulah:^l for the LORD delighteth in thee, and thy land shall be married.^k

5 For as a young man marieth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth^m over the bride, so shall thy God rejoice over thee.^l

6 ¶ I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the LORD,ⁱ keep not silence,

7 And give him no rest,ⁿ till he establish, and till he make Jerusalem a praise in the earth.

8 The LORD hath sworn by his right hand, and by the arm of his strength, Surely I will no more give^o thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast labored;

9 But they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness.

10 ¶ Go through, go through the gates; prepare ye the way of the people;^m cast up, cast up the highway; gather out the stones; lift up a standard for the people.ⁿ

11 Behold, the LORD hath proclaimed unto the

^h Heb. with the joy of the bridegroom. ⁱ Jer. 32:41. ^j Or, that are the LORD'S remembrances. ^k Heb. sitness. ^l Heb. If I give. ^m ch. 57:14. ⁿ Exod. 17:15; ch. 18:3.

its possessors with "the peace of God, which passeth understanding," with "joy unspeakable, and full of glory."

CHAPTER LXIII.

1. *Will I not hold my peace—will not rest*; from intercession with God for Zion. Compare verses 6, 7.

2. *A new name*; like that mentioned in verse 4, denoting her new and glorious character and condition. Compare Rev. 2:17.

3. *Crown—diadem*; these figures denote her excellence and dignity. *In the hand of the Lord*; under his safe-keeping.

5. *Thy sons marry thee*; viewed in one aspect, the church is the mother of believers, for in her they are spiritually born; in another, she is their bride, for they have chosen her, and are devoted to her welfare. This blending of figures in metaphor is natural and beautiful.

6. *Watchmen*; the ministers of the church, which is here represented by Jerusalem. *Make mention of the Lord*; rather, as the marginal reading, "put the Lord in remembrance," that is, of his promises to Jerusalem. Chap. 43:26; Jer. 14:21.

10. *Go through the gates*; of Babylon, in escaping from captivity. Compare chap. 48:20; 52:11, 12. But we must not restrict the prophet's words to the literal deliverance from Babylon. This is rather to be considered as an earnest and pledge of greater deliverances in the coming days of the Messiah's kingdom.

INSTRUCTIONS.

1. God will be inquired of by his people for the fulfilment of his glorious promises. It is in answer to their fervent prayers, that he appears for their salvation; and in this work of intercession, Zion's watchmen are called to take the lead. Verses 6, 7.

end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; ^a behold, his reward is with him, ^b and his work ^c before him.

12 And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, ^c A city not forsaken.

CHAPTER LXIII.

1 Christ showeth who he is, 2 what his victory over his enemies, 7 and what his mercy toward his church. 10 In his just wrath he remembereth his free mercy. 15 The church in their prayer, 17 and complain, profess their faith.

WHO is this that cometh from Edom, with dyed garments from Bozrah? *this that is glorious* ¹ in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.

2 Wherefore *art thou* red in thine apparel, and thy garments like him that treadeth in the wine-fat? ^a

3 I have trodden the wine-press alone; and of the people *there was none with me*: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

4 For the day of vengeance is in my heart, ^b and the year of my redeemed is come.

5 And I looked, and *there was none to help*; and I wondered that *there was none to uphold*: therefore mine own arm brought salvation unto me; and my fury, it upheld me.

6 And I will tread down the people in mine anger, and make them drunk in my fury, ^c and I will bring down their strength to the earth.

7 ^d I will mention the loving-kindnesses of the Lord, ^e and the praises of the Lord, ^b according to all that the Lord hath bestowed on us, and the

^a Zech. 9:9, John 12:11, 13. ^b Rev. 22:12. ^c Or, recompense. ^d Ezek. 34:11-16, Jonn 1:23. ^e Heb. *asked*. ^f Rev. 19:13, 15. ^g Zeph. 3:8. ^h Jer. 23:27. ⁱ Mos. 2:19. ^j Ps. 61:3. ^k Judg. 10:16. Zech. 2:8; Matt. 25:40, 43; Act. 9:1. ^l Exod. 11:19. ^m Dent. 32:11, 12. ⁿ Acts 7:51; Eph. 4:30.

5. The true children of Zion prefer her above their chief joy, and are willing to give both their substance and their life to the advancement of her welfare.

8-12. Though all the powers of darkness are combined against Zion to desolate and destroy her, they cannot hinder her triumph. This is made sure to her by the oath of Jehovah; what he has promised he will perform in the eyes of all nations, so that they shall be compelled to acknowledge that she is "the redeemed of the Lord."

CHAPTER LXIII.

1. *Cometh from Edom*; cometh as a conqueror from Edom, where he has inflicted vengeance upon the foes of Zion. The Edomites were among the bitterest enemies of the Jews, and they here represent all the enemies of God's people. *Bozrah*; one of the principal cities of Edom, lying south-east of the Dead sea.

3. *Trodden the wine-press*; destroyed my enemies, who are compared to grapes trodden in the wine-press. The work which Jehovah here performs is elsewhere ascribed to Christ. Rev. 19:15. Compare John 5:19-23. *Their blood*; literally, their juice, in allusion to the juice of trampled grapes, which here represents the blood of God's enemies.

4. *The year of my redeemed*; the year of their deliverance; the same as "the acceptable year of the Lord," Chap. 61:2.

5. *I looked*; compare chap. 59:16.

6. *Their strength*; rather, "their blood," as the same word is rendered verse 3, where see note.

great goodness toward the house of Israel, which he hath bestowed on them accord-
ing to his mercies, and according to the multitude of his loving-kindnesses.

8 For he said, Surely they *are* my people, children that will not lie: so he was their Saviour.

9 In all their affliction he was afflicted, ^a and the Angel of his presence saved them; ^b in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. ^c

10 ^d But they rebelled, and vexed his Holy Spirit: ^e therefore he was turned to be their enemy, ^f and he fought against them. ^g

11 ^h Then he remembered the days of old, ⁱ Moses, and his people, *saying*, Where *is* he that brought them up out of the sea with the shepherd ^j of his flock? where *is* he that put his Holy Spirit within him? ^k

12 That led *them* by the right hand of Moses with his glorious arm, dividing the water before them, ^l to make himself an everlasting name?

13 That led them through the deep, as a horse in the wilderness, *that* they should not stumble?

14 As a beast goeth down into the valley, the Spirit of the Lord caused him to rest; so didst thou lead thy people, to make thyself a glorious name. ^m

15 ⁿ Look down from heaven, and behold from the habitation of thy holiness and of thy glory: ^o where *is* thy zeal and thy strength, the sounding ^p of thy bowels and of thy mercies toward me? ^q are they restrained?

16 Doubtless thou *art* our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, *art* our Father, our Redeemer; thy name *is* from everlasting. ^r

m Lam. 2:5. ⁿ Lev. 25:12. ^o Or, *shepherds*; Ps. 77:20. ^p Num. 11:17, 25; Neh. 9:21. ^q Exod. 14:31, etc. ^r 2 Sam. 7:23. ^s 2 Chr. 30:27. ^t Or, *multitude*; Jer. 31:20; Hos. 11:8. ^u Or, *our Redeemer, from everlasting is thy name*.

7. *I will mention the loving-kindnesses of the Lord*; throughout the remainder of this and the following chapter the prophet, in the name of the pious remnant among the Jews, acknowledges God's great goodness to his covenant people, confesses their sins, and supplicates the return of his favor.

9. *The Angel of his presence*; the Angel, in whose person Jehovah was present. Exod. 14:19; 23:20-23; 32:34. From a comparison of these passages with Gen. chap. 18; Exod. 33:14; Num. 22:22-35; Josh. 5:13-15; Judges 6:11-23; chap. 13, we learn that the Angel of God's presence was Jehovah himself. And since "no man hath seen God at any time," it must have been he who "was in the beginning with God," and "was God," manifesting himself in vision as he was afterwards "manifest in the flesh."

11. *Then*; in their affliction. *He remembered*; Israel remembered. *Shepherd of his flock*; Moses.

13. *In the wilderness*; that is, in the open desert, which offers no obstruction to the course of the horse.

14. *Down into the valley*; that is, to rest there in a quiet and safe retreat.

15. *Look down*; the prophet speaks in the name of the church. *Sounding*; yearning motion. See note on chap. 16:11.

16. *Abraham be ignorant—acknowledge us not*; though we be not, "according to the flesh," the children of Abraham and Israel. We need not understand these words of Gentiles in contrast with Jews. They are rather the prayer of the whole church, Jewish and Gentile; and they contain an intimation that, in the days of the Messial, "the

A. M. 3306. 17 ¶ O LORD, why hast thou made us to err from thy ways,^a and hardened our heart from thy fear?^b Return for thy servant's sake,^c the tribes of thine inheritance.

18 The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary.^d

19 We are *thine*: thou never barest rule over them; they were not called by thy name.*

CHAPTER LXIV.

1 The church prayeth for the illustration of God's power. 5 Celebrating God's mercy, it maketh confession of their natural corruptions. 9 It complaineth of their affliction.

O H that thou wouldst rend the heavens,^e that thou wouldst come down, that the mountains might flow down at thy presence,^f

2 As when the melting fire^g burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence!

3 When thou didst terrible things which we looked not for,^h thou camest down, the mountains flowed down at thy presence.^h

4 For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for himⁱ that waiteth for him.ⁱ

5 Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways:^j behold, thou art wroth; for we have sinned: in those is continuance,^k and we shall be saved.

* Psa. 119:10. b ch. 6:10; Rom. 9:17, 18. c Psa. 90:13. d Psa. 74:6-8. e Or, thy name was not called upon them. f Psa. 144:5. g Judg. 5:5; Mic. 1:1. h Heb. the fire of moltings. i Psa. 65:5. h Hab. 3:3, 6. i Or, seen a God beside thee which doeth so for him. j 1 Cor. 2:9. k Mal.

children of Abraham" shall no longer be reckoned according to outward descent. Compare Rom. 4:11, 12.

17. Made us to err—hardened our heart; compare chap. 6:9, 10; 2:10.

18. The people—have possessed it; the promised land.

19. Over them; over their enemies.

INSTRUCTIONS.

1-6. God corrects his own people in measure, for their sanctification and future enlargement; but their enemies are crushed and destroyed by his judgments, like grapes beneath the feet of them that tread the wine-press.

7-19. The prayerful review of God's dealings with his covenant people is eminently profitable to believers. While it humbles them in view of man's weakness, waywardness, and inconstancy, it encourages them in view of God's power and faithfulness, and the glorious manifestations he has made of his purpose to destroy the kingdom of Satan, and establish the kingdom of his Son Jesus Christ over all the earth.

CHAPTER LXIV.

1. Might flow down; compare Judg. 5:5; Psalm 97:5; Micah 1:4; Nahum 1:5.

4. Seen, O God, beside thee; or, as the margin, "seen a God beside thee who doeth so for him that waiteth for him;" that is, doeth wonders. The apostle Paul applies these words to the wisdom of God as manifested in the plan of redemption, "which none of the princes of this world knew." 1 Cor. 2:6-10.

5. Thou meetest; with thy favor. Rejoiceth and worketh righteousness; worketh righteousness with holy gladness. In those; probably, in thy ways. Continuance; permanency;

6 But we are all as an unclean thing, and all our righteousnesses are as filthy rags;¹ and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

7 And there is none that calleth upon thy name,^m that stirreth up himself to take hold of thee: for thou hast hid thy face from us,ⁿ and hast consumed^o us, because^l of our iniquities.

8 But now, O LORD, thou art our Father; we are the clay, and thou our potter; and we all are the work of thy hand.^o

9 ¶ Be not wroth very sore, O LORD, neither remember iniquity for ever:^p behold, see, we beseech thee, we are all thy people.

10 Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation.

11 Our holy and our beautiful house, where our fathers praised thee, is burned up with fire:^q and all our pleasant things are laid waste.

12 Wilt thou refrain thyself for these things, O LORD? wilt thou hold thy peace, and afflict us very sore?^r

CHAPTER LXV.

1 The calling of the Gentiles. 2 The Jews, for their incredulity, idolatry, and hypocrisy, are rejected. 8 A remnant shall be saved. 11 Judgments on the wicked, and blessings on the godly. 17 The blessed state of the new Jerusalem.

I AM sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name.^s

2 I have spread out my hands all the day unto a

3:6. 1 Phil. 3:9. 2 Hos. 7:7. 3 Hos. 5:15. 4 Heb. melted. 5 Heb. by the hand; Job 7:4. 6 Jer. 18:6. 7 Psa. 79:8, etc. 8 Lam. 2:7. 9 ch. 42:14. 10 Rom. 9:24, 30.

that is, firm prosperity. Shall be saved; by continuing in them.

7. Cilleth upon thy name—to take hold of thee; earnestly intercedes with thee in behalf of thy people.

INSTRUCTIONS.

1-4. Every deliverance which God has vouchsafed to his people is not only a manifestation of his power to save, but a pledge that he will exert that power to make the cause of truth and righteousness triumphant.

6. To see and acknowledge our own utter vileness, emptiness, and weakness, is an indispensable preparation for receiving the righteousness "which is through the faith of Christ, the righteousness which is of God by faith."

7. The want of a fervent spirit of intercessory prayer is one of the saddest proofs of God's absence from his people, and its return is a sure token that he is again among them and preparing to bless them.

8. We have a right to plead our entire dependence upon God as a reason why he should interpose for our salvation; but this must always be done in the spirit of repentance and active obedience.

9-12. The depressed and desolate condition of Zion is a valid argument with God why he should interpose for her salvation. He has promised to make her "an eternal excellency, a joy of many generations." Chap. 60:15.

CHAPTER LXV.

1, 2. Them that asked not for me; the Gentiles. A rebellious people; Israel. See the apostle Paul's explanation of these two verses, Rom. 10:20, 21. The prophet then proceeds to rebuke the Jews for their sins, and to show them that the kingdom of God shall be taken from them and given to others.

rebellious people,^a which walketh in a way that was not good, after their own thoughts;

3 A people that provoketh me to anger continually to my face;^b that sacrificeth in gardens,^c and burneth incense upon altars of brick;^d

4 Which remain among the graves, and lodge in the monuments; which eat swine's flesh, and broth^e of abominable things is in their vessels;

5 Which say, Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my nose,^f a fire that burneth all the day.

6 Behold, it is written before me: I will not keep silence, but will recompense, even recompense into their bosom,

7 Your iniquities, and the iniquities of your fathers together, saith the Lord, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom.

8 ¶ Thus saith the Lord, As the new wine is found in the cluster, and one saith, Destroy it not: for a blessing is in it: so will I do for my servants' sake, that I may not destroy them all.

9 And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it,^g and my servants shall dwell there.

10 And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me.

11 ¶ But ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop,^h and that furnish the drink-offering unto that number.ⁱ

12 Therefore will I number you to the sword, and ye shall all bow down to the slaughter:^j because when I called, ye did not answer;^k when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not.

13 Therefore thus saith the Lord God, Behold,

^a Rom. 10:21. ^b Deut. 32:21. ^c Lev. 17:5. ^d Heb. bricks. ^e Or, pueres. ^f Or, anger. ^g Rom. 11:5, 7. ^h Or, Gad. ⁱ Or, Meni. ^j Zeph. 1:4-6. ^k 2 Chr. 36:13; Prov. 1:21, etc. ^l Matt. 12. ^m Heb. breaking. ⁿ Zech. 1:13. ^o Jer. 4:2. ^p Deut. 6:13; Psa. 63:11. ^q 2 Pet. 3:13; Rev. 21:1. ^r Heb.

3. *Sacrificeth*; to idols. *In gardens*; which were a common resort for idolaters. *Upon altars of brick*; literally, "upon bricks." Some suppose an allusion to the command given, Exod. 20:24, 25, that God's altars should be made of earth or unhewn stone. But it is more probable that the bricks themselves contained images or symbols of their gods.

4. *Among the graves—in the monuments*; they used sepulchral caves for their idolatrous rites. The word rendered "monuments" rather signifies recesses, caverns in the rocky cliffs. *But swine's flesh*; which was forbidden by the law of Moses, Lev. 11:7, and was undoubtedly connected with idolatrous observances.

5. *A smoke in my nose, a fire*; they excite my wrath. Compare Psa. 18:8.

6. *New wine*; that is, juice from which new wine can be made. *The cluster*; probably a good cluster among a mass of corrupt clusters which the vintage-gates are destroying. *A blessing is in it*; God has blessed it, and thus made it valuable. Here, as often elsewhere, the prophet foretells the preservation of a pious remnant amid the general destruction of the people. Chap. 4:3; 6:13; 10:20-23; 11:11; 17:6-8; 24:13; 30:17.

11. *Ye*; the mass of the Jewish people. *That troop— that number*; in the margin, "Gad" and "Meni," names of false gods.

my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed;

14 Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart,^s and shall howl for vexation^t of spirit.

15 And ye shall leave your name for a curse unto my chosen:^u for the Lord God shall slay thee, and call his servants by another name:

16 That he who blesseth himself in the earth shall bless himself in the God of truth;^v and he that sweareth in the earth shall swear by the God of truth;^w because the former troubles are forgotten, and because they are hid from mine eyes.

17 ¶ For, behold, I create new heavens and a new earth:^x and the former shall not be remembered, nor come into mind.^y

18 But be ye glad and rejoice for ever in that which I create:^z for, behold, I create Jerusalem a rejoicing, and her people a joy.

19 And I will rejoice in Jerusalem, and joy in my people:^{aa} and the voice of weeping shall be no more heard in her, nor the voice of crying.^{ab}

20 There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die a hundred years old; but the sinner being a hundred years old shall be accursed.^{ac}

21 And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them.^{ad}

22 They shall not build, and another inhabit; they shall not plant, and another eat:^{ae} for as the days of a tree are the days of my people,^{af} and mine elect shall long enjoy^{ag} the work of their hands.

23 They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them.^{ah}

24 And I will give you to pass, that before they

upon the heart. ^s ch. 51:11; 1 Thess. 5:16. ^t ch. 62:5. ^u Rev. 7:17. ^v Phil. 2:12, 13. ^w Amos 9:11. ^x Lev. 20:16; Deut. 28:30. ^y Psa. 92:12. ^z Heb. make them continue long, or wear out. ^{aa} ch. 61:3; Rom. 9:7, 8.

14. *My servants*; the true worshippers of Jehovah, mentioned in verses 9, 10.

15. *Shall slay thee*; the outward Israel. *His servants*; the true Israel; the same as the seed which God will bring forth out of Jacob. Ver. 9. *By another name*; the church of God shall no longer be named from Israel, but from Christ, without respect to outward descent.

17. *New heavens and a new earth*; the new and glorious order of things under the Messiah. There is no necessity for limiting this promise to the beginning of the Christian dispensation, or even to this world. It includes the whole history of Christ's kingdom, to its final consummation in heaven. Compare Rev. 21:1.

20. *An infant of days*; whose life is only a few days. *An old man that hath not filled his days*; one who, though he has reached an advanced age, yet dies prematurely. *The child shall die a hundred years old*; one who dies at that age shall be considered as dying in childhood. *The sinner being a hundred years old shall be accursed*; shall be accursed by being prematurely cut off at the age of a hundred years. Compare ver. 22. But we need not interpret the words of this verse literally. They may be understood as a promise of great spiritual vigor under the figure of extreme longevity.

22. *As the days of a tree*; such as an oak, which is supposed to live a thousand years and longer.

A. M. 3306.
B. C. about
688.

call, I will answer; and while they are yet speaking, I will hear.^a

25 The wolf and the lamb shall feed together,^b and the lion shall eat straw like the bullock: and dust shall be the serpent's meat.^c They shall not hurt nor destroy in all my holy mountain, saith the LORD.

CHAPTER LXVI.

1 The glorious God will be served in humble sincerity. 5 He comforteth the humble with the marvellous generation, 10 and with the gracious benefits of the church. 15 God's severe judgments against the wicked. 19 The Gentiles shall have a holy church, 24 and see the damnation of the wicked.

THUS saith the LORD, The heaven is my throne, and the earth is my footstool:^d where is the house that ye build unto me? and where is the place of my rest?

2 For all those things hath my hand made, and all those things have been, saith the LORD: but to this man will I look, even to him that is poor^e and of a contrite spirit,^f and trembleth at my word.^g

3 He that killeth an ox is as if he slew a man; he that sacrificeth a lamb,^h as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessedⁱ an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations.

4 I also will choose their delusions;^h and will bring their fears upon them; because when I called, none did answer;ⁱ when I spake, they did not hear: but they did evil before mine eyes, and chose that in which I delighted.^j

^a Psa. 32:5; Dan. 9:20, 21. ^b ch. 11:6-9. ^c Gen. 3:14. ^d 2 Chr. 6:18; Matt. 5:34; Acts 17:24. ^e Matt. 5:3. ^f ch. 57:15. ^g Ezra 9:4; 10:3; Prov. 28:14. ^h Or, *kid*. ⁱ Heb. *maketh a memorial of*; Lev. 2:2. ^j Or, *devices*.

25. The wolf—the bullock; see note on chap. 11:6-9. Dust shall be the serpent's meat; the original curse shall be executed upon the serpent and his seed. Gen. 3:14. The kingdom of Satan shall be crushed and prostrate.

INSTRUCTIONS.

1, 2. Christ will always have a seed to serve him. When the great body of the Jewish people rejected him, he took from them the kingdom of God and gave it to the Gentiles. So will he continue to deal with every branch of his visible church that proves unfaithful to its high calling.

5. Great wickedness and great self-righteousness are often found united in the same persons and communities.

7. When the children sanction and perpetuate the sins of their fathers, God will recompense both together into their bosom. Gen. 15:16; Matt. 23:32, 34-36.

8-16. The same wind which blows away the chaff, cleanses the wheat and makes it ready for the garner; so the same judgments of God which destroy the wicked from among his people, purify the righteous and prepare them for a more abundant increase.

17-25. Many prophets and righteous men desired to see the Redeemer's wonderful works, and to hear his words of heavenly wisdom, but died without beholding him; so they who come after us shall enjoy such manifestations of his glory as our eyes have not been permitted to witness: for the progress of his kingdom must be onward, from glory to glory, until it shall end in the everlasting light and blessedness of heaven.

CHAPTER LXVI.

1. Where is the house that ye build unto me? what house can ye build, that shall be worthy of my majesty? Compare 1 Kings 8:27.

2. All those things; heaven and earth: they have been of old my temple, and I need no dwelling-place made with

5 ¶ Hear the word of the LORD, ye that tremble at his word! Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed.

6 A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompense to his enemies.

7 Before she travailed, she brought forth; before her pain came, she was delivered of a man-child.

8 Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.^k

9 Shall I bring to the birth, and not cause^l to bring forth? saith the LORD: shall I cause to bring forth, and shut the womb? saith thy God.

10 Rejoice ye with Jerusalem, and be glad with her, all ye that love her:^m rejoice for joy with her, all ye that mourn for her:

11 That ye may suck, and be satisfied with the breasts of her consolations;ⁿ that ye may milk out, and be delighted with the abundance^o of her glory.

12 For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees.^p

13 As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.

14 And when ye see this, your heart shall re-

^k 9 Thess. 2:11. ^l ch. 65:12; Jer. 7:13, 14. ^m 1 Jer. 2. ⁿ Acts 2:41, 47. ^o Or, *beget*. ^p Psa. 26:8; 84:1-4; 122:6. ^q 1 Pet. 2:2. ^r Or, *brightness*. ^s ch. 60:4, 16.

hands. Compare Acts 7:48-50; 17:24, 25. To this man will I look; with approbation; the same as, "with him will I dwell," chap. 57:15. Jehovah shows what is the temple which he loves.

3. Killeth an ox; in sacrifice. As if he slew a man; in sacrifice. The meaning is, that all the services prescribed by the Mosaic law are utterly abominable to God when offered by wicked men and in a wicked spirit. Compare chap. 1:13-15.

4. Will choose their delusions; will give them up to fatal delusions. 2 Thess. 2:11.

5. Ye that tremble at his word; "the Israel of God." Your brethren; "Israel after the flesh." The words of this and the preceding verses, though of general application, were remarkably fulfilled in the character and history of that generation of the Jews who crucified our Lord. While their hearts and lives were full of wickedness, they attached an inordinate value to the temple and its services, and hated and cast out the Saviour and his followers.

6. A voice of noise—recompense to his enemies; fulfilled in the destruction of Jerusalem with its temple by the Chaldeans; but more signally fulfilled in its destruction by the Romans.

7. She travailed; Zion travailed; this and the two following verses seem to refer to the large accession of Gentiles to the church in immediate connection with the rejection of the Jews.

9. Bring to the birth—shut the womb? shall God begin the work of multiplying Zion's offspring, and not complete it?

11. Suck—milk out; Jerusalem, the church, is "the mother" of true believers; and from her, under God, they are nourished unto everlasting life. Gal. 4:26.

12. The glory of the Gentiles like a flowing stream; I will bring the Gentiles with their glory to her like a flowing stream. Chap. 60:5-7; Rev. 21:24.

joice,^a and your bones shall flourish like an herb:^b and the hand of the LORD shall be known toward his servants, and his indignation toward his enemies.

15 For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.^c

16 For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many.

17 They that sanctify themselves,^d and purify themselves in the gardens behind one tree^e in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD.

18 For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.

19 And I will set a sign among them,^f and I will send those that escape of them into the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory;

^a John 16: 22. ^b Prov. 3: 8; Ezek. 37: 1-14. ^c 2 Thess. 1: 8. ^d ch. 65: 3, 4. ^e Or, one after another. ^f ch. 18: 3, 7; Luke 2: 31. ^g Mal. 1: 11; Matt. 23: 19. ^h Rom. 15: 16. ⁱ Or, couches. ^j Rev. 1: 9. ^k ch. 65: 17. ^l Heb.

17. Sanctify themselves—purify themselves; for idolatrous rites in the gardens. Behind one; literally, "after one;" that is, after one as their leader, following his directions. The word "tree" is not in the original.

19. Set a sign; perform wonders. Some refer the sign directly to the appearance of Christ. Compare Luke 2: 34. Those that escape of them; the pious remnant of Israel; remarkably fulfilled in the days of the apostles, who carried the gospel to the Gentiles, and thus declared God's glory among them. Pul—Lud; probably African people. Tubal; a people of Asia Minor. Javan; Greece. These countries stand as representatives of all distant nations.

20. Your brethren; probably, your brethren of the Gentiles. The address is to "the remnant according to the election of grace." Under the Mosaic law, all God's people were required to go up to Jerusalem to offer sacrifices and keep the yearly feasts. The extension of the true religion from Jerusalem over all the earth, is here, as elsewhere, foretold under the figure of God's bringing all nations to Jerusalem to worship him there, verse 23; and compare chap. 2: 2-4; Micah 4: 1-3; Zech. 14: 16-19. For an offering; see Rom. 15: 16.

21. For priests and for Levites; to offer spiritual sacrifices. 1 Pet. 2: 5.

and they shall declare my glory among the Gentiles.¹

20 And they shall bring all your brethren for an offering unto the LORD out of all nations,² upon horses, and in chariots, and in litters,³ and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD.

21 And I will also take of them for priests and for Levites,⁴ saith the LORD.

22 For as the new heavens and the new earth, which I will make,⁵ shall remain before me, saith the LORD, so shall your seed and your name remain.

23 And it shall come to pass, that from one new moon to another,⁶ shall all flesh come to worship before me,⁷ saith the LORD.⁸

24 And they shall go forth and look upon the carcasses of the men that have transgressed against me: for their worm shall not die,⁹ neither shall their fire be quenched; and they shall be an abhorring unto all flesh.¹⁰

new moon to his new moon, and from sabbath to his sabbath. 1 Psa. 65: 2. 2 Zech. 14: 16. 3 Mark 9: 14-15. 4 Dan. 12: 2.

24. They shall go forth; God's worshippers of "all flesh" shall go forth from Jerusalem. They shall see with their own eyes that their enemies have perished. Their worm shall not die—fire be quenched; the carcasses of God's enemies shall be consumed by a worm that dieth not, and a fire that is not quenched. This terrible imagery represents the everlasting destruction of the wicked. Mark 9: 43-48.

INSTRUCTIONS.

1-4. God is not "worshipped with men's hands, as though he needed any thing." No magnificence of outward rites can please him, when the heart and hands are polluted with iniquity.

5-24. In all ages God's humble worshippers have been hated and cast out by the proud and self-righteous. But he has never failed to appear in due time for their deliverance and the confusion of their persecutors. Amidst the mighty judgments of God upon the enemies of his people, Christ shall continually go forth conquering and to conquer, until all nations have submitted themselves to his authority. Then the whole earth shall break forth into singing, and shout, "Alleluia, for the Lord God omnipotent reigneth," while the smoke of Satan's kingdom shall go up for ever and ever. Amen.

THE BOOK

OF

THE PROPHET JEREMIAH.

The biographical notices of Jeremiah, contained in his writings, are so numerous that from them we can gather a pretty full account of his life and labors. His native place was Anathoth, in the land of Benjamin, some four miles north by east from Jerusalem, and he was of priestly descent. Chap. 1:1. He was called to the prophetic office in his youth, and exercised it in his native land from the thirteenth year of Josiah to the close of Zedekiah's reign, through a period of about forty-one years, chap. 1:3; and afterwards in Egypt, whither he was carried with the rebellious remnant of the people, chapters 43, 44.

Living in a very degenerate age, and commissioned by God to rebuke the wicked rulers and people of Judah for their sins, and to forewarn them of God's impending judgments, he was subjected to much persecution, which he bore with exemplary meekness, feeling keenly the shame and contumely heaped upon him, but never swerving from the path of strict fidelity to God. His writings are occupied to a great extent with messages of rebuke and threatening, always delivered in a spirit of tenderness and love. If they do not contain so many animating visions of the distant future as are found in Isaiah, they are peculiarly rich in lessons of instruction as to the connection between national profligacy and national ruin. In this respect they are a mirror for all time, in which wicked nations may see their own coming ruin. At times, however, we find in Jeremiah joyous anticipations of the good reserved for God's people in the last days. See particularly chapters 30-33.

The different messages of Jeremiah are not always arranged in chronological order; this, however, occasions no serious difficulty to the reader, so far as the lessons of instruction communicated through his writings are concerned. The last chapter, which is taken almost verbatim from 2 Kings 24:18-20 and chap. 25, seems to have been added by some later inspired man, as Ezra. See note to chap. 51:64.

A. M. 3375.
B. C. about 629.

CHAPTER I.

1 The time, 3 and the calling of Jeremiah. 11 His prophetic visions of an almond rod and a seething-pot. 15 His heavy message against Judah. 17 God encourageth him with his promise of assistance.

THE words of Jeremiah the son of Hilkiah,^a of the priests that were in Anathoth in the land of Benjamin:^b

2 To whom the word of the LORD came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign.^c

3 It came also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah,^d unto the carrying away of Jerusalem captive in the fifth month.^e

4 Then the word of the LORD came unto me, saying,

5 Before I formed thee in the belly I knew thee;^f and before thou camest forth out of the womb I

sanctified thee, and I ordained^g thee a prophet unto the nations.

6 Then said I, Ah, Lord God! behold, I cannot speak:^h for I am a child.

7 ¶ And the LORD said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.ⁱ

8 Be not afraid of their faces;^j for I am with thee to deliver thee,^k saith the LORD.

9 Then the LORD put forth his hand and touched my mouth.^l And the LORD said unto me, Behold, I have put my words in thy mouth.

10 See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down,^m to build, and to plant.

11 ¶ Moreover the word of the LORD came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond-tree.

^a 2 Chr. 36:21. ^b 1 Chr. 6:60. ^c ch. 25:3. ^d ch. 39:2. ^e ch. 52:12, etc.; 2 Kings 25:8. ^f Isa. 49:1, 5; Gal. 1:15, 16. ^g Heb. gave. ^h Exod. 4:10,

etc. ⁱ Matt. 28:20; Acts 20:27. ^j Ezek. 2:6; 3:9. ^k Heb. 13:6. ^l Isa. 6:7. ^m 1 ch. 18:7; 2 Cor. 10:4, 5.

CHAPTER I.

1. *Anathoth*; a town three or four miles north of Jerusalem.

10. *To root out—to plant*; to declare my purpose to do so.

11, 12. *An almond-tree—hasten*; in the original Hebrew, the words "almond-tree" and "hasten" are the same. There is also an allusion to the fact that the almond-tree is the earliest tree to blossom and bear fruit in the spring.

12 Then said the LORD unto me, Thou hast well seen: for I will hasten my word to perform it.

13 And the word of the LORD came unto me the second time, saying, What seest thou? And I said, I see a seething-pot;^a and the face thereof is toward^b the north.

14 Then the LORD said unto me, Out of the north an evil shall break forth^c upon all the inhabitants of the land.^b

15 For, lo, I will call all the families of the kingdoms of the north, saith the LORD; and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah.

16 And I will utter my judgments against them touching all their wickedness, who have forsaken me,^e and have burned incense unto other gods, and worshipped the works of their own hands.

17 ¶ Thou therefore gird up thy loins,^d and arise, and speak unto them all that I command thee: be not dismayed at their faces,^e lest I confound thee^f before them.

18 For, behold, I have made thee this day a fenced city,^g and an iron pillar, and brazen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land.

19 And they shall fight against thee; but they shall not prevail against thee; for I am with thee,^g saith the LORD, to deliver thee.

CHAPTER II.

1 God, having showed his former kindness, expostulated with the Jews their causeless revolt, 9 beyond any example. 14 They are the causes of their own calamities. 20 The sins of Judah. 31 Her confidence is rejected.

MOREOVER the word of the LORD came to me, saying,

2 Go and cry in the ears of Jerusalem, saying, Thus saith the LORD; I remember thee,^f the kindness of thy youth,^h the love of thine espousals,

^a Ezek. 11:3, 7, 21 & c. ^b Heb. *from the face of*. ^c Heb. *be opened*. ^d Job. 4:6; 6:1, 22. ^e Job. 17:13; Deut. 28:20. ^f Job. 34:3. ^g Ezek. 2:4. ^h Job. *break thee in pieces*. ⁱ Job. 15:20. ^j Job. 1:9. ^k Job. *for thy sake*. ^l Job. 2:11. ^m Deut. 2:7. ⁿ Exod. 19:5, 6, 1 Pet. 2:9. ^o Ps. 105:11. ^p Job. 1:7, 8. ^q Job. 5:4. ^r 2 Kings 17:15. ^s Isa. 64:11-13, II. g. 13:1.

13. *A seething-pot*; literally, "a pot blown," that is, having under it a blown fire, which causes it to boil violently. This is a figure of God's wrath to be executed on the Jews by the Babylonians. *Toward the north*; the marginal reading, "from the face of the north," is preferable. This represents the seething-pot itself as coming from the north.

14. *Out of the north*; though the Babylonians and their allies were to the east of Judea, yet they always entered the land from the north.

INSTRUCTIONS.

5. When the church has need of any service, God raises up and qualifies men for it.

6. Humility is essential as a preparation for God's service; but we should be careful that it do not degenerate into timidity, and thus hinder us from discharging the work that he assigns to us.

7-10. God's ministers should not shrink from any duty that he lays upon them, however arduous and dangerous; but faithfully perform it, assured of his constant presence and help.

when thou wentest after me in the wilderness,¹ in a land that was not sown.

A. M. 3375. B. C. about 629.

3 Israel was holiness unto the LORD,¹ and the first-fruits of his increase: all that devour him shall offend;² evil shall come upon them,³ saith the LORD.

4 ¶ Hear ye the word of the LORD, O house of Jacob, and all the families of the house of Israel:

5 Thus saith the LORD, What iniquity have your fathers found in me, that they are gone far from me,⁴ and have walked after vanity, and are become vain?⁵

6 Neither said they, Where is the LORD that brought us up out of the land of Egypt,⁶ that led us through the wilderness,⁷ through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt?⁸

7 And I brought you into a plentiful country,¹ to eat the fruit thereof and the goodness thereof; but when ye entered, ye defiled my land, and made my heritage an abomination.⁹

8 The priests said not, Where is the LORD? and they that handled the law knew me not:¹⁰ the pastors also transgressed against me, and the prophets prophesied by Baal,¹¹ and walked after things that do not profit.¹²

9 ¶ Wherefore I will yet plead with you, saith the LORD, and with your children's children will I plead.¹³

10 For pass over¹⁴ the isles of Chittim,¹⁵ and see; and send unto Kedar,¹⁶ and consider diligently, and see if there be such a thing.

11 Hath a nation changed their gods,¹⁷ which are yet no gods? but my people have changed their glory for that which doth not profit.¹⁸

12 Be astonished, O ye heavens,¹⁹ at this, and be horribly afraid, be ye very desolate, saith the LORD.

13 For my people have committed two evils; they have forsaken me the fountain of living waters,²⁰ and hewed them out cisterns, broken cisterns, that can hold no water.²¹

14 ¶ Is Israel a servant?²² is he a home-born slave? why is he spoiled?²³

¹ Deut. 32:10. ² Ps. 77:5. ³ Or, *the land of Canaan*. ⁴ Ps. 106:28. ⁵ Mal. 2:6, 7. ⁶ Job. 5:31. ⁷ Hab. 2:19. ⁸ Ezek. 20:35. ⁹ Or, *over to*. ¹⁰ Isa. 23:1, 12. ¹¹ Ps. 130:5. ¹² Mic. 4:5. ¹³ Ps. 106:20; Rom. 1:21. ¹⁴ Isa. 1:2. ¹⁵ Ps. 36:9; John. 1:14. ¹⁶ Ps. 81:11. ¹⁷ Exod. 4:22. ¹⁸ Heb. *become a spoil*.

17. To be afraid of God's enemies is the way to bring ourselves into subjection to them.

18, 19. Though the wicked may persecute and distress, they can never destroy those whom God protects and helps.

CHAPTER III.

2. *Thy youth—thine espousals*; the youth of the nation, when God espoused it to himself by entering into covenant with it.

3. *First-fruits*; the first nation consecrated to God's service, and the first generation of that nation after the establishment of the covenant at Sinai. *Increase*; harvest or ingathering of believers.

8. *Pastors*; shepherds of the people; that is, rulers, whose duty it was both to obey God's law, and require obedience in others.

10. *Chittim*; to the west; see note on Isa. 23:1. *Kedar*; on the east, in Arabia.

14. *Is Israel a servant?—why is he spoiled?* since Israel is God's first-born son, Exod. 4:22, why is he spoiled as if he were a slave? Verse 17 contains the explanation.

A. M. 3375. 15 The young lions roared upon him,^a and yelled,^b and they made his land waste: his cities are burned without inhabitant.

16 Also the children of Noph and Tahapanes^b have broken the crown of thy head.^c

17 Hast thou not procured this unto thyself, in that thou hast forsaken the Lord thy God,^d when he led thee by the way?

18 And now what hast thou to do in the way of Egypt,^e to drink the waters of Sihor?^f or what hast thou to do in the way of Assyria, to drink the waters of the river?

19 Thine own wickedness shall correct thee, and thy backslidings shall reprove thee:^g know therefore and see that *it is an evil thing* and bitter, that thou hast forsaken the Lord thy God, and that my fear *is* not in thee, saith the Lord God of hosts.

20 ¶ For of old time I have broken thy yoke, and burst thy bands: and thou saidst, I will not transgress;^h when upon every high hill and under every green tree thou wanderest, playing the harlot.ⁱ

21 Yet I had planted thee a noble vine,^j wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?^k

22 For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me,^l saith the Lord God.

23 How canst thou say, I am not polluted,^m I have not gone after Baalim? See thy way in the valley, know what thou hast done: *thou art a swift dromedary*ⁿ traversing her ways;

24 A wild ass^o used to^p the wilderness, that snuffeth up the wind at her pleasure;^q in her occasion who can turn her away?^r all they that seek her will not weary themselves; in her month they shall find her.

25 Withhold thy foot from being unshod, and thy throat from thirst: but thou saidst, There is

no hope:^s no; for I have loved strangers, and after them will I go.

26 As the thief is ashamed when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets,

27 Saying to a stock,^t Thou art my father; and to a stone, Thou hast brought me forth:^u for they have turned *their* back^v unto me, and not *their* face: but in the time of their trouble they will say, Arise, and save us.^w

28 But where *are* thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy trouble:^x for according to the number of thy cities are thy gods, O Judah.

29 Wherefore will ye plead with me? ye all have transgressed against me, saith the Lord.

30 In vain have I smitten your children;^y they received no correction: your own sword hath devoured your prophets,^z like a destroying lion.

31 ¶ O generation, see ye the word of the Lord. Have I been a wilderness unto Israel? a land of darkness? wherefore say my people, We are lords;^{aa} we will come no more unto thee?

32 Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number.^{ab}

33 Why trimmest thou thy way to seek love? therefore hast thou also taught the wicked ones thy ways.

34 Also in thy skirts is found the blood of the souls of the poor innocents:^{ac} I have not found it by secret search,^{ad} but upon all these.

35 Yet thou sayest, Because I am innocent, surely his anger shall turn from me.^{ae} Behold, I will plead with thee, because thou sayest, I have not sinned.

36 Why gaddest thou about so much to change thy way? thou also shalt be ashamed of Egypt,^{af} as thou wast ashamed of Assyria.^{ag}

37 Yea, thou shalt go forth from him, and thy

^a Psa. 57:1. * Heb. gave out their voice. ^b ch. 43:7. 1 Or, feed on thy crown? Deut. 33:29. ^c Isa. 1:6, 7. ^d Hos. 13:9. ^e Isa. 30:1, 2. ^f Josh. 13:3. ^g Isa. 5:5. 1 Or, serve. Josh. 24:18, 21. ^h Exod. 19:8; 1 Sam. 12:10. ⁱ Deut. 12:2; Isa. 1:21. ^j Psa. 90:8. ^k Deut. 32:32. 1 Psa. 90:8. ^l Prov. 30:12, 26. 1 Or, O swift dromedary. 1 Or, O wild ass, etc. ^m Heb. taught. ⁿ Heb. the desire of her heart. 1 Or, reverse it. 1 Or, Is the case desperate?

^o ch. 13:12; Rom. 8:24. ^p Isa. 44:19. ^q Or, begotten me. ^r Heb. she hinder part of the neck. ^s Psa. 78:34; Hos. 5:15. ^t Heb. evil. ^u Isa. 9:13. ^v 2 Chr. 36:16; Mark 12:2-8. ^w Heb. have dominion. ^x Psa. 12:4. ^y Hos. 8:14. ^z Psa. 106:35. ^{aa} Heb. digging. ^{ab} Rom. 7:9; 1 John 1:8, 10. ^{ac} Hos. 12:1. ^{ad} 2 Chr. 28:20.

15. *Young lions*; the northern enemies. Chap. 1:14.

16. *Noph—Tahapanes*; cities of Egypt. The Egyptians join with the northern invaders in destroying Judah.

18. *Sihor*, the Nile. Isa. 23:3. *The river*; the Euphrates. Drinking the water of these rivers seems to denote the vain efforts of the Jews to obtain help first from one, then from the other of these nations. 2 Kings 16:7; 18:21; Isa. 30:1-3; 31:1-3.

20. *Playing the harlot*; by serving false gods, which the prophets everywhere regard as spiritual fornication.

22. *Wash thee*; endeavor to hide thy guilt. *Nitre*; not our nitre, but a mineral substance used anciently as well for soap.

23. *The valley*; the valley of Hinnow, where the idolatrous Jews sacrificed their children to Moloch. Chap. 7:31. *Traversing her ways*; running hither and thither in her wantonness.

24. *At her pleasure*; in the excitement of her desire.

25. *Withhold thy foot—thy throat from thirst*; do not wear out thy sandals and make thyself thirsty in the pursuit of false gods. *There is no hope*; my case is desperate, and I must seek the help of idols.

31. *We are lords*; or, "we are free" to go where we please. *Unto thee*; unto Jehovah.

33. *Trimmed—thy way*; used subtle artifices. *Taught the wicked ones*; the wicked women. Jerusalem has become a leader in idolatry.

34. *Blood of—the poor innocents*; she has added murder to idolatry. "The poor innocents" are not merely the children sacrificed to Moloch, but the righteous poor whom she has slain. *Upon all these*; probably, in open view, upon all thy skirts, to which God points as it were with the finger.

36. *Gaddest thou about—to change thy way*; wanderest every way in search of idolatrous alliances.

37. *Thy hands upon thy head*; a posture expressive of grief. 2 Sam. 13:19.

INSTRUCTIONS.

5. The conduct of backsliders greatly dishonors God; it is a virtual declaration before the world that they have tried his service, and found it hard and unreasonable.

6, 7. The beginning of departure from God is ingratitude and forgetfulness of his mercies; where the remembrance of these is warm and fresh in the soul, it keeps us near to God, and makes communion with him exceedingly sweet and precious.

11. The constancy of the heathen in serving their idols

hands upon thy head:^a for the LORD hath rejected thy confidences, and thou shalt not prosper in them.^b

CHAPTER III.

1 God's great mercy in Judah's vile whoredom. 6 Judah is worse than Israel. 12 The promises of the gospel to the penitent. 20 Israel re-proved, and called by God, maketh a solemn confession of their sins.

THEY say,^c If a man put away his wife, and she go from him, and become another man's, shall he return unto her again?^e shall not that land be greatly polluted? but thou hast played the harlot with many lovers;^d yet return again to me,^f saith the LORD.

2 Lift up thine eyes unto the high places, and see where thou hast not been lain with. In the ways hast thou sat for them,^g as the Arabian in the wilderness; and thou hast polluted the land with thy whoredoms and with thy wickedness.

3 Therefore the showers have been withholden, and there hath been no latter rain;^h and thou hast a whore's forehead, thou refusedst to be ashamed.^h

4 Wilt thou not from this time cry unto me, My father, thou art the guide of my youth?ⁱ

5 Will he reserve his anger for ever?^j will he keep it to the end? Behold, thou hast spoken and done evil things as thou couldest.

6 ¶ The LORD said also unto me in the days of Josiah the king, Hast thou seen that which backsliding Israel hath done? she is gone up upon every high mountain, and under every green tree,^k and there hath played the harlot.

7 And I said after she had done all these things, Turn thou unto me.^l But she returned

not. And her treacherous sister Judah saw it.^m

8 And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also.

9 And it came to pass through the lightness of her whoredom,ⁿ that she defiled the land, and committed adultery with stones and with stocks.ⁿ

10 And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly;^o saith the LORD.

11 And the LORD said unto me, The backsliding Israel hath justified herself more than treacherous Judah.

12 ¶ Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the LORD; and I will not cause mine anger to fall upon you: for I am merciful, saith the LORD, and I will not keep anger for ever.^o

13 Only acknowledge thine iniquity, that thou hast transgressed against the LORD thy God,^p and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the LORD.

14 Turn, O backsliding children, saith the LORD; for I am married unto you:^q and I will take you one of a city, and two of a family, and I will bring you to Zion:

15 And I will give you pastors according to my heart,^r which shall feed you with knowledge and understanding.^q

16 And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, they shall say no more, The ark of the covenant of the LORD: neither shall it

^a 2 Sam. 13-19. ^b Isa. 25:15-17. ^c Heb. *Saying*. ^d Deut. 21:4. ^e Ezek. 16:26-29. ^f Zech. 1:4. ^g Prov. 23:24. ^h ch. 5:12; 11:4. ⁱ Lev. 20:19; Deut. 2:23; 24. ^j Prov. 2:17. ^k J. Fra. 77:7-9. ^l 1 Kings 14:23.

^m 2 Kings 17:10, 13. ⁿ Ezek. 20:2, etc. ^o *Or, fame*. ^p ch. 2:27. ^q Heb. *in falsehood*. ^r 2 Chr. 30:9; Isa. 86:15. ^s Deut. 30:1-6. ^t Isa. 54:5. ^u Eph. 4:11. ^v John 21:15-17. ^w Acts 20:25; 1 Pet. 5:2.

is a standing rebuke of the inconstancy of many worshippers of the living and true God.

13. God is the eternal and uncreated fountain of good; upon all who cleave to him he bestows life and strength and blessedness; but every device of those who forsake him, and put their confidence in earthly objects, is only a broken cistern that can hold no water, and its end must be disappointment and misery.

21. The tendency of the human race to degeneracy is a sad and humiliating proof of its fallen condition; so strong is this downward current in families and nations, that nothing but God's grace can preserve them from utter corruption and ruin.

22. The vain endeavors of sinners to justify themselves, fail to satisfy either their own consciences or the judgment of their fellow-sinners; how much more the judgment of God, who knoweth all things.

27, 28. They who forget God in prosperity, and call upon him only in adversity, have no true love for him, and cannot expect deliverance.

30. When a nation persecutes and destroys the messengers by whom God calls it to repentance, the measure of its iniquity is full, and it is near destruction.

35. The self-delusion of sinners has no limits; it leads bold and shameless transgressors to deny their guilt, and persuade themselves that God is not angry with them and will not punish them.

37. When God is against a people for their sins, their earthly confidences turn to their destruction.

CHAPTER III.

1. *Played the harlot*; by idolatry, which is spiritual fornication. So it is represented throughout the book. *Yet return*; God in his great mercy is ever ready to receive the true penitent.

2. *Sat for them*; waited for thy lovers. *As the Arabian*; as he lies in wait to rob travellers.

5. *Will he reserve his anger for ever?* will not God pardon thine iniquity as soon as thou comest to him in true penitence?

8. *Put her away—given her a bill*; by giving her over to captivity. 2 Kings 17:6-23.

11. *Backsliding Israel—treacherous Judah*; Judah is more guilty than Israel, because she has failed to take warning from God's judgments upon her sister nation. Ezekiel 16:51, 52.

12. *Toward the north*; where Israel was held in captivity.

14. *One of a city—two of a family*; that is, a remnant of you shall be saved. This purpose of God respecting both Judah and Israel is often repeated in the Old Testament. Isa. 10:22.

16. *The ark—of the Lord*; the former glory of the ark shall be forgotten in comparison with the greater glory of the future. Compare chap. 16:14, 15; Isa. 65:17. At the same time the prophet intimates the removal of this outward symbol of God's presence, which took place at the captivity.

A. M. 3392. come to mind ;^a neither shall they remember it ; neither shall they visit it ; neither shall that be done any more.¹

17 At that time they shall call Jerusalem the throne of the LORD ; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem ; neither shall they walk any more after the imagination² of their evil heart.^b

18 In those days the house of Judah shall walk with⁵ the house of Israel ; and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers.¹

19 But I said, How shall I put thee among the children, and give thee a pleasant land,⁵ a goodly heritage⁶ of the hosts of nations ? and I said, Thou shalt call me, My father ;⁴ and shalt not turn away from¹ me.

20 ¶ Surely as a wife treacherously departeth from her husband,² so have ye dealt treacherously with me,⁶ O house of Israel, saith the LORD.

21 A voice was heard upon the high places, weeping and supplications of the children of Israel :¹ for they have perverted their way,⁵ and they have forgotten the LORD their God.

22 Return, ye backsliding children, and I will heal your backslidings.^b Behold, we come unto thee ; for thou art the LORD our God.¹

23 Truly in vain is salvation hoped for from the hills, and from the multitude of mountains : truly in the LORD our God is the salvation of Israel.¹

24 For shame hath devoured the labor of our fathers from our youth ; their flocks and their herds, their sons and their daughters.

25 We lie down in our shame, and our confusion covereth us :² for we have sinned against the LORD our God, we and our fathers, from our youth even unto this day, and have not obeyed the voice of the LORD our God.

^a Heb. upon the heart. ^b Isa. 65:17. ¹ Or, it be magnified. ¹ Or, stubbornness. ² Rom. 6:14. ³ Or, to. ⁴ Isa. 11:13. ⁵ Ezek. 37:16-22. ⁶ Or, unto of your fathers to possess. ⁷ Heb. land of desire. ⁸ Heb. a heritage of glory, or of beauty. ⁹ Rom. 8:15. ¹ Heb. from after. ² Heb. friend. ³ Isa. 48:8. ⁴ 2 Cor. 7:10. ⁵ Prov. 19:3. ⁶ Hos. 6:1. ⁷ Hos. 13:4. ⁸ J'Psa. 121:1, 2; Isa.

17. All the nations shall be gathered ; a prophecy which can have its complete fulfillment only in "the last days" of the Christian dispensation. See Isa. 2:2-4; Micah 4:1-4; Zech. 11:16-19.

18. With the house of Israel ; in harmony with it. Isa. 11:13; Ezek. 37:15-28.

21-25. A voice was heard ; in these words the prophet anticipates the repentance and supplication of Israel.

INSTRUCTIONS.

11. When men refuse to take warning from the punishment of those whose sinful example they are imitating, they aggravate their guilt, and bring upon themselves severer judgments.

12-15. God waits to be acknowledged in the calamities which he sends upon his people ; and when they return to him by hearty confession and repentance, he will graciously accept them, and restore them to more than their former prosperity.

16. The glory of the gospel dispensation is such that, in comparison, there is no glory in the old dispensation which preceded it, and prepared the way for it. 2 Cor. 3:10.

17. Though in the establishment of his church God began with one nation, it was from the beginning his plan to extend it from that nation over all the earth. The calling of the Gentiles is the fulfillment of the original promise, "In thee shall all families of the earth be blessed." Gen. 12:3.

CHAPTER IV.

1 God calleth Israel by his promise. 3 He exhorteth Judah to repentance by fearful judgments. 19 A grievous lamentation for the miseries of Judah.

IF thou wilt return, O Israel, saith the LORD, I return unto me ; and if thou wilt put away thine abominations out of my sight, then shalt thou not remove.

2 And thou shalt swear,¹ The LORD liveth, in truth, in judgment, and in righteousness ;² and the nations shall bless themselves in him,³ and in him shall they glory.⁴

3 ¶ For thus saith the LORD to the men of Judah and Jerusalem, Break up your fallow ground,⁵ and sow not among thorns.⁶

4 Circumcise yourselves to the LORD, and take away the foreskins of your heart ;⁷ ye men of Judah and inhabitants of Jerusalem ; lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings.

5 Declare ye in Judah, and publish in Jerusalem ; and say, Blow ye the trumpet in the land : cry, gather together, and say, Assemble yourselves, and let us go into the defenced cities.

6 Set up the standard toward Zion : retire,⁸ stay not ; for I will bring evil from the north, and a great destruction.¹

7 The lion is come up from his thicket,² and the destroyer of the Gentiles is on his way ;³ he is gone forth from his place to make thy land desolate ;⁴ and thy cities shall be laid waste, without an inhabitant.

8 For this gird you with sackcloth,⁵ lament and howl ; for the fierce anger of the LORD is not turned back from us.

9 And it shall come to pass at that day, saith the LORD, that the heart of the king shall perish, and the heart of the princes ; and the priests shall be astonished, and the prophets shall wonder.

63:16. ¹ Ezra 9:6. ² Rom. 6:21. ³ 1 Dent. 10:30. ⁴ Isa. 48:1. ⁵ Gen. 22:15. ⁶ Psa. 72:17. ⁷ Isa. 45:25. ⁸ 1 Cor. 1:31. ⁹ Hos. 10:12. ¹⁰ Matt. 13:7. ¹¹ 22. ¹² 1 Dent. 10:16; Rom. 2:28, 29. ¹³ Or, strengthen. ¹⁴ Heb. breaking. ¹⁵ Dan. 7:4. ¹⁶ 2 Kings 24:1; 25:1. ¹⁷ Gen. 25:9. ¹⁸ Isa. 22:12.

19. When we cleave to God, as children to a father, with a free and willing spirit, he fulfils to us his promises ; and when he sends forth the Spirit of his Son into our hearts, we cry, "Abba, Father;" to us belongs the childlike obedience, and to him the glory of it.

CHAPTER IV.

2. Shalt swear, The Lord liveth ; swearing by Jehovah's name, when it is performed in sincerity, is an open profession of allegiance to him in opposition to all false gods. Compare Isa. 48:1.

3. Break up your fallow ground ; the hearts of the Jews are compared to untilled ground, covered with thorns, and unfit to receive good seed. Matt. 13:3-8, 18-23. To break it up, is to put away their obduracy and their abominations. Compare Ezek. 18:31, "Make you a new heart and a new spirit."

4. Circumcise yourselves to the Lord ; circumcision was the outward sign of consecration to God. The Jews are here exhorted to do that inwardly which the outward rite signified. Deut. 10:16.

5. Declare ye ; the approaching invasion of the Chaldeans. Into the defenced cities ; for protection against the invaders.

7. The lion ; the Babylonian conqueror.

10 Then said I, Ah, Lord God! surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace;^a whereas the sword reacheth unto the soul.^b

11 At that time shall it be said to this people and to Jerusalem, A dry wind of the high places in the wilderness toward the daughter of my people, not to fan, nor to cleanse,

12 *Even* a full wind from those *places*^c shall come unto me: now also will I give sentence^d against them.

13 Behold, he shall come up as clouds, and his chariots shall be as a whirlwind: his horses are swifter than eagles. Woe unto us! for we are spoiled.

14 O Jerusalem, wash thy heart from wickedness,^e that thou mayest be saved. How long shall thy vain thoughts lodge within thee?

15 For a voice declareth from Dan, and publisheth alliation from mount Ephraim.

16 Make ye mention to the nations; behold, publish against Jerusalem, that watchers come from a far country, and give out their voice against the cities of Judah.

17 As keepers of a field, are they against her round about; because she hath been rebellious against me,^f saith the Lord.

18 Thy way and thy doings have procured these things unto thee;^g this is thy wickedness, because it is bitter, because it reacheth unto thy heart.

19 ^h My bowels, my bowels! I am pained at my very heart;ⁱ my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war.

20 Destruction upon destruction is cried;^j for the whole land is spoiled: suddenly are my tents spoiled, and my curtains in a moment.

21 How long shall I see the standard, and hear the sound of the trumpet?^k

22 For my people is foolish, they have not known me; they are sottish children, and they have none understanding: they are wise to do evil,^l but to do good they have no knowledge.

23 I beheld the earth, and lo, it was without form, and void;^m and the heavens, and they had no light.

24 I beheld the mountains, and lo, they trembled, and all the hills moved lightly.ⁿ

25 I beheld, and lo, there was no man, and all the birds of the heavens were fled.^o

26 I beheld, and lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger.^p

27 For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end.

28 For this shall the earth mourn,^q and the heavens above be black: because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it.

29 The whole city shall flee for the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks: every city shall be forsaken, and not a man dwell therein.

30 And when thou art spoiled, what wilt thou do? Though thou clovest thyself with crimson, though thou deckest thee with ornaments of gold,^r though thou reatest thy face^s with painting, in vain shalt thou make thyself fair; thy lovers will despise thee,^t they will seek thy life.

31 For I have heard a voice as of a woman in travail, and the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, that bewaileth herself, that spreadeth her hands,^u saying, Woe is me now! for my soul is wearied because of murderers.

21. Moved lightly; quivered under God's wrath. Compare Isa. 13:13.

29. The whole city; rather, as the same words are rendered just below, "every city," that is, of Judea. They shall go into thickets; the Jews shall go for shelter.

30. Reatest thy face; rather, as the margin, "thine eyes," by applying a black paint to the eyelids. This is done by passing an instrument smeared with the paint along the lids. Judah is here compared to a harlot, who, in her eagerness to apply the paint, tears or furrows the lids. Thy lovers; the idolatrous allies to whom the Jews looked for help against the Chaldeans.

INSTRUCTIONS.

3. True reformation must begin with an inward preparation of the heart to receive and obey God's word; that obedience which is only outward and forced is short-lived, and generally ends in making a man's last state worse than the first. Matt. 12:13-15; 13:1-7, 19-22.

4. No outward rite has, in and of itself, any saving efficacy. The inward grace of which it is the sign can alone bring men into a state of salvation.

7. Wicked kings and nations are under the control of God's providence, and he makes them at his pleasure the ministers of his purposes towards his people, whether of wrath or mercy.

9. When God forsakes a nation for its sins, its wisdom

^a Isa. 37:35. ^b Lam. 2:21. ^c Or, *further wind* than those. ^d Heb. *utter judgments*. ^e Jas. 1:5. ^f Neh. 9:26; Lam. 1:8; Dan. 9:7, etc. ^g ch. 2:17, 19; Isa. 50:1. ^h Heb. *the walls of my heart*. ⁱ Psa. 42:7; Ezek. 7:26.

^k Mic. 2:1; Rom. 16:19. ^l 1-Ja. 2:19. ^m 1-Ja. 5:25. ⁿ Ezek. 37:39; Hab. 3:6. ^o Zeph. 1:3. ^p Psa. 76:7. ^q Hos. 4:3. ^r Ezek. 23:10. ^s Heb. *eyes*. ^t ch. 22:20-22; Lam. 1:2, 19. ^u Isa. 1:15; Lam. 1:17.

10. Thou hast deceived this people; allowed them to be deceived by false prophets. This was a judgment sent upon them by God for loving falsehood rather than truth. Compare 2 Thess. 2:11, 12.

11. Of the high places; coming over the barren hills. The reference is to the hot and withering wind from the eastern deserts.

12. Unto me; unto Jehovah, that is, for the execution of his vengeance.

13. He shall come; the Chaldean monarch.

15. From Dan; a city in the northern extremity of the land. Mount Ephraim; the mountainous region of Ephraim also lay toward the north, through which the invader would approach Jerusalem.

16. Watchers; that is, besiegers, as the following verse explains.

17. Keepers of a field; persons set to guard it against robbers and beasts.

19. My bowels; the bowels are the seat of compassion. See note on Isa. 16:11. In this and the two following verses Zion is the speaker, or the prophet personating Zion.

22. For my people is foolish, they have not known me; in this verse God speaks.

23. I beheld; the prophet has a vision of the utter desolation of the land. The description is borrowed from that of the primitive chaos. Gen. 1:2.

A. M. 3392.
B. C. about 612.

CHAPTER V.

1 The judgments of God upon the Jews for their perverseness, 7 for their adultery, 10 for their impiety, 19 for their contempt of God, 25 and for their great corruption in the civil state, 30 and ecclesiastical.

RUN ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man,^a if there be *any* that executeth judgment, that seeketh the truth; and I will pardon it.

2 And though they say, The LORD liveth;^b surely they swear falsely.

3 O LORD, *are* not thine eyes upon the truth?^c thou hast stricken them, but they have not grieved;^d thou hast consumed them, *but* they have refused to receive correction:^e they have made their faces harder than a rock; they have refused to return.

4 Therefore I said, Surely these *are* poor; they are foolish: for they know not the way of the LORD, *nor* the judgment of their God.^f

5 I will get me unto the great men, and will speak unto them; for they have known the way of the LORD, *and* the judgment of their God:^g but these have altogether broken the yoke, *and* burst the bonds.^h

6 Wherefore a lion out of the forest shall slay them,ⁱ *and* a wolf of the evenings^j shall spoil them,^k a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces: because their transgressions are many, *and* their backslidings are increased.^l

7 ^m How shall I pardon thee for this? thy children have forsaken me, and sworn by *them that are* no gods:ⁿ when I had fed them to the full, they then committed adultery,^o and assembled themselves with troops in the harlots' houses.

8 They were *as* fed horses in the morning: every one neighed after his neighbor's wife.

9 Shall I not visit for these *things*?^m saith the LORD: and shall not my soul be avenged on such a nation as this?

10 ⁿ Go ye up upon her walls, and destroy; but make not a full end:ⁿ take away her battlements; for they *are* not the LORD's.

11 For the house of Israel and the house of Judah have dealt very treacherously against me, saith the LORD.

and strength fail, and it becomes an easy prey to its enemies.

10. The most dreadful judgment upon a people is, that God should give them up to the delusions of false teachers, who flatter them in sin, and promise them peace in the way of transgression.

11-31. The terrible desolations which God brought upon Judah and Jerusalem for their rebellion against him, are a perpetual warning to nations who enjoy the light of Christianity, of the calamities which will overtake them if they depart from him.

CHAPTER V.

2. *Though they say, The Lord liveth;* see note to chap. 4:2.

10. *Go ye up;* this is addressed to the enemies of Judah.

12 They have belied the LORD,^o and said, *It is not he;* neither shall evil come upon us;^p neither shall we see sword nor famine:

13 And the prophets shall become wind,^q and the word *is* not in them: thus shall it be done unto them.

14 Wherefore thus saith the LORD God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire,^r and this people wood, and it shall devour them.

15 Lo, I will bring a nation upon you from far;^s O house of Israel, saith the LORD: *it is* a mighty nation, *it is* an ancient nation, a nation whose language thou knowest not, neither understandest what they say.

16 Their *quiver is* as an open sepulchre, they *are* all mighty men.

17 And they shall eat up thy harvest and thy bread,^t *which* thy sons and thy daughters should eat: they shall eat up thy flocks and thy herds: they shall eat up thy vines and thy fig-trees: they shall impoverish thy fenced cities, wherein thou trustedst, with the sword.

18 Nevertheless in those days, saith the LORD, I will not make a full end with you.^u

19 ^v And it shall come to pass, when ye shall say, Wherefore doeth the LORD our God all these *things* unto us?^v then shalt thou answer them, Like as ye have forsaken me, and served strange gods in your land, so shall ye serve strangers in a land *that is* not yours.^w

20 Declare this in the house of Jacob, and publish it in Judah, saying,

21 Hear now this, O foolish people, and without understanding;^x which have eyes, and see not; which have ears, and hear not:^x

22 Fear ye not me?^y saith the LORD: will ye not tremble at my presence,^z which have placed the sand *for* the bound of the sea by a perpetual decree, that it cannot pass it:^a and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?

23 But this people hath a revolting and a rebellious heart;^b they are revolted and gone.^c

24 Neither say they in their heart, Let us now fear the LORD our God, that giveth rain, both the former and the latter, in his season:^d he reserveth unto us the appointed weeks of the harvest.^e

20:9, 11. ^s Deut. 2:49; Isa. 5:26; 30:3, 6. ^t Lev. 26:16; Deut. 28:31, 31, 31 ver. 10. ^u Deut. 20:21, etc.; 1 Kings 9:5, 9. ^v Deut. 28:48. ^w Heb. *honey*; Hos. 7:11. ^x Isa. 6:9; Ezek. 12:2; John 12:40; Rom. 11:8. ^y ch. 10:7; Rev. 15:4. ^z Psa. 99:1; Job 36:11; Prov. 8:29. ^a Hos. 4:3. ^b Isa. 31:6. ^c Deut. 11:13, 11. ^d Gen. 8:22.

12. *They have belied the Lord;* while they readily believed the false prophets, they refused to believe the true, and thus charged God himself with falsehood. *It is not he;* it is not God that speaks by the prophet's lips.

13. *The prophets shall become wind;* the language of the unbelieving Jews, who deride the warnings of God's prophets, is continued. *Thus shall it be done unto them;* the evils which the prophets predict shall fall upon themselves, not upon us.

16. *An open sepulchre;* ready to swallow up and destroy. Compare Psa. 5:9.

24. *The former;* which falls in autumn, and prepares the ground for ploughing and sowing. *The latter;* which falls in the spring, and matures the crops. *Reserveth unto us—the harvest;* gives us the harvest in its appointed weeks.

25 ¶ Your iniquities have turned away these things, and your sins have withholden good things from you.^a

26 For among my people are found wicked men: they lay wait, as he that setteth snares; they set a trap, they catch men.

27 As a cage[†] is full of birds, so are their houses full of deceit; therefore they are become great, and waxen rich.^b

28 They are waxen fat,^c they shine: yea, they overpass the deeds of the wicked: they judge not the cause, and the cause of the fatherless,^d yet they prosper; and the right of the needy do they not judge.

29 Shall I not visit for these things? saith the LORD: shall not my soul be avenged on such a nation as this?

30 ¶ A wonderful and horrible thing[†] is committed in the land;^e

31 The prophets prophesy falsely,^f and the priests bear rule^g by their means; and my people love to have it so:^h and what will ye do in the end thereof?^h

CHAPTER VI.

1 The enemies sent against Judah 4 encourage themselves. 5 God set them then on work because of their sins. 9 The prophet lamenteth the judgments of God because of their sins. 18 He proclaimeth God's wrath. 26 He calleth the people to mourn for the judgment on their sins.

YE children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Beth-haccerem:[†] for evil appeareth out of the north,[‡] and great destruction.

2 I have likened the daughter of Zion to a comely and delicate woman.[†]

3 The shepherds with their flocks shall come unto her; they shall pitch their tents against her round about;[‡] they shall feed every one in his place.

4 Prepare ye war against her; arise, and let us

go up at noon. Woe unto us! for the day goeth away,[†] for the shadows of the evening are stretched out.[‡]

5 Arise, and let us go by night, and let us destroy her palaces.

6 ¶ For thus hath the LORD of hosts said, Hew ye down trees, and cast a mount[†] against Jerusalem: this is the city to be visited; she is wholly oppression in the midst of her.

7 As a fountain casteth out her waters,[‡] so she casteth out her wickedness: violence and spoil is heard in her;[§] before me continually is grief and wounds.

8 Be thou instructed,[¶] O Jerusalem, lest my soul depart[†] from thee;[‡] lest I make thee desolate, a land not inhabited.

9 ¶ Thus saith the LORD of hosts, They shall thoroughly glean the remnant of Israel as a vine: turn back thy hand as a grape-gatherer into the baskets.

10 To whom shall I speak, and give warning, that they may hear?[†] Behold, their ear is uncircumcised,[‡] and they cannot hearken: behold, the word of the LORD is unto them a reproach;[§] they have no delight in it.

11 Therefore I am full of the fury of the LORD; I am weary with holding in: I will pour it out upon the children abroad, and upon the assembly of young men together:[¶] for even the husband with the wife shall be taken, the aged with him that is full of days.[‡]

12 And their houses shall be turned unto others, with their fields and wives together: for I will stretch out my hand upon the inhabitants of the land, saith the LORD.

13 For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealth falsely.[‡]

^a Ch. 3:3. [†] Or, pry as fowlers lie in wait. [‡] Or, coop. ^b Mic. 1:12. ^c Deut. 32:15. ^d Ch. 22:15-19. ^e Or, Astonishment and fitfulness. ^f Hos. 6:10. ^g Ezek. 13:6. ^h Or, take into their hands. [†] Mic. 2:11. [‡] Deut. 32:29; Lam. 1:9. [§] Neh. 3:11. [¶] Ezek. 20:7, etc. [‡] Or, woman dwelling

at home. [‡] 2 Kings 25:1. [†] ch. 8:20. [‡] Song 2:17. [§] Or, pour out the engine of shot. [¶] Isa. 57:20. [‡] Ezek. 7:11, 21. [‡] Prov. 4:13; Zeph. 3:7. [†] Heb. be lusted, or disquieted. [‡] Ezek. 23:18. [‡] Isa. 53:1. [‡] Acts 7:51. [†] ch. 2:8, 9. [‡] ch. 9:21. [‡] ch. 8:10; Deut. 32:30. [‡] Mic. 3:5, 11

25. These things—good; the good gifts mentioned in the preceding verse.

27. Full of birds; birds caught by stratagem. Deceit; wealth gained by deceit.

28. Overpass the deeds of the wicked; go beyond ordinary sinners in crime.

31. What will ye do; what will ye sinners of Judah and Jerusalem do to avert destruction? In the end thereof; when God shall bring upon you the consequences of your sins.

INSTRUCTIONS.

1. God often bears long with wicked nations and cities, and withholdeth his judgments from them, for the sake of the few righteous men which they contain. Gen. 18:23-32.

2-11. When corruption and profligacy have pervaded all classes of the community, and God's repeated chastisements have failed to bring them to repentance, then it is certain that their destruction is at hand.

12-17. The self-flatteries of sinners cannot for a moment stay God's approaching vengeance; at the appointed time it will fall upon them with resistless power, and sweep away them and their delusions together.

18. Since God's judgments have for their end the purification and not the destruction of the true Israel, he will take care that his church shall not only survive them, but receive from them new strength and enlargement.

23-31. When iniquity abounds among God's professed

people, and both teachers and taught are united in maintaining falsehood, they should expect that he will vindicate the cause of truth by terrible manifestations of his wrath. Isa. 59:16-18.

CHAPTER VI.

1. Benjamin; Jerusalem lay on the southern border of the tribe of Benjamin. The Benjamites in great numbers would naturally take refuge in her from the invaders. But they are here warned to escape, as she will fall into the hands of the enemy.

3. Shepherds with their flocks; kings with their armies. Shall feed; shall destroy her, as flocks consume pasturage.

4, 5. Prepare ye war—destroy her palaces; the impatient language of the enemy. They regret that they cannot reach her before evening, and resolve to continue the march through the night.

7. Grief and wounds; the grief and wounds caused by her oppression and violence.

9. Turn back thy hand; persist in gleaning. Jehovah here addresses the enemy.

10. Shall I speak; the prophet says this.

11. Full—wearied with holding in; I have forborne to speak, because the people would not listen; but I can refrain no longer. "The fury of the Lord" is the coming wrath of the Lord, which he was commanded to proclaim.

A. M. 3302. B. C. about 612. 14 They have healed also the hurt* of the daughter of my people slightly;^a saying, Peace, peace; when there is no peace.^b

15 Were they ashamed when they had committed abomination?^c nay, they were not at all ashamed, neither could they blush; therefore they shall fall among them that fall:^d at the time that I visit them they shall be cast down, saith the Lord.

16 Thus saith the Lord, Stand ye in the ways, and see, and ask^e for the old paths,^f where is the good way,^g and walk therein,^h and ye shall find rest for your souls.ⁱ But they said, We will not walk therein.

17 Also, I set watchmen over you,^j saying, Hearken to the sound of the trumpet. But they said, We will not hearken.^k

18 ¶ Therefore hear, ye nations, and know, O congregation, what is among them.

19 Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts,^l because they have not hearkened unto my words, nor to my law,^m but rejected it.

20 To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? your burnt-offerings are not acceptable, nor your sacrifices sweet unto me.ⁿ

21 Therefore thus saith the Lord, Behold, I will lay stumbling-blocks before this people,^o and the fathers and the sons together shall fall upon them; the neighbor and his friend shall perish.

22 Thus saith the Lord, Behold, a people cometh from the north country,^p and a great nation shall be raised from the sides of the earth.

23 They shall lay hold on bow and spear; they are cruel, and have no mercy; their voice roareth like the sea;^q and they ride upon horses, set in array as men for war against thee, O daughter of Zion.

24 We have heard the fame thereof: our hands

wax feeble; anguish hath taken hold of us, and pain, as of a woman in travail.^r

25 Go not forth into the field, nor walk by the way; for the sword of the enemy and fear is on every side.^s

26 ¶ O daughter of my people, gird thee with sackcloth, and wallow thyself in ashes:^t make thee mourning; as for an only son, most bitter lamentation: for the spoiler shall suddenly come upon us.

27 I have set thee for a tower and a fortress among my people, that thou mayest know and try their way.

28 They are all grievous revolters, walking with slanders:^v they are brass and iron;^w they are all corrupters.

29 The bellows are burned, the lead is consumed of the fire; the founder melteth in vain: for the wicked are not plucked away.

30 Reprobate^x silver shall men call them,^x because the Lord hath rejected them.

CHAPTER VII.

1 Jeremiah is sent to call for true repentance, to prevent the Jews' captivity. 8 He reproveth their vain confidence, 12 by the example of Shiloh. 17 He threatneth them for their idolatry. 21 He reproveth the sacrifices of the disobedient. 29 He exhorteth to mourn for their abominations in Tophet, 32 and the judgments for the same.

THE word that came to Jeremiah from the Lord, saying,

2 Stand in the gate of the Lord's house, and proclaim there this word, and say, Hear the word of the Lord, all ye of Judah, that enter in at these gates to worship the Lord.

3 Thus saith the Lord of hosts, the God of Israel, Amend your ways and your doings,^y and I will cause you to dwell in this place.

4 Trust ye not in lying words,^z saying, The temple of the Lord, The temple of the Lord, The temple of the Lord, are these.

* Heb. bruise, or breach. ^a ch. 8:11, 12. ^b Lam. 2:14. ^c ch. 3:3. ^d Prov. 29:1. ^e ch. 50:5. ^f ch. 1:15; Mal. 4:4. ^g Song 1:7. ^h Col. 2:6. ⁱ Matt. 11:29. ^j Ezek. 3:17; Hab. 2:11. ^k Zech. 7:11. ^l Prov. 1:31. ^m Prov. 28:9. ⁿ Psa. 50:7-9; Isa. 1:11; Amos 5:21, 22; Mic. 6:6-8. ^o Ezek. 3:20; Rom.

11:9. ^p ver. 1. ^q Isa. 5:30. ^r ch. 13:21; Prov. 1:27, 28; Lam. 1:12. ^s ch. 4:10; Isa. 1:20. ^t ch. 25:34; Mic. 1:10. ^u Lam. 1:16. ^v ch. 9:4. ^w Isa. 1:22, 25. ^x Or, Refuse. ^y Matt. 5:13. ^z Isa. 1:16, 17; Matt. 3:8. ^{aa} Mic. 3:11; Matt. 3:9, 10.

14. They have healed: the false prophets and priests. Chap. 5:31. Slightly; they have covered over the festering wound of her iniquity, instead of probing it.

15. Stand ye in the ways; to examine and decide which is the right way. The old paths; those prescribed of old by God.

17. Watchmen; prophets. Sound of the trumpet; warning of approaching danger. Compare Ezek. 33:1-9.

18. What is among them; what wickedness demanding my judgments.

20. Sheba; a region of southern Arabia. Burnt-offerings not acceptable, nor your sacrifices sweet; because they are the offerings of the wicked. Isa. 1:11-14.

21. I will lay stumbling-blocks; see note on chap. 4:10.

27. I have set thee; God addresses the prophet. A tower and a fortress; chap. 1:18. Know and try their way; by the truth which thou proclaimest from me.

29. The bellows—the lead; these were destroyed in the vain effort to separate the silver from the dross; that is, to purify the people from sin. Lead was anciently used in the process of refining.

30. Reprobate silver; that cannot be refined, and is therefore worthless.

INSTRUCTIONS.

9. God is slow to inflict punishment upon his people; it is only after expostulation and warning have proved

vain, that he gives them over, as he did Jerusalem of old, to desolating judgments.

14, 15. The aim of all false doctrine is to flatter men with the hope of impunity in sin; and its result is to make them impudent and hardened; and thus plunge them into irremediable ruin.

20. When men's hearts are full of rebellion, and their lives of iniquity, no multiplication of outward rites can be acceptable to God, or avert his displeasure. Isa. 58:1-4; Luke 18:9-14.

21. When men do not love the truth, God leaves them to embrace falsehood, which becomes a stumbling-block, to their destruction.

27. The way in which men treat God's faithful servants and their messages, is a true touchstone of their own character.

28-30. They who cannot be purified by God's discipline, must be destroyed by his judgments.

CHAPTER VII.

4. The temple of the Lord are these; these buildings; the temple properly so called, with its several courts. They said, These are "the temple of the Lord," and therefore he will defend them and all who worship in them from injury. Thus the Jews put their trust in outward privileges, and not in holiness of heart and life.

5 For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbor;

6 If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt;^a

7 Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.^b

8 ¶ Behold, ye trust in lying words, that cannot profit.

9 Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not;^c

10 And come and stand before me in this house,^d which is called by my name,^e and say, We are delivered to do all these abominations?

11 Is this house, which is called by my name,^e become a den of robbers in your eyes? Behold, even I have seen it, saith the Lord.

12 But go ye now unto my place which was in Shiloh,^f where I set my name at the first,^g and see what I did to it for the wickedness of my people Israel.^h

13 And now, because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking,ⁱ but ye heard not;^k and I called you, but ye answered not:^l

14 Therefore will I do unto *this* house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh.

15 And I will cast you out of my sight,^m as I have cast out all your brethren, *even* the whole seed of Ephraim.ⁿ

16 Therefore pray not thou for this people, neither lift up ery nor prayer for them, neither make intercession to me:^o for I will not hear thee.^p

17 ¶ Seest thou not what they do in the cities of Judah and in the streets of Jerusalem?

18 The children gather wood, and the fathers kindle the fire, and the women knead *their* dough, to make cakes to the queen^q of heaven, and to pour out drink-offerings unto other gods, that they may provoke me to anger.

19 Do they provoke me to anger?^a saith the Lord: *do they not provoke themselves* to the confusion of their own faces?^{A. M. 3401. B. C. about 600.}

20 Therefore thus saith the Lord God: Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched.

21 ¶ Thus saith the Lord of hosts, the God of Israel; Put your burnt-offerings unto your sacrifices, and eat flesh.^r

22 For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning^s burnt-offerings or sacrifices:^s

23 But this thing commanded I them, saying, Obey my voice,^t and I will be your God, and ye shall be my people:^u and walk ye in all the ways that I have commanded you, that it may be well unto you.

24 But they hearkened not, nor inclined their ear,^v but walked in the counsels *and* in the imagination^w of their evil heart,^w and went^x backward, and not forward.^x

25 Since the day that your fathers came forth out of the land of Egypt unto this day, I have even sent unto you all my servants the prophets, daily rising up early and sending *them*:

26 Yet they hearkened not unto me, nor inclined their ear, but hardened their neck:^y they did worse than their fathers.^y

27 Therefore thou shalt speak all these words unto them; but they will not hearken to thee: thou shalt also call unto them; but they will not answer thee.

28 But thou shalt say unto them, *This is a nation that obeyeth not the voice of the Lord their God, nor receiveth correction:*^z *truth is perished, and is cut off from their mouth.*

29 ¶ Cut off thy hair,^z O Jerusalem, and cast it away, and take up a lamentation on high places; for the Lord hath rejected and forsaken the generation of his wrath.

30 For the children of Judah have done evil in my sight, saith the Lord; they have set their

^a Deut. 6:14, 15. ^b Deut. 4:30. ^c Hos. 4:1, 2; Rom. 2:2, 17, etc. ^d 12:1 & 23:30. ^e Heb. *whi reagan my name is called*. ^f 2:1 & 6:34. ^g Matt. 23:14. ^h Josh. 18:1. ⁱ Deut. 12:11. ^j ch. 25:6; 1 Sam. 1:11, etc. ^k Psa. 78:60, 61. ^l 2 Chr. 36:15. ^m Neh. 9:29, 30. ⁿ 1 Sa. 45:12; 66:4. ^o 2 Kings 17:23. ^p Psa. 78:67. ^q Hos. 9:3. ^r 1 John 5:16. ^s ch. 15:1. ^t Or, *frame, or work-*

manship. ^u 1 Cor. 19:22. ^v Amos 5:21. ^w Heb. *concerning the matter of*. ^x 1 Sam. 15:22; Psa. 40:6. ^y Exod. 15:26; Deut. 6:3. ^z Exod. 19:5; Lev. 26:3, 12. ^{aa} Psa. 5:11, 12. ^{ab} Or, *stubbornness*. ^{ac} ch. 11:7, 8. ^{ad} Heb. *were*. ^{ae} Hos. 4:16. ^{af} Neh. 9:17, 29. ^{ag} ch. 16:12. ^{ah} Or, *instruction*. ^{ai} ch. 32:33. ^{aj} Job 1:20. ^{ak} Mic. 1:16.

10. *We are delivered to do all these abominations*; more exactly, "We are delivered; in order to do all these abominations." The words, "We are delivered," are those of the people expressing their confidence that their relation to God and his temple makes them safe from all fear of evil. The words that follow, "in order to do all these abominations," are those of the prophet, showing the fruit of this false confidence.

11. *A den of robbers*; a den to protect robbers, since they trusted to it for protection in their robberies. Compare Matt. 21:13; Mark 11:17.

12. *Shiloh*; north of Jerusalem, in the tribe of Ephraim. From Joshua to Samuel it was honored as the abode of the tabernacle and ark. Josh. 18:1; 1 Sam. 1:3.

13. *Ephraim*; that is, the kingdom of Israel, of which Ephraim was the chief tribe.

14. *The queen of heaven*; the moon, worshipped as a female deity.

19. *Me—themselves*; does the damage fall on me, or on ourselves?

21. *Put your burnt-offerings unto your sacrifices*; by the Mosaic law the burnt-offerings were to be wholly consumed on the altar; but of the peace-offerings a portion only was burned, and upon the remainder the offerer feasted with his friends. They are here told to eat their burnt-offerings, if they will, with their peace-offerings, for Jehovah will not accept them.

22. *I spake not—concerning burnt-offerings*; I made not these, but love and obedience your main duty. Compare 1 Sam. 15:22; Psa. 50:8-15.

29. *Cut off thy hair*; as a sign of deep grief. Isa. 15:2; 22:12; Micah 1:16.

INSTRUCTIONS.

1-15. As the Israelites in Samuel's time thought that the presence of God's ark would give them victory over the Philistines, though they repented not of their trans-

A. M. 3404. abominations in the house which is called
B. C. about 500. by my name,^a to pollute it.

31 And they have built the high places of Tophet,^b which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire;^c which I commanded them not, neither came it into^d my heart.

32 ¶ Therefore, behold, the days come, saith the LORD, that it shall no more be called Tophet, nor The valley of the son of Hinnom, but The valley of slaughter: for they shall bury in Tophet, till there be no place.^d

33 And the carcases of this people shall be meat for the fowls of the heaven, and for the beasts of the earth;^e and none shall fray them away.

34 Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride:^f for the land shall be desolate.^g

CHAPTER VIII.

I The calamity of the Jews, both dead and alive. 4 He upbraideh their foolish and shameless impenitence. 13 He showeth their grievous judgment, 18 and bewaileh their desperate estate.

AT that time, saith the LORD, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves:^h

2 And they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped:ⁱ they shall not be gathered, nor be buried; they shall be for dung upon the face of the earth.^j

3 And death shall be chosen rather than life by all the residue of them that remain of this evil family,^k which remain in all the places whither I have driven them, saith the LORD of hosts.

4 ¶ Moreover thou shalt say unto them, Thus

^a 2 Kings 21:4, 7; Ezek. 8:5. ^b 2 Kings 23:10. ^c Psa. 106:38. ^d Heb. upon. ^e ch. 19:6, 11; Ezek. 6:5, etc. ^f Deut. 28:36; Psa. 79:2. ^g Isa. 24:7, 8; Hos. 2:11. ^h Lev. 26:33; Isa. 3:26. ⁱ Ezek. 37:1. ^j 2 Kings 23:5. ^k 2 Kings 9:37. ^l Rev. 9:6. ^m 1 John 5:10. ⁿ Song 2:12. ^o John 9:41; Rom. 2:17, etc. ^p Matt. 15:6. ^q Or the false pen of the scribes wortheth for

gressions against him; so the Jews in Jeremiah's day who burned incense to idols, and their descendants who crucified the Saviour and persecuted his apostles, believed that God's temple, with its divinely appointed services, would make them secure from danger. All who now put their trust for salvation in outward ordinances and privileges, without inward repentance and obedience, are guilty of the same folly, and must come to the same ruin. Rom. 2:28, 29.

16. There is a limit in sin, beyond which God will no longer hear intercessory prayer or delay his judgments.

18. When the members of a family or community sin together, they must also suffer together.

21-23. God values outward services only as they are expressions of inward love and obedience, and he will not allow the former to be substituted for the latter.

24-34. When men refuse to receive the correction of God's word, he will make them feel the power of his anger. The awful desolation of ancient Jerusalem is a solemn warning to all cities and nations of what awaits them if they imitate her crimes.

saith the LORD; Shall they fall, and not arise? shall he turn away, and not return?

5 Why then is this people of Jerusalem slidden back by a perpetual backsliding? they hold fast deceit, they refuse to return.¹

6 I hearkened and heard, but they spake not aright: no man repented him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the battle.

7 Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming:² but my people know not the judgment of the LORD.

8 How do ye say, We are wise, and the law of the LORD is with us?³ Lo, certainly in vain made he it:⁴ the pen of the scribes is in vain.⁵

9 The wise men are ashamed,⁶ they are dismayed and taken: lo, they have rejected the word of the LORD; and what wisdom⁷ is in them?⁸

10 Therefore will I give their wives unto others, and their fields to them that shall inherit them: for every one, from the least even unto the greatest, is given to covetousness;⁹ from the prophet even unto the priest every one dealeth falsely.

11 For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace.¹⁰

12 Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush; therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the LORD.¹¹

13 ¶ I will surely consume¹² them, saith the LORD: there shall be no grapes on the vine, nor figs on the fig-tree, and the leaf shall fade; and the things that I have given them shall pass away from them.¹³

14 Why do we sit still? assemble yourselves, and let us enter into the defenced cities, and let us be silent there: for the LORD our God hath put us to silence, and given us water of gall¹⁴ to drink,¹⁵ because we have sinned against the LORD.

15 We looked for peace,¹⁶ but no good came; and for a time of health, and behold trouble!

falsehood; Isa. 10:1, 2. ¹ Or, Have they been ashamed. ² Heb. the wisdom of what thing. ³ Isa. 8:20. ⁴ Isa. 56:11. ⁵ Ezek. 13:10. ⁶ Deut. 32:35; Hos. 5:9. ⁷ Or, In gathering I will consume. ⁸ Hos. 2:8, 9. ⁹ Or, poison. ¹⁰ ch. 23:15. ¹¹ ch. 14:19.

CHAPTER VIII.

1. They shall bring out the bones of the kings—out of their graves; the enemy shall do this, probably in their search for hid treasures. Such an exposure of the bones was a great indignity.

4. Shall they fall—not return? a lamentation over the incorrigible perverseness of the people. Shall the fall of my covenant people be final? Shall Judah turn away from her God, and never return?

7. The time of their coming; their annual return in the spring.

13. No grapes—the leaf shall fade: the gleanings of the vine and fig-tree, and the withering of their leaves, represent the complete desolation of the land by the armies of the Chaldeans. And the things—shall pass away from them; rather, “and I will appoint those who shall overrun them.”

14. Why do we sit still? assemble yourselves; the words of the people, exhorting each other to flee into the defenced cities.

16 The snorting of his horses was heard from Dan:^a the whole land trembled at the sound of the neighing of his strong ones;^b for they are come, and have devoured the land, and all that is in it;^c the city, and those that dwell therein.

17 For, behold, I will send serpents, cockatrices, among you, which will not be charmed,^c and they shall bite you, saith the LORD.

18 ¶ When I would comfort myself against sorrow,^d my heart is faint in^e me.

19 Behold the voice of the cry of the daughter of my people because of them that dwell in a far country:^f Is not the LORD in Zion?^g is not her king in her?^h Why have they provoked me to anger with their graven images, and with strange vanities?ⁱ

20 The harvest is past, the summer is ended, and we are not saved.^j

21 For the hurt of the daughter of my people am I hurt; I am black;^k astonishment hath taken hold on me.

22 Is there no balm in Gilead?^k is there no physician there?^l why then is not the health of the daughter of my people recovered?^m

CHAPTER IX.

1 Jeremiah lamenteth the Jews for their manifold sins, 9 and for their judgment. 12 Disobedience is the cause of their bitter calamity. 17 He exhorteth to mourn for their destruction, 23 and to trust not in themselves, but in God. 25 He threateneth both Jews and Gentiles.

Oh that my head were¹ waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!^m

2 Oh that I had in the wilderness a lodging-place of wayfaring men: that I might leave my people, and go from them! for they be all adulterers,ⁿ an assembly of treacherous men.^o

3 And they bend their tongues like their bow for lies;^p but they are not valiant for the truth upon the earth;^q for they proceed from evil to evil;^r and they know not one,^s saith the LORD.

4 Take ye heed every one of his neighbor,^t and trust ye not in any brother: for every brother

will utterly supplant, and every neighbor will walk with slanders.

5 And they will deceive^u every one his neighbor, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity.

6 Thy habitation is in the midst of deceit; through deceit they refuse to know me, saith the LORD.

7 Therefore thus saith the LORD of hosts, Behold, I will melt them,^v and try them; for how shall I do for the daughter of my people?

8 Their tongue is as an arrow shot out;^w it speaketh deceit: one speaketh peaceably to his neighbor with his mouth,^x but in heart^y he layeth his wait.^z

9 ¶ Shall I not visit them for these things? saith the LORD: shall not my soul be avenged on such a nation as this?

10 For the mountains will I take up a weeping and wailing, and for the habitations^{aa} of the wilderness a lamentation, because they are burned up,^{ab} so that none can pass through them: neither can men hear the voice of the cattle: both the fowl of the heavens and^{ac} the beast are fled: they are gone.

11 And I will make Jerusalem heaps,^{ad} and a den of dragons; and I will make the cities of Judah desolate,^{ae} without an inhabitant.

12 ¶ Who is the wise man, that may understand this?^{af} and who is he to whom the mouth of the LORD hath spoken, that he may declare it, for what the land perisheth and is burned up like a wilderness, that none passeth through?

13 And the LORD saith, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein;^{ag}

14 But have walked after the imagination^{ah} of their own heart, and after Baalim, which their fathers taught them:

15 Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will feed them,^{ai} even this people, with wormwood, and give them water of gall to drink.^{aj}

^a Ch. 1. 13. ^b Jude. 5:22. ^c Heb. the fulness thereof. ^d Psa. 5:1. 5. ^e Lam. 1. 16. 17. ^f Heb. upon. ^g Heb. the country of them that are far off. ^h Isa. 39. 3. ⁱ Psa. 135:21. ^j Isa. 35:22. ^k Deut. 32:21. ^l Matt. 23:1-12. ^m Job. 2. 6. ⁿ ch. 46:11; Gen. 37:25. ^o Matt. 9:11. 12. ^p Heb. gone up. ^q Heb. Who will give my head. ^r Isa. 22. 1. Lam. 2. 11. ^s Heb. c. c. 57.

16. His horses; the horses of the invader. From Dan; chap. 1:15.

18. When I would comfort myself; of the words of the prophet.

19. Why have they provoked me; Jehovah answers, that it is not his absence from Zion, but her sins that have given the enemy power over her.

20. The harvest is past—we are not saved; of the words of the people lamenting that all their expectations of help and deliverance have passed away.

22. No balm—a physician; has Judah no almighty helper? The balm of Gilead was employed in healing wounds. Why then—recovered? the implied answer is, Not for want of balm or a physician, but because she persists in her rebellion.

INSTRUCTIONS.

1-18. God's power to curse is as unlimited as his power to bless. With infinite ease he can bring upon the strongest of his enemies calamity after calamity, until death shall be chosen rather than life.

^u Mic. 7:2-5. ^v Isa. 59:3, 4. ^w Jude 3. ^x 2 Tim. 3:17. ^y Hos. 4:1-7. ^z Or, friend. ^{aa} Or, mark. ^{ab} Isa. 1:25. ^{ac} Psa. 64:3, 4. ^{ad} Psa. 28:3. ^{ae} Heb. in the midst of him. ^{af} Or, sent for him. ^{ag} Or, pastures. ^{ah} Or, desolate. ^{ai} Heb. from the fowl even to. ^{aj} Lam. 2:2, 7. ^{ak} Heb. desolation. ^{al} Hos. 14:9. ^{am} Deut. 29:21-28. ^{an} Or, stubbornness, ch. 7:21. ^{ao} Psa. 50:5. ^{ap} Lam. 3:15, 19.

20. To those who fail of God's great salvation, it will be a most bitter reflection that they have misimproved abundant opportunities which will never return.

22. Christ the great Physician is near to the unconverted, as well as to his church, with the balm of salvation in his hand. If any remain unhealed, and die in their sins, it will be because they refuse his help, freely and graciously proffered.

CHAPTER IX.

2. A lodging-place of wayfaring men; anciently, as now, such lodging-places were erected for the accommodation of caravans.

6. Thy habitation is in the midst of deceit; Jehovah here addresses the prophet.

8. An arrow shot out; rather, "a murderous arrow."

10. For the mountains; that is, on account of their impending desolation. The fowl—the beast are fled; a figure to express utter desolation. Compare chap. 4:25.

11. Baalim; images of Baal.

A. M. 2404. R. C. about 600. 16 I will scatter them also among the heathen,^a whom neither they nor their fathers have known: and I will send a sword after them, till I have consumed them.

17 ¶ Thus saith the Lord of hosts, Consider ye, and call for the mourning women, that they may come; and send for cunning women, that they may come:

18 And let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters.

19 For a voice of wailing is heard out of Zion, How are we spoiled! we are greatly confounded, because we have forsaken the land, because our dwellings have cast us out.

20 Yet hear the word of the Lord, O ye women, and let your ear receive the word of his mouth,^b and teach your daughters wailing, and every one her neighbor lamentation.

21 For death is come up into our windows, and is entered into our palaces, to cut off the children from without, and the young men from the streets.

22 Speak, Thus saith the Lord, Even the carcasses of men shall fall as dung upon the open field, and as the handful after the harvest-man, and none shall gather them.

23 ¶ Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches:

24 But let him that glorieth glory in this, that he understandeth and knoweth me,^c that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord.^d

25 ¶ Behold, the days come, saith the Lord, that I will punish^e all them which are circumcised with the uncircumcised:^e

26 Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all that are in the utmost corners,^f that dwell in the wilderness: for all these nations are uncircumcised, and all the house of Israel are uncircumcised in the heart.^f

^a Lev. 26:33; Deut. 28:64. ^b Isa. 32:9, 13. ^c 1 Cor. 1:31. ^d Mic. 7:12. ^e Heb. visit upon. ^f Rom. 2:8, 9. ^g Heb. cut off into corners, or having the corners of their hair polled. ^h Rom. 2:28, 29. ⁱ Lev. 19:3; 20:21. ^j Heb. statutes, or ordinances are vanity. ^k Isa. 40:19, etc. ^l Psal. 115:9, etc.; Hab.

23. *Glory in his wisdom—his might—his riches*; all these resources would fail to deliver the Jews from the calamities which God was about to bring upon them.

24. *That he understandeth and knoweth me*; because a true knowledge of God, which includes love and obedience, is the only salvation of individuals or of nations.

25. *Punish—circumcised with the uncircumcised*; make no distinction between the circumcised Jews and the uncircumcised Gentiles; because, as the next verse explains, the Jews are "uncircumcised in the heart."

26. *Are in the utmost corners*; or, as the margin, "have the corners of their hair shorn;" a description of the Arabian tribes.

INSTRUCTIONS.

1, 2. While God's faithful servants abhor the ways of wicked men, and loathe their companionship, they feel deep compassion for them in view of the ruin which they are bringing upon themselves.

3-9. In this perverse and fallen world it is hard to find

CHAPTER X.

1 The unequal comparison of God and idols. 17 The prophet exhorted to flee from the calamity to come. 19 He lamenteth the spoil of the tabernacle by foolish pastors. 23 He maketh an humble supplication.

I HEAR ye the word which the Lord speaketh unto you, O house of Israel.

2 Thus saith the Lord, Learn not the way of the heathen,^a and be not dismayed at the signs of heaven; for the heathen are dismayed at them.

3 For the customs of the people are vain:^b for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe.^b

4 They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not.

5 They are upright as the palm-tree,^c but speak not; they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also is it in them to do good.

6 Forasmuch as there is none like unto thee, O Lord;^d thou art great, and thy name is great in might.

7 Who would not fear thee, O King of nations?^e for to thee doth it appertain:^f forasmuch as among all the wise men of the nations, and in all their kingdoms, there is none like unto thee.^g

8 But they are altogether^h brutish and foolish: the stock is a doctrine of vanities.^h

9 Silver spread into plates is brought from Tarslish, and gold from Uphaz,ⁱ the work of the workman, and of the hands of the founder: blue and purple is their clothing: they are all the work of cunning men.

10 But the Lord is the true God;^j he is the living God,^k and an everlasting King;^l at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

11 Thus shall ye say unto them,^m The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens.ⁿ

12 He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.^o

2:19; 1 Cor. 12:2. ^j Exod. 15:11. ^k Rev. 15:1. ^l Or, it liketh thee. ^m Psal. 80:6. ⁿ Heb. in one, or at once. ^o Isa. 41:29. ^p Dan. 10:5. ^q Heb. God of truth; ^r Psal. 31:5. ^s 1 Tim. 6:17. ^t Heb. King of eternity. ^u Psal. 10:16. ^v In the Chaldean language. ^w Zech. 13:2. ^x ch. 51:15-19.

any who are worthy of perfect confidence; but when the mass of a people have become thoroughly false and treacherous, their destruction is at hand.

12-16. The highest wisdom of statesmen and rulers is to understand that the prosperity of a nation lies in fearing and obeying God, and its destruction in forgetting him and trampling under foot his laws.

25, 26. When God's covenant people imitate the sins of the ungodly, they must expect to suffer punishment with them.

CHAPTER X.

2. *The signs of heaven*; the positions of the stars and planets, eclipses, etc., by which the heathen supposed that the destinies of men were controlled. From the vanity of these the prophet naturally passes, in the following verses, to consider the vanity of idolatry.

3-5. *One cutteth a tree—to do good*; compare Isa. 40:19. 20; 44:9-19; 45:20.

9. *Uphaz*; perhaps also the same as Ophir.

13 When he uttereth his voice,^a *there is* a multitude* of waters in the heavens, and he causeth the vapors to ascend from the ends of the earth;^b he maketh lightnings with^c rain, and bringeth forth the wind out of his treasures.

14 Every man is brutish in *his* knowledge;^d every founder is confounded by the graven image; for his molten image is falsehood, and *there is* no breath in them.

15 They *are* vanity, and the work of errors: in the time of their visitation they shall perish.

16 The portion of Jacob *is* not like them:^e for he *is* the former of all *things*; and Israel *is* the rod of his inheritance:^f The Lord of hosts *is* his name.^g

17 ¶ Gather up thy wares out of the land, O inhabitant^h of the fortress.

18 For thus saith the Lord, Behold, I will sling out the inhabitants of the land at this once,ⁱ and will distress them, that they may find it so.^j

19 ¶ Woe is me for my hurt! my wound is grievous: but I said, Truly this *is* a grief, and I must bear it.^k

20 My tabernacle is spoiled, and all my cords are broken: my children are gone forth of me, and they *are* not; *there is* none to stretch forth my tent any more, and to set up my curtains.

21 For the pastors are become brutish, and have not sought the Lord:^l therefore they shall not prosper, and all their flocks shall be scattered.

22 Behold, the noise of the bruit is come, and a great commotion out of the north country, to make the cities of Judah desolate, and a den of dragons.

23 ¶ O Lord, I know that the way of man *is* not in himself: *it is* not in man that walketh to direct his steps.^m

24 O Lord, correct me, but with judgment; not in thine anger,ⁿ lest thou bring me to nothing.^o

25 Pour out thy fury upon the heathen that know thee not,^p and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and consumed him,^q and have made his habitation desolate.

^a Job 39:31. ^b Or, noise. ^c Psa. 135:7. ^d Or, for. ^e Or, more brutish than to know. ^f Psa. 92:6; 91:8. ^g Psa. 105:5. ^h Deut. 32:9; Psa. 71:2. ⁱ Isa. 47:1. ^j Heb. inhabitants. ^k 1 Sam. 25:20. ^l Ezek. 6:10. ^m Mic. 7:9. ⁿ Job. 2:8; Ezek. 31:2-10; Zech. 10:3. ^o Prov. 16:1; 20:21. ^p Psa.

14. Every man; that is, every idolater.

17. Gather up thy wares; as one about to enter upon a journey. The people of Jerusalem are warned to prepare for going into captivity. *Of the fortress*; or of the besieged city.

19. Woe is me; Jerusalem now speaks.

21. The pastors; the rulers of Judah and Jerusalem. Chap. 2:8.

22. Bruit; rumor, report of the invading army. *Dragons*; the original word means wild animals of the jackal family that inhabit ruins.

23. *Is not in himself*, in his own power. The prophet acknowledges God's supreme control over himself and his people.

24. *With judgment*; the same as "in measure." Isa. 27:8.

INSTRUCTIONS.

2. In God's word we have a perfect rule of faith and practice, and have no occasion to look to signs and omens, as the heathen do, to learn either our duty or our destiny.

3-16. The living God alone, who made heaven and earth, can help and save his worshippers. All gods of human workmanship must perish with their makers.

CHAPTER XI.

A. M. 3296.
B. C. about 608.

1 Jeremiah proclaimeth God's covenant. 5 rebuketh the Jews disobeying thereof. 11 prophesieth evils to come upon them, 18 and upon the men of Anathoth, for conspiring to kill Jeremiah.

THE word that came to Jeremiah from the Lord, saying,

2 Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem;

3 And say thou unto them, Thus saith the Lord (God of Israel; Cursed be the man that obeyeth not the words of this covenant.^a

4 Which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the iron furnace,^b saying, Obey my voice and do them, according to all which I command you: so shall ye be my people, and I will be your God:^c

5 That I may perform the oath which I have sworn unto your fathers,^d to give them a land flowing with milk and honey, as *it is* this day.^e Then answered I, and said, So be it,^f O Lord.

6 Then the Lord said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them.^g

7 For I earnestly protested unto your fathers in the day that I brought them up out of the land of Egypt, even unto this day, rising early and protesting,^h saying, Obey my voice.

8 Yet they obeyed not, nor inclined their ear, but walked every one in the imaginationⁱ of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded them to do; but they did them not.

9 And the Lord said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem.

10 They are turned back to the iniquities of their forefathers, which refused to hear my words;^j and they went after other gods to serve them: the house of Israel and the house of Judah have broken my covenant which I made with their fathers.

6:1; ch. 30:11. ^a Heb. diminish me. ^b Psa. 79:6, 7. ^c Lam. 2:22. ^d Deut. 27:26; Gal. 3:10. ^e P Deut. 4:30. ^f Job. 7:21. ^g Deut. 7:12; 13. ^h Psa. 103:2. ⁱ Heb. Amic; Deut. 37:15-26. ^j Rom. 2:13; Jas. 1:22. ^k Psa. 7:13, etc. ^l Or, stubbornness; ch. 7:21; 9:11. ^m Ezek. 20:27-30.

19-22. God will not overlook the transgressions of his own people, but will visit them with afflictions and chastisement until they learn that in obeying him alone they can find blessedness and salvation.

23, 24. Every true child of God deeply feels his inability, without God's help, to direct his steps, or to bear the just punishment of his sins. It is his constant prayer that God would keep him in the ways of holiness, and chasten him with gentleness, so that the discipline shall not overwhelm, but purify him and prepare him for heaven. Chap. 46:28; Psa. 38:1.

25. The severity of the fatherly chastisements which God inflicts upon his own people, is a solemn warning to the ungodly of the utter destruction which awaits them. Luke 23:34; 1 Pet. 4:17, 18.

CHAPTER XI.

4. *Do them*; the "words of this covenant."

5. *So be it*; may they thus obey thy covenant and inherit the land.

9. *A conspiracy*; to break God's covenant, as the next verse shows.

A. M. 3396. B. C. about 606. 11 ¶ Therefore, thus saith the LORD, Behold, I will bring evil upon them, which they shall not be able to escape; and though they shall cry unto me, I will not hearken unto them.

12 Then shall the cities of Judah and inhabitants of Jerusalem go, and cry unto the gods unto whom they offer incense:^a but they shall not save them at all in the time of their trouble.^b

13 For according to the number of thy cities were thy gods,^c O Judah; and according to the number of the streets of Jerusalem have ye set up altars to that shameful thing;^d even altars to burn incense unto Baal.

14 Therefore pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear them in the time that they cry unto me for their trouble.^e

15 What hath my beloved to do in my house,^f seeing she hath wrought lewdness with many,^g and the holy flesh is passed from thee?^h when thou doest evil,ⁱ then thou rejoicest.^j

16 The LORD called thy name, A green olive-tree,^k fair, and of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken.

17 For the LORD of hosts, that planted thee,^l hath pronounced evil against thee, for the evil of the house of Israel and of the house of Judah, which they have done against themselves to provoke me to anger in offering incense unto Baal.

18 ¶ And the LORD hath given me knowledge of it,^m and I know it: then thou showedst me their doings.ⁿ

19 But I was like a lamb or an ox that is brought to the slaughter; and I knew not that they had devised against me,^o saying, Let us destroy the tree with the fruit thereof,^p and let us cut him off from the land of the living, that his name may be no more remembered.^q

20 But, O LORD of hosts, that judgest righteously, that triest the reins and the heart,^r let me see thy vengeance on them: for unto thee have I revealed my cause.^s

^a Heb. go forth of. ^b Deut. 32:37. ^c Heb. evil. ^d ch. 2:28. ^e Heb. shame, ch. 3:24; Hos. 9:10. ^f ch. 7:16; Exod. 32:10. ^g Heb. evil. ^h Heb. is to my beloved in my house. ⁱ Matt. 22:11. ^j Hag. 2:12-14. ^k Or, thy evil is. ^l Prov. 2:14. ^m Rom. 11:17. ⁿ ch. 2:34. ^o Amos 3:7. ^p Ezek. 8:6, etc. ^q ch. 1:13. ^r Heb. stalk with his bread. ^s Luke 20:10-15. ^t 1 Chr. 2:9; Rev. 2:23. ^u Psa. 57:1. ^v Isa. 50:16; Amos 2:12; 7:13, 16;

15. *The holy flesh*; the flesh of the sacrifices. Hag. 2:12. *Is passed from thee*; is rejected by God as unclean, with the accessory idea that it shall cease to be offered during the approaching captivity.

18. *The Lord hath given me knowledge*; of the conspiracy of the men of Anathoth against my life. To this the remainder of the present chapter relates.

19. *A lamb—brought to the slaughter*; unresisting and unconscious of its fate. *I knew not*; that is, before Jehovah revealed it to me.

21. *Anathoth*; the birthplace and home of Jeremiah. Chap. 1:1.

INSTRUCTIONS.

1-17. God never fails to fulfil his promises to such as keep his covenant, whether nations or individuals; and he will certainly execute his threatenings upon all who break it.

21 Therefore, thus saith the LORD of the men of Anathoth, that seek thy life, saying, Prophecy not in the name of the LORD,^o that thou die not by our hand:

22 Therefore thus saith the LORD of hosts, Behold, I will punish^t them: the young men shall die by the sword; their sons and their daughters shall die by famine:

23 And there shall be no remnant of them: for I will bring evil upon the men of Anathoth, even the year of their visitation.^u

CHAPTER XII.

1 Jeremiah, complaining of the wicked's prosperity, by faith seeth their ruin. 5 God admonisheth him of his brethren's treachery against him, 7 and lamenteth his heritage. 14 He promiseth to the penitent return from captivity.

1 RIGHTEOUS art thou, O LORD,^a when I plead with thee: yet let me talk^b with thee of thy judgments: Wherefore doth the way of the wicked prosper?^c wherefore are all they happy that deal very treacherously?

2 Thou hast planted them, yea, they have taken root: they grow,^d yea, they bring forth fruit: thou art near in their mouth,^e and far from their reins.

3 But thou, O LORD, knowest me:^f thou hast seen me and tried my heart toward^g thee: pull them out like sheep for the slaughter, and prepare them for the day of slaughter.^h

4 How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein?ⁱ the beasts are consumed, and the birds; because they said, He shall not see our last end.

5 ¶ If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?^j

6 For even thy brethren, and the house of thy father, even they have dealt treacherously with thee;^k yea, they have called a multitude after thee:^l y^m believe them not, though they speak fair wordsⁿ unto thee.

7 ¶ I have forsaken my house,^o I have left my

Mic. 2:6. ^a Heb. visit upon. ^b Luke 19:44. ^c Psa. 51:4; Dan. 9:7. ^d Or, reason the case. ^e Job 21:7, etc.; Psa. 73:3, etc. ^f Heb. go on. ^g Tit. 1:16. ^h Psa. 17:3; 139:1, 23. ⁱ Heb. with. ^j Jas. 5:5. ^k Psa. 107:34. ^l Josh. 3:15. ^m Mic. 7:6. ⁿ Or, cried after thee fully. ^o Prov. 25:24, 25. ^p Heb. good things. ^q Psa. 75:30, 60.

18-23. God understands all the secret plots of the wicked against the righteous, and he can easily expose them, and deliver his servants from them; but they must not hesitate to declare his whole counsel, even at the hazard of life.

CHAPTER XII.

5. *If thou hast run—the swelling of Jordan*; Jehovah's answer to the prophet, rebuking his impatience, and bidding him prepare for severer trials. "The swelling of Jordan," is literally, "the pride of Jordan." Whether we understand this of its swollen flood, which the traveller is compelled to ford, or of the thickets which line its banks and are the habitation of wild beasts, chap. 49:19, it is a figure for great difficulties and dangers.

6. *Even thy brethren*; the men of Anathoth. If even they have dealt treacherously with thee, prepare to encounter still greater trials from the rulers of Jerusalem.

heritage; I have given the dearly beloved of* my soul into the hand of her enemies.

8 My heritage is unto me as a lion in the forest; it crieth out^a against me: therefore have I hated it.

9 My heritage is unto me as a speckled bird; the birds round about are against her; come ye,^a assemble all the beasts of the field, come^b to devour.

10 Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion^c a desolate wilderness.

11 They have made it desolate, and bring desolate it mourneth unto me: the whole land is made desolate, because no man layeth it to heart.^b

12 The spoilers are come upon all high places through the wilderness: for the sword of the LORD shall devour from the one end of the land even to the other end of the land: no flesh shall have peace.

13 They have sown wheat, but shall reap thorns:^c they have put themselves to pain, but shall not profit: and they^d shall be ashamed of your revenues because of the fierce anger of the LORD.

14 Thus saith the LORD against all mine evil neighbors, that touch the inheritance which I have caused my people Israel to inherit;^d Behold, I will pluck them out of their land, and pluck out the house of Judah from among them.

15 And it shall come to pass, after that I have plucked them out I will return, and have compassion on them,^e and will bring them again, every man to his heritage, and every man to his land.

16 And it shall come to pass, if they will diligently learn the ways of my people,^f to swear by my name, The LORD liveth; as they taught my people to swear by Baal; then shall they be built in the midst of my people.^g

17 But if they will not obey,^h I will utterly pluck up and destroy that nation, saith the LORD.

* Heb. love of. † Or, ylleth; Heb. giveth out his voice. ‡ Or, bird having talons. § Isa. 59:9. ¶ Or, cause them to come. || Heb. portion of desire. ¶ Isa. 42:25. ** Lev. 26:16. †† Or, ye. ‡‡ Zech. 2:8, 9. ††† Deut. 30:3; Ezek.

9. A speckled bird; a bird of prey with variegated colors, which is an object of hatred and persecution to the other birds. Come ye; a call to the nations to destroy Jerusalem.

10. Pastors; here heathen rulers, the same as "spoilers," ver. 12.

13. They have sown; that is, the Jews. These words describe the disappointment of all their hopes, especially their trust on alliances with the heathen. Your revenues; the result of your vain endeavors.

14. Mine evil neighbors; Jehovah calls the surrounding heathen nations his neighbors, because his dwelling-place was in Jerusalem. I will pluck them out of their land; by causing them to be carried into captivity. From among them; from being among them; I will remove my people from the midst of these nations to Babylon. The captivity of Judah was followed by that of the surrounding nations that had hated and persecuted her.

16. If they; these heathen nations. Learn the ways of my people; become proselytes to their religion. Eph. 2:15-22.

INSTRUCTIONS.

1. God does not forbid us to plead with him concerning his dealings, if it be done in the spirit of deep reverence and childlike confidence. Exod. 32:11-14; Num. 11:13-21; Isa. 63:17-19; 61:9-12; Acts 22:17-21.

CHAPTER XIII. R. C. about 602.

1 In the type of a linen girdle, hidden at Euphrates, God prefigureth the destruction of his people. 12 Under the parable of the bottles filled with wine he foretelleth their drunkenness in misery. 15 He exhorteth to prevent their future judgments. 22 He showeth their abominations are the cause thereof.

1 THUS saith the LORD unto me. Go and get thee a linen girdle, and put it upon thy loins, and put it not in water.

2 So I got a girdle according to the word of the LORD, and put it on my loins.

3 And the word of the LORD came unto me the second time, saying,

4 Take the girdle that thou hast got, which is upon thy loins, and arise, go to Euphrates, and hide it there in a hole of the rock.

5 So I went, and hid it by Euphrates, as the LORD commanded me.

6 And it came to pass after many days, that the LORD said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there.

7 Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it: and behold, the girdle was marred, it was profitable for nothing.

8 Then the word of the LORD came unto me, saying,

9 Thus saith the LORD, After this manner will I mar the pride of Judah, and the great pride of Jerusalem.¹

10 This evil people, which refuse to hear my words, which walk in the imagination^a of their heart,^b and walk after other gods, to serve them, and to worship them, shall even be as this girdle,^c which is good for nothing.

11 For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel and the whole house of Judah, saith the LORD;^d that they might be unto me for a people, and for a name, and for a praise, and for a glory; but they would not hear.

28-25. † Song 1:8. ‡ Eph. 2:19-22; 1 Pet. 2:5. § Isa. 60:12. ¶ Lev. 20:19. ** Or, stubbornness. †† ch. 16:12. ††† Isa. 3:21. †††† Exod. 19:5.

3. When we are tempted to envy the wicked for their prosperity, we should look beyond present appearances and consider their latter end. Psalm 73:17-20; Luke 16:19-31.

5. It does not become those whom God has commissioned to preach his word, to faint and be discouraged on account of the persecutions which they endure for the truth's sake. Rather should they make their present trials the occasion of fortifying themselves for trials in the future.

6. In all ages of the world, the wickedness of the human heart has often overcome the closest ties of blood, so that the bitterest foes of the servant of God have been they of his own household.

14. Though God employs wicked men as the instruments of chastising his people, he will in the end remember and punish their iniquities. Isa. 10:5-19.

CHAPTER XIII.

1. Put it not in water; a direction signifying that God's covenant people are unclean in their hearts and lives.

4. Go to Euphrates—hide it there; a symbol of the humiliation of God's people by their removal to Babylon in a state of captivity.

A. M. 3402
B. C. about
602. 12 ¶ Therefore thou shalt speak unto them this word; Thus saith the Lord God of Israel, Every bottle shall be filled with wine; and they shall say unto thee, Do we not certainly know that every bottle shall be filled with wine?

13 Then shalt thou say unto them, Thus saith the Lord, Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness.^a

14 And I will dash them one against another,^b even the fathers and the sons together, saith the Lord: I will not pity, nor spare, nor have mercy, but destroy them.^c

15 ¶ Hear ye, and give ear; be not proud: for the Lord hath spoken.

16 Give glory to the Lord your God,^d before he cause darkness,^e and before your feet stumble upon the dark mountains, and, while ye look for light,^e he turn it into the shadow of death, and make it gross darkness.

17 But if ye will not hear it, my soul shall weep in secret places for your pride;^f and mine eyes shall weep sore, and run down with tears, because the Lord's flock is carried away captive.

18 Say unto the king and to the queen, Humble yourselves, sit down: for your principalities^g shall come down, even the crown of your glory.^h

19 The cities of the south shall be shut up, and none shall open them: Judah shall be carried away captive all of it, it shall be wholly carried away captive.ⁱ

20 Lift up your eyes, and behold them that come from the north:^j where is the flock that was given thee, thy beautiful flock?

21 What wilt thou say when he shall punish^k thee? for thou hast taught them to be captains, and as chief over thee: shall not sorrows take thee, as a woman in travail?

22 ¶ And if thou say in thy heart, Wherefore come these things upon me?^l For the greatness of thine iniquity are thy skirts discovered, and thy heels made bare.^m

^a Ch. 25:15, 27; Isa. 51:17, 21; G. 1:6. ^b Heb. a man against his brother. ^c P. Sa. 2:9. ^d Heb. from destroying them. ^e Josh. 7:19. ^f Amos 8:9. ^g Isa. 59:9. ^h Ch. 9:1; P. Sa. 119:136. ⁱ Or, head-tires. ^j Ch. 22:25; 2 Kings 21:12; 2 Kings 25:25. ^k Ch. 6:22-24. ^l Heb. visit upon. ^m Jer. 16:10, 11; Hos. 12:5. ⁿ Or, shall be violently taken away. ^o Heb. taught; Prov.

13. I will fill all the inhabitants of this land—with drunkenness; strong drink, which causes bewilderment and reeling, is a frequent figure for God's judgments. Chap. 25:15-28; Isa. 51:17.

20. Them that come from the north; the invading armies of the enemy. Chap. 6:22. Where is the flock; the rulers of Jerusalem are rebuked for causing the Lord's flock to perish through their sins. Compare Ezek. 31:4-6.

21. Hast taught them; the heathen nations, by seeking their aid and alliance, and imitating their idolatries.

25. The portion of thy measures; the portion of punishment measured out to thee by me.

INSTRUCTIONS.

1-14. Those who put their trust in outward privileges, and neglect holiness of heart and life, God will disown and put to shame, both in this world and that which is to come. Matt. 21:43; 7:21-23.

16. To nations, as well as individuals, God graciously gives a day of light and mercy, which they may improve for their salvation; but if they neglect this, and harden

23 Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomedⁿ to do evil.

24 Therefore will I scatter them as the stubble that passeth away by the wind of the wilderness.^o

25 This is thy lot, the portion of thy measures from me, saith the Lord; because thou hast forgotten me, and trusted in falsehood.^p

26 Therefore will I discover thy skirts upon thy face, that thy shame may appear.^q

27 I have seen thine adulteries, and thy neighborings,^r the lewdness of thy whoredom, and thine abominations on the hills in the fields.^s Woe unto thee, O Jerusalem! wilt thou not be made clean? when shall it once be clean?^t

CHAPTER XIV.

1 The grievous famine 7 causeth Jeremiah to pray. 10 The Lord will not be entreated for the people. 13 Lying prophets are no excuse for them. 17 Jeremiah is moved to complain for them.

THE word of the Lord that came to Jeremiah concerning the dearth.¹

2 Judah mourneth, and the gates thereof languish;² they are black unto the ground; and the cry of Jerusalem is gone up.

3 And their nobles have sent their little ones to the waters: they came to the pits, and found no water; they returned with their vessels empty; they were ashamed and confounded, and covered their heads.

4 Because the ground is chapped, for there was no rain in the earth, the ploughmen were ashamed, they covered their heads.

5 Yea, the hind also calved in the field, and forsook it, because there was no grass.

6 And the wild asses did stand in the high places, they snuffed up the wind like dragons; their eyes did fail, because there was no grass.

7 ¶ O Lord, though our iniquities testify against us,³ do thou *it* for thy name's sake: for our backslidings are many; we have sinned against thee.

8 O the hope of Israel,⁴ the Saviour thereof in time of trouble,⁵ why shouldest thou be as a stran-

19:27. ² P. Sa. 1:4; Hos. 13:3. ³ Isa. 29:15. ⁴ Hos. 2:10. ⁵ Ch. 5:8. ⁶ Isa. 65:7; Ezek. 6:13. ⁷ Heb. after when yet? ⁸ Hos. 2:5. ⁹ Heb. words of the dearth, or restraints. ¹⁰ Isa. 3:26; Lam. 2:9, etc. ¹¹ Dan. 9:9. ¹² Jer. 17:13; Joel 3:16; 1 Tim. 1:4. ¹³ P. Sa. 46:1.

their hearts in sin, the sum of their day of grace will set to rise no more. Luke 19:41, 42.

17. God's faithful servants are deeply moved at the rejection of their messages, for they foresee the ruin that must follow.

18. As unfaithful rulers and teachers are first in leading God's people into sin, so shall they be first in suffering his judgments.

23. Nothing but divine grace is strong enough to break the fetters of sinful habit which has from the first held sway in the soul, and to set it free from "the law of sin" which is in the members. Rom. 7:24, 25.

CHAPTER XIV.

2. They are black unto the ground; they lie upon the ground in a squalid and mourning condition.

6. They snuffed up the wind; in their endeavors to find water, the direction of which these animals ascertain by the scent.

8. A stranger—a wayfaring man; who only passes through a country without concerning himself with its interests.

ger in the land, and as a wayfaring man that turneth aside to tarry for a night?

9 Why shouldst thou be as a man astonished, as a mighty man that cannot save? ^a yet thou, O LORD, art in the midst of us, ^b and we are called by thy name; ^c leave us not.

10 ¶ Thus saith the LORD unto this people, Thus have they loved to wander, they have not refrained their feet, ^c therefore the LORD doth not accept them; he will now remember their iniquity, and visit their sins. ^d

11 Then said the LORD unto me, Pray not for this people for *their* good.

12 When they fast, I will not hear their cry; ^e and when they offer burnt-offering and an oblation, I will not accept them; but I will consume them by the sword, and by the famine, and by the pestilence.

13 ¶ Then said I, Ah, Lord God! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; ^f but I will give you assured peace ^g in this place.

14 Then the LORD said unto me, The prophets prophesy lies in my name; ^h I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of naught, ^h and the deceit of their heart. ⁱ

15 Therefore thus saith the LORD concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed.

16 And the people to whom they prophesy shall be cast out in the streets of Jerusalem, because of the famine and the sword; and they shall have none to bury them, ^j them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them. ^k

17 ¶ Therefore thou shalt say this word unto them; Let mine eyes run down with tears night

and day, ^l and let them not cease: for the virgin daughter of my people is broken ^m with a great breach, ^m with a very grievous blow.

18 If I go forth into the field, then behold the slain with the sword! and if I enter into the city, then behold them that are sick with famine! ⁿ yea, both the prophet and the priest go about into a land that they know not: ^o

19 Hast thou utterly rejected Judah? ^o hath thy soul loathed Zion? why hast thou smitten us, and *there is no healing* for us? ^p we looked for peace, and *there is no good*; and for the time of healing, and behold trouble! ^q

20 We acknowledge, O LORD, our wickedness, and the iniquity of our fathers: for we have sinned against thee, ^q

21 Do not abhor us for thy name's sake; ^r do not disgrace the throne of thy glory: remember, break not thy covenant with us. ^r

22 Are there *any* among the vanities of the Gentiles that can cause rain? ^s or can the heavens give showers? *Art* not thou he, ^s O LORD, our God? therefore we will wait upon thee: for thou hast made all these things.

CHAPTER XV.

1 The utter rejection and manifold judgments of the Jews. 10 Jeremiah, complaining of their spite, receiveth a promise for himself, 12 and a threatening for them. 15 He prayeth, 19 and receiveth a gracious promise.

THEN said the LORD unto me, Though Moses and Samuel stood before me, ^v yet my mind could not be toward this people: ^w cast them out of my sight, and let them go forth.

2 And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the LORD: Such as *are* for death, to death; and such as *are* for the sword, to the sword; and such as *are* for the famine, to the famine; and such as *are* for the captivity, to the captivity. ^x

^a Isa. 50:1. ^b Exod. 22:15, 16. ^c Heb. *thy name is called upon us*; Dan. 9:18; 19. ^d ch. 2:25. ^e Hos. 9:9. ^f Isa. 1:15; Zech. 7:13. ^g ch. 29:2, etc. ^h Heb. *peace of truth*. ⁱ ch. 27:10, 15. ^j Lam. 2:14. ^k Isa. 30:10. ^l 1 Psa. 79:4. ^m ch. 1:18. ⁿ Lam. 1:16; 2:19. ^o ch. 8:21; Lam. 2:14, 15. ^p Lam. 1:9; Ezek. 7:15. ^q Or, *make merchandise against a land, and men acknow-*

ledge it not; ch. 5:11. ^r Lam. 5:22. ^s ch. 15:18. ^t Psa. 106:6; Dan. 9:8. ^u Psa. 51:11. ^v Psa. 71:1, 2. ^w Zech. 10:2. ^x Psa. 135:7; Isa. 30:23. ^y Exod. 32:11; 1 Sam. 7:9; Psa. 99:6. ^z Ezek. 11:11. ^{aa} ch. 43:11; Ezek. 5:2, 12; Zech. 11:9.

9. *A man astonished*—a mighty man; who has heretofore wrought wonders, but whose wisdom and strength now fail him.

11. *Pray not*; see note on verse 22.

18. *Go about*; wander into exile.

21. *Do not disgrace the throne of thy glory*; by giving occasion to thine enemies to blaspheme thy name as unable to save thy people. Compare Num. 11:13-16.

22. *Can the heavens give showers?* that is, of their own proper power. They are God's workmanship, and he alone can control their action. *All these things*; heaven and earth.

In the last four verses of this chapter the prophet speaks in the name of the pious remnant. From this it is plain that God's command, "Pray not for this people for their good," verse 11, was not absolute, but a declaration that, while the mass of the people continued impenitent, no prayer could avert his judgments.

INSTRUCTIONS.

1-6. God has all the powers of nature under his control. When he chooses through them to punish nations for their sins, they can neither resist nor endure his hand.

7-9. In the deepest distress God is able to hear and deliver us; and though on the ground of our own righteousness we can expect nothing but destruction, we may for

his name's sake hope that he will save us, when we heartily repent of our iniquities. Verses 20, 21.

10-11. Both nations and individuals may go to such lengths in rebellion and iniquity, that God will hear no intercessory prayer in their behalf. Chap. 15:1; 1 John 5:16.

13-16. Men's readiness, everywhere and in all ages, to listen to those who flatter them and promise them peace and prosperity and sin, is a sad proof of the desperate deceitfulness and wickedness of the human heart.

17-19. The prevalence of national iniquity fills the good man's soul with the deepest grief, both for the glory of God's name, and for the certain ruin, temporal and spiritual, which such iniquity occasions.

22. To sin against the Author of nature, and then look to the powers of nature for help and deliverance, is the extreme of madness and folly.

CHAPTER XV.

1. *Then said the Lord*; in answer to the prayer just preceding. *Stand before me*; we now to stand before me, and intercede with me, as they did of old. Exod. 32:11-14; Num. 11:13-19; 1 Sam. 7:8, 9. *Cast them out of my sight*; declare my purpose to cast them out. Compare Isa. 6:10.

A. M. 3403. B. C. about 601. 3 And I will appoint over them four kinds,^a saith the LORD: the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy.

4 And I will cause them to be removed¹ into all kingdoms of the earth,^b because of Manasseh the son of Hezekiah king of Judah, for *that* which he did in Jerusalem.^c

5 For who shall have pity upon thee, O Jerusalem?^d or who shall bemoan thee? or who shall go aside to ask how thou doest?^e

6 Thou hast forsaken me, saith the LORD, thou art gone backward: therefore will I stretch out my hand against thee, and destroy thee; I am weary with repenting.

7 And I will fan them with a fan in the gates of the land:^f I will bereave *them* of children,^g I will destroy my people, *since* they return not from their ways.^h

8 Their widows are increased to me above the sand of the seas: I have brought upon them against the mother of the young men a spoilerⁱ at noonday: I have caused *him* to fall upon it suddenly, and terrors upon the city.

9 She that hath borne seven languisheth: she hath given up the ghost; her sun is gone down while *it was yet day*:^j she hath been ashamed and confounded: and the residue of them will I deliver to the sword before their enemies, saith the LORD.

10 ¶ Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth!^k I have neither lent on usury, nor men have lent to me on usury; *yet* every one of them doth curse me.

11 The LORD said, Verily it shall be well with thy remnant;^l verily I will cause the enemy to entreat thee *well*^m in the time of evil and in the time of affliction.ⁿ

12 Shall iron break the northern iron and the steel?

13 Thy substance and thy treasures will I give to the spoil without price, and *that* for all thy sins, even in all thy borders.

14 And I will make *thee* to pass with thine enemies into a land *which* thou knowest not: for a fire is kindled in mine anger, *which* shall burn upon you.^k

15 ¶ O LORD, thou knowest: remember me, and visit me, and revenge me of my persecutors: take me not away in thy long-suffering:^m know that for thy sake I have suffered rebuke.ⁿ

16 Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my heart;^o for I am called by thy name,^p O LORD God of hosts.

17 I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation.

18 Why is my pain perpetual, and my wound incurable, *which* refuseth to be healed?^p wilt thou be altogether unto me as a liar, and as waters that fail?^q

19 ¶ Therefore thus saith the LORD, If thou return, then will I bring thee again, and thou shalt stand before me:^r and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them.

20 And I will make thee unto this people a fenced brazen wall: and they shall fight against thee, but they shall not prevail against thee: for *I am* with thee to save thee and to deliver thee, saith the LORD.

21 And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.

^a Heb. families. ^b Lev. 36:16; Ezek. 11:21. ^c Heb. give them for a mourning. ^d Deut. 28:25. ^e 2 Kings 21:3, 4. ^f Isa. 51:19. ^g Heb. of thy peer. ^h Matt. 3:12. ⁱ Or, whatsoever is dear. ^j Amos 4:10, 11. ^k Or, mother give a young man spoiling, etc.; or against the mother and the young

man. ^l Amos 9:9. ^m Job 3:1, etc. ⁿ Eccl. 5:12. ^o Or, entreat the enemy for thee. ^p Psal. 106:16. ^q Deut. 32:22. ^r Luke 14:7, 8; Rom. 12:19. ^s Psal. 102:24. ^t Psal. 69:7; Matt. 19:29. ^u Job 23:12. ^v Heb. thy name is called upon me. ^w Psa. 30:15. ^x Heb. be not sure. ^y Zech. 3:7.

3. *Four kinds*; of plagues: the first destroys life, and the other three devour the carcases of the slain.

4. *Because of Manasseh*; 2 Kings 21:1-16; 2 Chron. 33:1-10.

5. *Go aside*: turn from his course, as one does to visit the sick.

7. *The gates of the land*; these are put figuratively for the paths which lead out of its borders. Here God will stand with his fan, and scatter them like chaff into exile.

8. *A spoiler at noonday*; one who spoils with open and resistless force.

9. *Her sun is gone down*; her hopes are extinguished by the loss of her sons. *While it was yet day*; prematurely, by their sudden death in youth.

10. *A man of strife—of contention to the whole earth*; a man with whom all men strive and contend. *I have neither lent—nor men have lent*; I have been neither a hardhearted lender nor a fraudulent borrower; no wrongdoing of mine has given occasion to my fellow-men to hate me.

11. *To entreat thee well in the time of evil*; Jehovah encourages his desponding servant by a promise. The fulfilment see in chap. 39:11, 12; 40:1-4.

12. *Shall iron break the northern iron*; or, "Shall iron be broken, even the northern iron?" Iron represents the warlike equipments and power of the enemy, which are invincible.

13. *Thy substance*; addressed to Judah.

15. *Thou knowest*; my case. The prophet again prays for deliverance from his persecutors.

16. *Did eat them*; received them with a willing and glad mind, as is explained in the next clause.

17. *Because of thy hand*; because thy hand was upon me; that is, thy Spirit constrained me to deliver thy messages. Compare Ezek. 1:3; 3:22; 8:1; 33:22. *With indignation*; according to some, indignation here denotes the messages of wrath which the prophet was commissioned to deliver to the people. Compare chap. 6:11. According to others, it means the indignation of the people, which was excited against him by those messages. Thus he was made to sit solitary and oppressed with grief.

18. *Pain—wound*; his suffering for the truth's sake. *As a liar—waters that fail*; it seemed to the prophet as if God failed to fulfil to him his promise of help against his foes.

19. *If thou return*; from thy impatience. This is God's answer to the prophet. *Bring thee again*; to thy prophetic work, and support thee in it. *Take forth the precious from the vile*; discriminate between the righteous and the wicked.

INSTRUCTIONS.

5. When God is against a people for their multiplied transgressions, no human sympathy or help can deliver them.

6-9. The terrible desolations which God brings upon

CHAPTER XVI.

1 The prophet, under the types of abstaining from marriage, from houses of mourning and feasting, foresheweth the utter ruin of the Jews, 10 because they were worse than their fathers. 11 Their return from captivity shall be stranger than their deliverance out of Egypt. 16 God will doubly recompense their idolatry.

THE word of the LORD came also unto me, saying,

2 Thou shalt not take thee a wife, neither shalt thou have sons nor daughters in this place.

3 For thus saith the LORD concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land;

4 They shall die of grievous deaths;^a they shall not be lamented; neither shall they be buried; but they shall be as dung upon the face of the earth; and they shall be consumed by the sword, and by famine; and their carcases shall be meat for the fowls of heaven, and for the beasts of the earth.

5 For thus saith the LORD, Enter not into the house of mourning,^b neither go to lament nor bemoan them: for I have taken away my peace from this people, saith the LORD, even loving-kindness and mercies.

6 Both the great and the small shall die in this land: they shall not be buried, neither shall men lament for them, nor cut themselves, nor make themselves bald for them:

7 Neither shall men tear themselves for them* in mourning, to comfort them for the dead; neither shall men give them the cup of consolation to drink for their father or for their mother.^b

8 Thou shalt not also go into the house of feasting, to sit with them to eat and to drink.^c

9 For thus saith the LORD of hosts, the God of Israel; Behold, I will cause to cease out of this place in your eyes, and in your days, the voice of mirth,^d and the voice of gladness, the voice of the bridegroom, and the voice of the bride.

10 * And it shall come to pass, when thou shalt show this people all these words, and they shall say unto thee, Wherefore hath the LORD pronounced all this great evil against us? or what is

our iniquity? or what is our sin that we have committed against the LORD our God?^e

11 Then shalt thou say unto them, Because your fathers have forsaken me, saith the LORD, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law;

12 And ye have done worse than your fathers: for behold, ye walk every one after the imagination^f of his evil heart, that they may not hearken unto me:

13 Therefore will I cast you out of this land into a land that ye know not,^g neither ye nor your fathers; and there shall ye serve other gods day and night; where I will not show you favor.

14 * Therefore, behold, the days come, saith the LORD, that it shall no more be said, The LORD liveth, that brought up the children of Israel out of the land of Egypt;

15 But, The LORD liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them;^h and I will bring them again into their land that I gave unto their fathers.^b

16 * Behold, I will send for many fishers, saith the LORD, and they shall fish them;ⁱ and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

17 For mine eyes are upon all their ways;^j they are not hid from my face, neither is their iniquity hid from mine eyes.^k

18 And first I will recompense their iniquity and their sin double;^l because they have defiled my land, they have filled mine inheritance with the carcases of their detestable and abominable things.^m

19 O LORD, my strength,ⁿ and my fortress, and my refuge in the day of affliction,^o the Gentiles shall come unto thee from the ends of the earth,^p and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit.^q

20 Shall a man make gods unto himself, and they are no gods?^r

^a Ch. 15:12. ^b Or, mourning-feast. ^c Or, break bread for them; 41: 9, 4; 45: 11. ^d Or, 3:11. ^e Or, 2:11. ^f Or, 29:21, 25. ^g Or, stubbornness; ch. 13:10. ^h Deut. 4:26-28, 28:64-67. ⁱ Or, 25:7, 8.

^j Ch. 29:4, 10, 11, 32-37. ^k Amos 1:2. ^l Hab. 1:15. ^m Ch. 32:19. ⁿ Psa. 137:7. ^o Jer. 31:21, 22. ^p Uta. 10:2. ^q Ezek. 41:7, 9. ^r Psa. 18:2. ^s Psa. 27:5. ^t Psa. 60:7, 62:2. ^u Isa. 41:10. ^v Jer. 37:10.

wicked nations, are both a public manifestation of his displeasure against sin, and a solemn symbol of the utter and everlasting ruin which awaits the souls of sinners after death. Verses 13, 14; chap. 17:1, 27.

10. He who faithfully delivers God's messages to sinners, must not expect to escape their reproaches and persecutions. Experience shows that they who do not rely under God's rebukes, will seek to avenge themselves on his messengers.

12. God arms the executioners of his vengeance with restless power.

15-21. God promises his servants help and support in persecution, not freedom from it. When they allow their faith and patience to be overcome by the opposition of unreasonable men, they must expect to receive from him sharp rebukes.

CHAPTER XVI.

2. *Shalt not take thee a wife, neither shalt thou have sons nor daughters;* because the days are coming when it will be better to be childless, than to have children to perish by

the sword and by famine. Compare Matt. 24:19; Luke 23:29.

5-7. *Enter not into the house of mourning—neither shall men give them the cup of consolation;* he is forbidden to mourn for the dead of his people, as a sign that God will destroy them, and the multitude of the slain will be so great that the customary funeral rites will be impossible. Chap. 25:33.

11. *Behold, the days come;* after the usual manner of the prophets, Jeremiah annexes to these terrible threatenings a glorious promise. *It shall no more be said;* see note on chap. 3:16.

16. *Many fishers—many hunters;* the armies of their enemies. The prophet now returns to the denunciation of God's vengeance upon his people.

18. *First;* that is, before I have mercy upon them as promised. Ver. 14, 15.

19. *The Gentiles shall come unto thee;* with the captivity of God's covenant people, and their subsequent restoration, the prophet connects the conversion of the Gentiles. Compare Rom. 11:12-15.

A. M. 3403. B. C. about 601. 21 Therefore, behold, I will this once cause them to know, I will cause them to know my hand and my might; and they shall know that my name is The Lord.*

CHAPTER XVII.

1 The captivity of Judah for her sin. 5 Trust in man is cursed, 7 in God is blessed. 9 The deceitful heart cannot deceive God. 12 The salvation of God. 15 The prophet complaineth of the mockers of his prophecy. 19 He is sent to renew the covenant in hallowing the sabbath.

1 THE sin of Judah is written with a pen of iron, and with the point of a diamond; it is graven upon the table of their heart,^a and upon the horns of your altars;

2 Whilst their children remember their altars and their groves by the green trees upon the high hills;^c

3 O my mountain in the field,^d I will give thy substance and all thy treasures to the spoil,^e and thy high places for sin, throughout all thy borders.

4 And thou, even thyself,^f shalt discontinue from thy heritage that I gave thee; and I will cause thee to serve thine enemies in the land which thou knowest not:^g for ye have kindled a fire in mine anger, which shall burn for ever.

5 Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.^h

6 For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.ⁱ

7 Blessed is the man that trusteth in the Lord, and whose hope the Lord is.^j

8 For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green;^k and shall not be careful in the year of drought,^l neither shall cease from yielding fruit.

9 The heart is deceitful above all things,^m and desperately wicked:ⁿ who can know it?

10 I the Lord search the heart,^o I try the reins,

even to give every man according to his ways, and according to the fruit of his doings.^p

11 As the partridge sitteth on eggs, and hatcheth them not;^q so he that getteth riches, and not by right, shall leave them in the midst of his days,^r and at his end shall be a fool.^s

12 A glorious high throne^t from the beginning is the place of our sanctuary.^u

13 O Lord, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth,^v because they have forsaken the Lord, the fountain of living waters.^w

14 Heal me, O Lord, and I shall be healed; save me, and I shall be saved: for thou art my praise.^x

15 Behold, they say unto me, Where is the word of the Lord?^y let it come now.

16 As for me, I have not hastened from being a pastor to follow^z thee: neither have I desired the woful day; thou knowest: that which came out of my lips was right before thee.

17 Be not a terror unto me: thou art my hope in the day of evil.^{aa}

18 Let them be confounded that persecute me, but let not me be confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and destroy them with double destruction.^{ab}

19 Thus said the Lord unto me: Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem;

20 And say unto them, Hear ye the word of the Lord, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates:

21 Thus saith the Lord; Take heed to yourselves, and bear no burden on the sabbath-day, nor bring it in by the gates of Jerusalem;^{ac}

22 Neither carry forth a burden out of your houses on the sabbath-day, neither do ye any work, but hallow ye the sabbath-day, as I commanded your fathers.

* Or, JEHOWAH, Psa. 83:18. a ch. 33:21. Amos 5:8. † Heb. *mit*, Prov. 3:3; 2 Cor. 3:3. ‡ 2 Chr. 21:16; Isa. 1:29. § Lam. 5:17, 18. ¶ ch. 15:13. † Heb. *in thyself*. † Neh. 9:28. § Psa. 146:3-5; Isa. 39:1, 2. † Judg. 9:15. † Psa. 2:12; 31:8; 84:12; Prov. 16:30. † Psa. 1:3. † Or, *restraint*. † Matt. 15:19. † Eccl. 9:3. † 1 Chr. 28:9; Rom. 8:27; Rev. 2:23. † Gal.

6:7, 8. † Or, *gathereth young which she hath not brought forth*. † Hab. 2:6-11. † Luke 12:30. † Psa. 103:19. † Psa. 50:5. † Luke 10:29. † ch. 2:13; John 4:10, 14. † Deut. 10:21. † 2 Pet. 2:1. † Heb. *after*. † w. ch. 16:19. † Heb. *break them with a double breach*; ch. 11:17. † Num. 13:19.

21. Cause them to know: I will cause them to know. By his judgments God will teach his people the folly of idolatry, and thus prepare them for deliverance and enlargement.

INSTRUCTION.

When the Jews sinned against God, he did not spare them because they were outwardly his covenant people, but visited them with his desolating judgments. So will he deal with every branch of his visible church that proves unfaithful to its high calling; but in such a way that his chastisements shall contribute to the purification and increase of the true Israel, until all nations come to the knowledge and obedience of Christ. Isa. 59:16-21.

CHAPTER XVII.

1. Upon the horns of your altars; your idolatrous altars. The allusion is to the blood of their idol-offerings, sprinkled upon the horns of their altars, which was a fit symbol of their inveterate inward love of idolatry.

2. Groves; rather, "images of Astarte," a female deity.

These, as well as their idolatrous altars, were erected on high hills and under green trees.

3. My mountain in the field; Jerusalem, probably so called because it stands on a mountain, with valleys on either side and a plain on the south-west.

4. Even thyself; literally, "even in thyself," that is, through thine own fault.

6. Shall not see when good cometh; shall have no share in it.

8. Shall not see when heat cometh; shall not feel its withering power.

11. Sitteth on eggs, and hatcheth them not; rather, "gathereth" eggs "which she hath not laid;" thus she loses her labor; for the young birds, when hatched, forsake her.

13. Written in the earth; in the dust of the grave; that is, be enrolled as its inhabitants.

14. Heal me, O Lord; here begins the prophet's prayer against his persecutors.

16. Hastened; eagerly withdrawn myself. From being a pastor to follow thee; literally, as the margin, "from being a pastor after thee;" that is, from performing the duties of a prophet in obedience to thee.

23 But they obeyed not,^a neither inclined their ear, but made their neck stiff,^b that they might not hear, nor receive instruction.

24 And it shall come to pass, if ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the sabbath-day, but hallow the sabbath-day, to do no work therein:

25 Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem:^c and this city shall remain for ever.

26 And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin,^d and from the plain,^e and from the mountains, and from the south, bringing burnt-offerings, and sacrifices, and meat-offerings, and incense, and bringing sacrifices of praise, unto the house of the LORD.^f

27 But if ye will not hearken unto me to hallow the sabbath-day,^g and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath-day; then will I kindle a fire in the gates thereof,^h and it shall devour the palaces of Jerusalem; and it shall not be quenched.

CHAPTER XVIII.

1 Under the type of a potter is showed God's absolute power in disposing of nations. 11 Judgments threatened to Judah for her strange revels. 15 Jeremiah prayeth against his conspirators.

THE word which came to Jeremiah from the LORD, saying,

2 Arise, and go down to the potter's house, and there I will cause thee to hear my words.

3 Then I went down to the potter's house, and behold, he wrought a work on the wheels.ⁱ

4 And the vessel that he made of clay was marred^j in the hand of the potter: so he made it again^k another vessel, as seemed good to the potter to make it.

26. *The plain*; the low country along the Mediterranean, from Doppa to Gaza. The meaning of these enumerations is, that they shall come from all parts of the land.

INSTRUCTIONS.

1, 2. So deep and indelible is the handwriting of sin upon the human soul, that nothing can efface it but the power of divine grace.

5, 6. The original and universal sin of the human heart is departing from God and making flesh its confidence. This idolatry of earthly things is the source of the wickedness and misery with which the earth is filled. Ver. 13.

7, 8. They who put their trust in the living God, continually receive from him light and life and prosperity. The heavenly joy and peace which fill their souls keep them in the way of holiness, and prevent them from turning aside after the sinful delights of the wicked. Ver. 11.

9, 10. A deep and habitual distrust of ourselves, with earnest prayer to God to show us what is in our hearts, and keep us from being deluded and destroyed by their desperate deceitfulness and wickedness—this is the beginning of all true wisdom and safety.

11. Unjust gain does not profit its owner; he must soon

5 Then the word of the LORD came to me, A. M. 3460 B. C. about 601.

6 O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, as the clay is in the potter's hand,^l so are ye in my hand. O house of Israel.

7 *At what instant* I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it;

8 If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.^m

9 And *at what instant* I shall speak concerning a nation, and concerning a kingdom, to build and to plant it;

10 If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.

11 ⁿ Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the LORD; Behold, I frame evil against you, and devise a device against you: return ye now every one from his evil way,^o and make your ways and your doings good.

12 And they said, There is no hope:^p but we will walk after our own devices, and we will every one do the imagination of his evil heart.

13 Therefore thus saith the LORD; Ask ye now among the heathen, who hath heard such things:^q the virgin of Israel hath done a very horrible thing.^r

14 Will a man leave the snow of Lebanon *which cometh* from the rock of the field?^s or shall the cold flowing waters that come from another place be forsaken?^t

15 Because my people hath forgotten me,^u they have burned incense to vanity,^v and they have caused them to stumble in their ways *from* the ancient paths,^w to walk in paths, *in* a way not east up;

16 To make their land desolate,^x and a perpetual hissing;^y every one that passeth thereby shall be astonished, and wag his head.^z

9 Kings 17:13. ^a ch. 2:25. ^b ch. 2:10. 1 Chr. 5:1. ^c Jer. 30:1. ^d 1 Sam. 6:10. ^e Or, my fields for a rock, or for the snow of Lebanon? shall the running waters be forsaken for the strong cold waters? ^f ch. 2:32. ^g Isa. 41:23. ^h ch. 6:16. ⁱ Mic. 6:16. ^j 1 Kings 9:8. Lam. 2:15. ^k Deut. 28:30.

part with it, and go to receive the reward of his folly and wickedness.

18. God will consider the persecution which his faithful servants receive for the truth's sake as an injury done to himself; and if it be not repented of, will punish it accordingly.

19. The Sabbath is an indispensable bulwark of religion and good morals. Every nation that habitually profanes it must speedily sink into corruption, and become a vessel of wrath fitted for destruction.

CHAPTER XVIII.

12. *There is no hope*; our case is desperate: reformation can avail nothing. The words express a desperate determination to persevere in sin.

14. *The snow of Lebanon*; that is, the cool refreshing waters which come from its melting. *From the rock of the field*; from the rocky heights that overhang the adjacent fields. *That come from another place*; literally, "foreign" water—water that has its origin on the remote heights of Lebanon. Many render this difficult verse thus: "Shall the snow of Lebanon fall from the rock of the field? Shall the cold flowing waters that come from afar be dried up?"

A. M. 5309. H. C. about 605. 17 I will scatter them as with an east wind before the enemy;^a I will show them the back,^b and not the face, in the day of their calamity.^c

18 ¶ Then said they, Come, and let us devise devices against Jeremiah;^d for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us smite him with the tongue, and let us not give heed to any of his words.

19 Give heed to me, O LORD,^e and hearken to the voice of them that contend with me.

20 Shall evil be recompensed for good?^f for they have digged a pit for my soul.^g Remember that I stood before thee to speak good for them, and to turn away thy wrath from them.

21 Therefore deliver up their children to the famine, and pour out their blood^h by the force of the sword; and let their wives be bereaved of their children, and be widows; and let their men be put to death; let their young men be slain by the sword in battle.

22 Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon them: for they have digged a pit to take me, and hid snares for my feet.

23 Yet, LORD, thou knowest all their counsel against me to slay me:ⁱ knowest not their iniquity, neither blot out their sin from thy sight, but let them be overthrown before thee; deal thus with them in the time of thine anger.

CHAPTER XIX.

Under the type of breaking a potter's vessel is foreshadowed the desolation of the Jews for their sins.

THUS saith the LORD, Go and get a potter's earthen bottle, and take of the ancients of the people, and of the ancients of the priests;

^a Psa. 4:7. ^b ch. 2:27. ^c Prov. 1:25, 26. ^d ch. 11:19. ^e Or, for. ^f Psa. 64:1-4. ^g Psa. 109:4, etc.; Prov. 17:13. ^h Psa. 35:7. ⁱ Heb. them out. ¹ Heb. for death. ² Psa. 37:32, 33. ³ ch. 7:31; Josh. 15:8. ⁴ Heb. the sun gate. ⁵ ch. 17:20. ⁶ 2 Kings 21:12. ⁷ ch. 2:13, 34; Deut. 25:29; Isa.

17. Will show them the back, and not the face; will turn my back upon their prayers; that is, refuse to hear them.

18. The law shall not perish—the word from the prophet; relying upon their own corrupt priests, counsellors, and prophets, they despise God's threatenings by the mouth of Jeremiah.

21-23. Deliver up their children—deal thus with them; this is a prophetic imprecation, to be explained like those which occur in the book of Psalms. See note on Psa. 35:4, and introductory note to Psa. 109.

INSTRUCTIONS.

6. The mightiest nations, not less than the weakest individuals, are at God's disposal, and he can prosper them or overthrow them.

7-10. The sins of the fathers will not be reckoned to the nation that forsakes them, and turns to God with true obedience; and the virtues of the fathers will not profit degenerate children who refuse to imitate them.

12. When men have gone so far in sin that they obstinately refuse all invitations to repentance, their measure of iniquity is full, and their destruction is at hand. Prov. 29:1.

13-17. No folly is comparable to that of forsaking the living God, who is able and willing to bestow upon us all needful good, for earthly vanities, that cannot help us, and that flatter only to deceive and ruin us.

18. Wicked men love those who flatter them with false

2 And go forth unto the valley of the son of Hinnom,¹ which is by the entry of the east gate,² and proclaim therein the words that I shall tell thee:

3 And say, Hear ye the word of the LORD, O kings of Judah, and inhabitants of Jerusalem;³ Thus saith the LORD of hosts, the God of Israel; Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle.⁴

4 Because they have forsaken me,⁵ and have estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known,⁶ nor the kings of Judah, and have filled this place with the blood of innocents;⁷

5 They have built also the high places of Baal, to burn their sons with fire for burnt-offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind:⁸

6 Therefore, behold, the days come, saith the LORD, that this place shall no more be called Tophet, nor The valley of the son of Hinnom, but The valley of slaughter.

7 And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives;⁹ and their carcases will I give to be meat for the fowls of the heaven, and for the beasts of the earth.¹⁰

8 And I will make this city desolate, and a hissing;¹¹ every one that passeth thereby shall be astonished and hiss,¹² because of all the plagues thereof.

9 And I will cause them to eat the flesh of their sons and the flesh of their daughters,¹ and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them.

10 Then shalt thou break the bottle in the sight of the men that go with thee,²

11 And shalt say unto them, Thus saith the

65:11. ^m Deut. 32:17. ⁿ 2 Kings 21:16; 24:1. ^o Lev. 18:21. ^p Lev. 26:17; Deut. 28:25. ^q Psa. 79:2. ^r ch. 18:16. ^s 1 Kings 9:5. ^t Lev. 26:29; Deut. 2:33; Isa. 9:20; Lam. 1:10. ^u ch. 51:60-64

promises, and hate those who faithfully labor to show them their guilt and danger.

20. None deserve so well of their fellow-men as faithful reprovers, and none are more liable to be rewarded with hatred and persecution.

21-23. They who persecute God's faithful servants for the truth's sake, array themselves against God himself, and expose themselves to his severest judgments.

CHAPTER XX.

1. Ancients; elders.

2. Valley of the son of Hinnom; which borders Jerusalem on the south-west and south. The east gate; or, "the pottery gate."

6. Tophet; this seems to have been the name of that part of the valley where human sacrifices were offered.

INSTRUCTIONS.

1-4. No image is too strong to set forth God's absolute power over wicked nations, and the irremediable ruin which he will bring upon them if they persist in provoking him to anger by their iniquities. Ver. 10, 11.

5, 12. The gods of the heathen are demons, cruel and licentious, and the services which they demand of their worshippers extinguish alike all purity and all natural affection. The services which God requires never violate, but always purify and ennoble the natural affections.

LORD of hosts; Even so will I break this people and this city,^a as one breaketh a potter's vessel, that cannot be made whole again:^b and they shall bury them in Tophet, till there be no place to bury.^b

12 Thus will I do unto this place, saith the LORD, and to the inhabitants thereof, and even make this city as Tophet:

13 And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of Tophet,^c because of all the houses upon whose roofs they have burned incense unto all the host of heaven,^d and have poured out drink-offerings unto other gods.^e

14 Then came Jeremiah from Tophet, whither the LORD had sent him to prophesy; and he stood in the court of the LORD's house;^f and said to all the people,

15 Thus saith the LORD of hosts, the God of Israel; Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because they have hardened their necks,^g that they might not hear my words.^h

CHAPTER XX.

1 Pashur, smiting Jeremiah, receiveth a new name and a fearful doom.
2 Jeremiah complaineth of contempt, 10 of treachery. 14 and of his birth.

NOW Pashur the son of Immer the priest,ⁱ who was also chief governor in the house of the LORD, heard that Jeremiah prophesied these things.

2 Then Pashur smote Jeremiah the prophet, and put him in the stocks that were in the high gate of Benjamin, which was by the house of the LORD.

3 And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks. Then said Jeremiah unto him, The LORD hath not called thy name Pashur, but Magor-missabib.^j

4 For thus saith the LORD, Behold, I will make thee a terror to thyself, and to all thy friends: and they shall fall by the sword of their enemies, and thine eyes shall behold it: and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword.

^a Psa. 2:9; Isa. 30:14, Lam. 4:2. ^b Heb. *head*. ^c ch. 7:32. ^d 2 Kings 23:10, 12. ^e ch. 32:29; Zeph. 1:5. ^f ch. 7:15. ^g 2 Chr. 29:5. ^h ch. 17:21. ⁱ 1 Chr. 24:14. ^j That is, *Fear round about*; ver. 10; ch. 6:25, 4:5; Psa. 31:13. ^k 2 Kings 23:17; 21:12-16; 25:13, etc. ^l ch. 14:13-15; 29:21. ^m 1 Cor. 1:11. ⁿ Lam. 3:14. ^o ch. 5:1; 6:7; 7:29. ^p Job

5 Moreover I will deliver all the strength ^{A M 3299} of this city, and all the labors thereof, and all ^{B C about} the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon.^q

6 And thou, Pashur, and all that dwell in thy house, shall go into captivity: and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou, and all thy friends, to whom thou hast prophesied lies.^r

7 ¶ O LORD, thou hast deceived me, and I was deceived:^s thou art stronger than I, and hast prevailed: I am in derision daily, every one mocketh me.^t

8 For since I spake, I cried out, I cried violence and spoil:^u because the word of the LORD was made a reproach unto me, and a derision, daily.

9 Then I said, I will not make mention of him, nor speak any more in his name. But his word was in my heart as a burning fire shut up in my bones,^v and I was weary with forbearing, and I could not stay.^w

10 ¶ For I heard the defaming of many, fear on every side.^x Report, say they, will report it.^y All my familiars^z watched for my halting, saying, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him.^{aa}

11 But the LORD is with me as a mighty terrible one:^{ab} therefore my persecutors shall stumble,^{ac} and they shall not prevail:^{ad} they shall be greatly ashamed: for they shall not prosper: their everlasting confusion shall never be forgotten.^{ae}

12 But, O LORD of hosts, that triest the righteous,^{af} and seest the reins and the heart,^{ag} let me see thy vengeance on them: for unto thee have I opened my cause.^{ah}

13 Sing unto the LORD, praise ye the LORD: for he hath delivered the soul of the poor from the hand of evil-doers.^{ai}

14 ¶ Cursed be the day wherein I was born: let not the day wherein my mother bare me be blessed.^{aj}

32:18, 19; 1 Cor. 9:16, 17. ^q Acts 4:29; 18:5. ^r Psa. 31:13. ^s 1 Pet. 10:18. ^t Heb. *Every man of my part*. ^u Job 19:19. ^v Psa. 119:5; 55:14, 11. ^w Lam. 1:53. ^x ch. 1:5, 19. ^y 1 Cor. 32:35, 36. ^z ch. 15:20. ^{aa} ch. 21:10. ^{ab} ch. 17:10. ^{ac} Psa. 59:10. ^{ad} 1 Sa. 28:11. ^{ae} 1 Pet. 2:24; 4:19. ^{af} Psa. 31:6; 35:9, 10; 109:30, 31. ^{ag} ch. 15:10; Job 31, etc.

INSTRUCTIONS.

2. It is very common with wicked men to show their enmity to God's messages by persecuting those who deliver them.

4, 5. God's threatened wrath upon sinners can be averted only by repentance and amendment. To hate and maltreat his servants, who forewarn them of coming judgments, will only involve them in deeper guilt and ruin.

6. The malignant persecutors of God's people generally come to an ignominious and miserable end.

7, 8. To endure derision and abuse for the truth's sake, with few or none to countenance and encourage us, is a sore trial. Under its pressure the best of men are liable to lose their patience, and indulge in unbecoming complaints concerning God's providence.

9. To withhold any part of God's counsel through fear of man causes a servant of God deep distress, and he cannot rest till he has faithfully declared it all, whether men will hear or whether they will forbear.

10. A common artifice of persecutors is, to entice the

CHAPTER XX.

2. The stocks; a wooden frame in which the hands, feet, and neck were confined, and thus the body kept in a bent and painful position. High gate; upper gate.

7. Deceived me; persuaded me to undertake the prophetic office, and thus brought upon me such contempt and suffering as I did not foresee. These words are inconsiderate and impatient; God had fully forewarned him at the beginning of his ministry of the persecution which he should encounter. Stronger than I, and hast prevailed; how, is explained in verse 9.

10. Report; inform against him to the rulers. Compare chap. 36:11-26. Enticed; led to take some false step.

14-18. Cursed be the day—consumed with shame; a very remarkable transition from faith and thanksgiving to unbelief and irrational passion, such as is not uncommon in the experience of even eminent believers, and which they only can fully understand who have been tried as was the prophet for the truth's sake.

A. M. 3399. 15 Cursed be the man who brought tidings to my father, saying, A man-child is born unto thee; making him very glad.

16 And let that man be as the cities which the LORD overthrew, and repented not:^a and let him hear the cry in the morning, and the shouting at noontide;

17 Because he slew me not from the womb;^b or that my mother might have been my grave, and her womb to be always great with me.

18 Wherefore came I forth out of the womb to see labor and sorrow,^c that my days should be consumed with shame?^d

CHAPTER XXI.

1 Zedekiah sendeth to Jeremiah to inquire the event of Nebuchadrezzar's war. 3 Jeremiah foretelleth a hard siege and miserable captivity. 8 He counselleth the people to fall to the Chaldeans, 11 and upbraideth the king's house.

THE word which came unto Jeremiah from the LORD, when king Zedekiah sent unto him Pashur the son of Melchiah,^a and Zephaniah the son of Maaseiah the priest,^b saying,

2 Inquire, I pray thee, of the LORD for us;^c for Nebuchadrezzar king of Babylon maketh war against us; if so be that the LORD will deal with us according to all his wondrous works, that he may go up from us.

3 ¶ Then said Jeremiah unto them, Thus shall ye say to Zedekiah:

4 Thus saith the LORD God of Israel; Behold, I will turn back the weapons of war that are in your hands, wherewith ye fight against the king of Babylon, and against the Chaldeans, which besiege you without the walls,^b and I will assemble them into the midst of this city.

5 And I myself will fight against you with an outstretched hand and with a strong arm,¹ even in anger, and in fury, and in great wrath.²

6 And I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence.

7 And afterward, saith the LORD, I will deliver

^a Gen. 49. 25. ^b Eccl. 6. 7. ^c Psa. 90. 10. ^d Lam. 3. 1. ^e ch. 38. 1. ^f ch. 29. 23. ^g 2 Kings 25. 18. ^h ch. 37. 3, 7. ⁱ Ezek. 14. 1, 5. ^j ch. 52. 7, 23. ^k Exod. 6. 6. ^l Isa. 13. 4. ^m Lam. 2. 5. ⁿ ch. 37. 17; 39. 5, etc.; 52. 9, etc.; 2 Kings 25. 5, etc. ^o Deut. 28. 50; 2 Chr. 36. 17. ^p ch. 38. 2, 17. ^q ch. 39. 9, 18.

righteous from the path of duty, that they may thus prevail against them.

11-13. In the deepest distress God's faithful servants have an almighty Helper ever at hand, who will not fail in due time to deliver them and overthrow their adversaries.

14-18. To curse the day of our birth on account of any outward trials, is the extreme of rashness and folly. Yet it is a sin from which nothing but abundant supplies of divine grace can preserve even good men, in the hour of strong temptation. Job 3:1.

CHAPTER XXI.

1. Zedekiah; the last king of Judah. This was during the final siege of the city by Nebuchadnezzar, near the close of his reign.

2. In the morning; every morning; that is, promptly and habitually. The morning was the regular time for the administration of justice.

3. O inhabitant of the valley—rock of the plain; the same as "my mountain in the field," chap. 17:3. Shall come down;

Zedekiah king of Judah, and his servants, and the people, and such as are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life;^b and he shall smite them with the edge of the sword: he shall not spare them, neither have pity, nor have mercy.¹

8 ¶ And unto this people thou shalt say, Thus saith the LORD; Behold, I set before you the way of life, and the way of death.

9 He that abideth in this city shall die by the sword, and by the famine, and by the pestilence:^m but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live, and his life shall be unto him for a prey.ⁿ

10 For I have set my face against this city for evil, and not for good, saith the LORD:^o it shall be given into the hand of the king of Babylon, and he shall burn it with fire.^p

11 ¶ And touching the house of the king of Judah, say, Hear ye the word of the LORD;

12 O house of David, thus saith the LORD; Execute judgment in the morning,^q and deliver him that is spoiled out of the hand of the oppressor,^r lest my fury go out like fire, and burn that none can quench it, because of the evil of your doings.

13 Behold, I am against thee, O inhabitant^t of the valley, and rock of the plain, saith the LORD; which say, Who shall come down against us?^s or who shall enter into our habitations?

14 But I will punish^u you according to the fruit of your doings,^v saith the LORD: and I will kindle a fire in the forest thereof, and it shall devour all things round about it.^w

CHAPTER XXII.

1 He exhorteth to repentance, with promises and threats. 10 The judgment of Shallum, 13 of Jehoikim, 20 and of Coniah.

THUS saith the LORD; Go down to the house of the king of Judah, and speak there this word,

^x ch. 44. 11; Amos 9. 1. ^y ch. 52. 13. ^z Heb. Judge. ^{aa} Zeph. 3. 5. ^{ab} Zech. 7. 9, 10. ^{ac} Heb. inhabitress. ^{ad} ch. 49. 4, 5. ^{ae} Heb. visit upon. ^{af} Prov. 1:31; Isa. 3:10, 11. ^{ag} 2 Chr. 36:19.

from the higher hills in the vicinity, where the armies of the enemy were encamped.

INSTRUCTIONS.

2. God's wondrous works in days past afford no ground of encouragement to wicked and corrupt rulers in his visible church, since the effect of his interposition in her behalf must be not their salvation, but their destruction.

3. God's servants must return to those who consult them, of whatever rank or station, not such answers as will be pleasing to them, but such as are in accordance with truth. To those who persist in sin there can be no message of peace. 2 Chron. 18:7.

8-10. The only path of safety for nations or individuals lies in submission to God's declared will, however lumbering it may be to their pride.

12. For rulers and people there is but one law—righteousness and prosperity, or wickedness and ruin.

CHAPTER XXII.

According to some, the prophet addressed the words of this chapter to Zedekiah, and embodied in them his

2 And say, Hear the word of the LORD, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates:^a

3 Thus saith the LORD; Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor:^b and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place.

4 For if ye do this thing indeed, then shall there enter in by the gates of this house kings sitting upon the throne of David,^c riding in chariots and on horses, he, and his servants, and his people.

5 But if ye will not hear these words, I swear by myself,^e saith the LORD, that this house shall become a desolation.^d

6 For thus saith the LORD unto the king's house of Judah; Thou art Gilead unto me, and the head of Lebanon; yet surely I will make thee a wilderness, and cities which are not inhabited.

7 And I will prepare destroyers against thee, every one with his weapons: and they shall cut down thy choice cedars,^e and cast them into the fire.^f

8 And many nations shall pass by this city, and they shall say every man to his neighbor, Wherefore hath the LORD done thus unto this great city?^g

9 Then they shall answer, Because they have forsaken the covenant of the LORD their God, and worshipped other gods, and served them.^h

10 ¶ Weep ye not for the dead, neither bemoan him;ⁱ but weep sore for him that goeth away: for he shall return no more, nor see his native country.

11 For thus saith the LORD touching Shallum the son of Josiah king of Judah,^j which reigned instead of Josiah his father, which went forth out of this place; He shall not return thither any more;

12 But he shall die in the place whither they have

led him captive, and shall see this land no more.^k

13 ¶ Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong;^l that useth his neighbor's service without wages, and giveth him not for his work;^m

14 That saith, I will build me a wide house and large chambers, and outeth him out windows;ⁿ and it is ceiled with cedar, and painted with vermilion.

15 Shalt thou reign, because thou closest thyself in cedar? did not thy father eat and drink, and do judgment and justice,^o and then it was well with him?

16 He judged the cause of the poor and needy; then it was well with him:^o was not this to know me? saith the LORD.

17 But thine eyes and thy heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence,^p to do it.^p

18 Therefore thus saith the LORD concerning Jehoiakim the son of Josiah king of Judah; They shall not lament for him,^q saying, Ah, my brother!^r or, Ah, sister! they shall not lament for him, saying, Ah, lord! or, Ah, his glory!

19 He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.^s

20 ¶ Go up to Lebanon and cry; and lift up thy voice in Bashan, and cry from the passages: for all thy lovers are destroyed.^t

21 I spake unto thee in thy prosperity;^u but thou saidst, I will not hear. This hath been thy manner from thy youth, that thou obeyedst not my voice.^v

22 The wind shall eat up all thy pastors,^v and thy lovers shall go into captivity: surely then shalt thou be ashamed and confounded for all thy wickedness.

23 O inhabitant^w of Lebanon, that makest thy

^a Ch. 17, 20, etc. ^b ch. 21, 12. ^c Heb. for David upon his throne. ^d Heb. 6:13, 17. ^e 2 Chr. 7:19, 22. ^f Isa. 37:21. ^g ch. 21:11. ^h Deut. 29:21, 25; 1 Kings 9:8, 9. ⁱ 2 Kings 22:17; 2 Chr. 31:25. ^j Eccl. 1:2; Isa. 57:1. ^k 2 Kings 23:29; 1 Chr. 3:15. ^l ver. 18; 2 Kings 23:31. ^m Mic. 3:10; Hab. 2:9. ⁿ Lev. 19:13; Deut. 21:14, 15; Jas. 5:4. ^o Heb. through-ared.

^l Or, my windows. ^m 2 Kings 23:25. ⁿ Isa. 3:10. ^o Or, intrusion. ^p Ezek 10:6, 4. ch. 16:4, 6. ^q 1 Kings 13:30. ^r ch. 36:30. ^s Fulfilled 569. ^t ch. 30:11. ^u Heb. prosperities. ^v ch. 3:25; 7:23, etc. ^w ch. 23:1, etc. ^x Heb. inhabitress; ch. 21:13.

former predictions concerning Shallum, Jehoiakim, and Coniah. Thus the denunciation in the last verse would refer to Zedekiah. But we may better refer the prophecy, at least as far as verse 19, to the reign of Jehoiakim; what follows concerning Coniah being either spoken in anticipation of his disastrous reign, or written during it at a later date.

6. *Gilead—the head of Lebanon*; Gilead was the mountainous region on the east of Jordan, south of the river Jabbok. Like Lebanon it was celebrated for its majesty and beauty. The meaning is, that however precious to God is the royal house of David, with the kingdom intrusted to it, God will make both utterly desolate for their sins.

10. *For the dead*; the reference seems to be to Josiah. *Ham that goeth away*; that is, Shallum. Ver. 11.

11. *Shallum*; generally supposed to have been the same as Jehoahaz, whom Pharaoh-Necho carried captive into Egypt, after a reign of three months. 2 Kings 23:31-34; 2 Chron. 36:1-4. He was a younger brother, but "the people of the land" preferred him before Jehoiakim. His name was probably changed upon his accession to the throne, as was that of Jehoiahim, 2 Chron. 36:4; and Zedekiah, 2 Kings 24:17.

13. *That buildeth his house by unrighteousness*; the reference is to Jehoiakim, the son of Josiah and successor of Jehoahaz. That the reigning monarch is addressed is

plain, from verse 15. He was an avaricious, luxurious, and unrighteous king, who oppressed and plundered the people for his own aggrandizement.

18. *For him*; that is, for him and the members of his family, as the words, "Ah, sister," show. *Ah, sister*; this probably refers to his queen, who was afterwards carried captive to Babylon with Jehoiachin her son. 2 Kings 24:12.

19. *Buried with the burial of an ass*; that is, shall be left unburied. Chap. 36:30. *Drawn and cast forth*; that is, which is drawn and cast forth, the words referring to the body of the ass, not to Jehoiakim, who probably died in Babylon. 2 Chron. 36:6.

20. *Go up to Lebanon—in Bashan*; the address is to "the daughter of Zion." Let her cry from the mountain-tops, that all may hear her wailings. *From the passages*; either, from the passages that lead out of the land to Babylon; or better, "from Abarim," a mountainous ridge east of the lower Jordan and the Dead sea. Num. 27:12; Deut. 32:49. *Thy lovers*; the foreign nations to whom thou trustedst for help.

23. *Inhabitant of Lebanon—makest thy nest in the cedars*; a double reference to the beauty of mount Zion, which rivalled that of Lebanon; and to the palaces built with cedar-wood from Lebanon, that adorned its heights. *How gracious*; rather, "how much to be commiserated."

A. M. 3405. nest in the cedars, how gracious shalt thou
B. C. about
599. be when pangs come upon thee, the pain
as of a woman in travail!

24. *As I live*, saith the LORD, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand,^a yet would I pluck thee thence;^b

25 And I will give thee into the hand of them that seek thy life,^c and into the hand of them whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans.

26 And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born:^d and there shall ye die.

27 But to the land whereunto they desire* to return, thither shall they not return.

28 *Is this man Coniah a despised broken idol? is he a vessel wherein is no pleasure?*^e wherefore are they cast out, he and his seed, and are cast into a land which they know not?

29 O earth, earth, earth, hear the word of the LORD!^f

30 Thus saith the LORD, Write ye this man childless,^g a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

CHAPTER XXIII.

1 He prophesied a restoration of the scattered flock. 5 Christ shall rule and save them. 9 Against false prophets, 33 and mockers of the true prophets.

WOE be unto the pastors that destroy and scatter the sheep of my pasture!¹ saith the LORD.

2 Therefore thus saith the LORD God of Israel

^a Song 6; Hag. 2:23. ^b ch. 37:1; 2 Kings 24:6-8; 1 Chr. 3:16. ^c ch. 34:20. ^d 2 Kings 24:15. ^e Heb. *Lift up their mind*; ch. 44:14. ^f Hos. 8:8. ^g Isa. 1:2. ^h ch. 36:30; Matt. 1:11, 12. ⁱ ch. 10:21; Ezek. 34:2. ^j Acts 20:29. ^k 1 ch. 32:37; Deut. 30:1-6; Ezek. 34:13, etc. ^l ch. 3:15. ^m 1 ch.

24. *Coniah*; elsewhere called Jeconiah, 1 Chron. 3:16; and Jehoiachin, 2 Kings 24:8; 2 Chron. 36:8, 9.

28. *Idol*; rather, "earthen vessel." The question of the prophet expresses astonishment at his fate. *Wherefore are they cast out*; the prophet leaves the people to infer the answer.

29. *O earth, earth, earth*; he solemnly calls upon the earth to witness his prediction. Compare Deut. 32:1; Isa. 1:2.

30. *This man*; Coniah. See note introductory to this chapter. *Childless*; not in the absolute sense, for he had children, 1 Chron. 3:17, 18, one of whom is named in our Lord's genealogy, Matt. 1:12, and this is implied in the words following: "No man of his seed shall prosper." But he was childless in the sense immediately explained, that none of his seed should occupy the throne of David in Jerusalem. Zedekiah, who reigned after him, was his brother. The prophet here refers to the earthly throne of David.

INSTRUCTIONS.

6. No outward nearness or sacredness of relation to God will screen men from his wrath when they persist in trampling under foot his laws. Rom. 2:1-11.

8, 9. As God has distinguished his covenant people above all nations of the earth by his wonderful interpositions in their behalf, so will he make their punishment in like manner conspicuous when they sin against him, that the inhabitants of the world may see it and fear before him.

10. The dead are beyond the reach of our prayers and sympathies, and immoderate grief for them is forbidden by the spirit of true religion; the living who are in dis-

against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them!¹ behold, I will visit upon you the evil of your doings, saith the LORD.

3 And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds;² and they shall be fruitful and increase.

4 And I will set up shepherds over them which shall feed them:³ and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD.

5 Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch,⁴ and a King shall reign and prosper,⁵ and shall execute judgment and justice in the earth.⁶

6 In his days Judah shall be saved, and Israel shall dwell safely:⁷ and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.⁸

7 Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt;⁹

8 But, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country,¹⁰ and from all countries whither I had driven them;¹¹ and they shall dwell in their own land.¹²

9 My heart within me is broken because of the prophets; all my bones shake:¹³ I am like a drunken man, and like a man whom wine hath overcome, because of the LORD,¹⁴ and because of the words of his holiness.¹⁵

33:14-16; Isa. 4:2; 11:1-5; 40:9-11; Zech. 3:8; 6:12; John 1:45. ^m Dan. 9:24. ⁿ Psa. 72:2. ^o Deut. 33:27. ^p Zech. 14:9-11. ^q Heb. *Jehovah Tsidkenu*; 1 Cor. 1:30. ^r ch. 16:14, 15. ^s Zeph. 3:20. ^t Isa. 43:5, 6. ^u Amos 9:14, 15. ^v Hab. 3:16. ^w Isa. 6:5. ^x Rom. 7:9.

dress may rather claim our tears and supplications in their behalf.

11. God will not spare wicked children for the piety of their fathers. Ezek. 18:10-13.

13-19. Rulers who rob and oppress the people for their own aggrandizement, are alike odious to God and man, and they generally come to an ignominious end, with none to mourn for them or honor them in death.

22. The alliances of God's ancient people with their heathen neighbors ended in disappointment and ruin; so will it ever be with those who forsake the living God for earthly confidences.

30. The earthly kingdom of David began with righteous rulers, and gained strength and glory by obedience to God's laws; it was destroyed by wicked and corrupt rulers, leading a wicked and corrupt people in iniquity and rebellion against God. Herein is it set forth as an example to all nations.

CHAPTER XXIII.

1. *Pastors*; Jewish rulers and teachers. Compare Ezek. 34, with which this passage strikingly agrees.

5. *A righteous Branch—a King*; the Messiah. See Isa. 4:2, and note.

7, 8. *They shall no more say—dwell in their own land*; compare chap. 3:16, and note. The return of the Jews from Babylon was an earnest of the higher fulfilment of this prophecy, which is reserved for "the last days." Compare Ezek. chap. 34, throughout.

9. *Is broken*; in verse 3, the prophet had passed from threatenings to promises; he now returns from promises to threatenings. This is the usual manner of the prophets.

10 For the land is full of adulterers;^a for because of swearing^{*} the land mourneth;^b the pleasant places of the wilderness are dried up, and their course^c is evil, and their force is not right.

11 For both prophet and priest are profane;^d yea, in my house have I found their wickedness,^e saith the LORD.

12 Wherefore their ways shall be unto them as slippery ways in the darkness:^f they shall be driven on, and fall therein: for I will bring evil upon them, even the year of their visitation,^g saith the LORD.

13 And I have seen folly^h in the prophets of Samaria; they prophesied in Baal,ⁱ and caused my people Israel to err.

14 I have seen also in the prophets of Jerusalem a horrible thing:^j they commit adultery, and walk in lies: they strengthen also the hands of evildoers;^k that none doth return from his wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah.^l

15 Therefore thus saith the LORD of hosts concerning the prophets; Behold, I will feed them with wormwood, and make them drink the water of gall:^m for from the prophets of Jerusalem is profanenessⁿ gone forth into all the land.

16 Thus saith the LORD of hosts, Hearken not unto the words of the prophets that prophesy unto you; they make you vain: they speak a vision of their own heart, and not out of the mouth of the LORD.

17 They say still unto them that despise me, The LORD hath said, Ye shall have peace;^o and they say unto every one that walketh after the imagination^p of his own heart, No evil shall come upon you.^q

18 For who hath stood in the counsel^r of the LORD, and hath perceived and heard his word? who hath marked his word, and heard it?^s

19 Behold, a whirlwind of the LORD is gone forth in fury, even a grievous whirlwind:^t it shall fall grievously upon the head of the wicked.

20 The anger of the LORD shall not return, until he have executed, and till he have performed the thoughts of his heart:^u in the latter days ye shall consider it perfectly.

^a Ch. 9. 2. ^{*} Or, cursing. ^b Hos. 4. 2, 3. [†] Or, violence. ^c Zeph. 3. 1. ^d Ezek. 8. 16, 17; 24. 30; Matt. 21. 13. ^e Prov. 4. 19. ^f Exod. 32. 34. [†] Or, an absurd thing; Heb. unavowry. ^g ch. 2. 2. ^h Or, filthiness. ⁱ ver. 25, 32; Isa. 41. 6, 7. [†] Isa. 1. 9, 10. ^j ch. 9. 15. [†] Or, hypocrisy. ^k Ezek. 13. 10; Zech. 10. 2. ^l Or, stubbornness; ch. 13. 10. ^m Mic. 3. 11. ⁿ Or, secret.

Compare Isa. 4:1, 2; 59:15, 16; Amos 9:10, 11; Zeph. 3:7, 8. Because of the Lord—the words of his holiness; that is, of his messages of wrath committed to me; these fill the prophet's mind with awe.

10. Swearing; that is, false swearing. But we may better render, "because of the curse;" that is, the divine curse.

13. In Baal; in Baal's name.

18. Who; who among these false prophets. Hath stood in the counsel of the Lord; hath been admitted to his secret counsel, so as to hear his words and understand his will.

20. In the latter days; when the promises of the false prophets have failed, and the threatenings of the true prophets have been fulfilled. Shall consider it; your folly in hearkening to lies.

23. A God at hand; a God who can, like men, be present only in one place at a time, and see and act there only?

28. A dream; a true dream, a revelation received from God in a dream. Let him tell a dream; as much as to say,

21 I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied.

22 But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings.^p

23 Am I a God at hand, saith the LORD, and not a God afar off?

24 Can any hide himself in secret places that I shall not see him?^q saith the LORD. Do not I fill heaven and earth?^r saith the LORD.

25 I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed.

26 How long shall this be in the heart of the prophets that prophesy lies? yea, they are prophets of the deceit of their own heart;

27 Which think to cause my people to forget my name by their dreams, which they tell every man to his neighbor, as their fathers have forgotten my name for Baal.^s

28 The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat?^t saith the LORD.

29 Is not my word like as a fire?^u saith the LORD; and like a hammer that breaketh the rock in pieces?

30 Therefore, behold, I am against the prophets, saith the LORD, that steal my words every one from his neighbor.

31 Behold, I am against the prophets, saith the LORD, that use^v their tongues, and say, He saith.

32 Behold, I am against them that prophesy false dreams, saith the LORD, and do tell them, and cause my people to err by their lies, and by their lightness;^w yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the LORD.

33 And when this people, or the prophet, or a priest, shall ask thee, saying, What is the burden of the Lord?^x thou shalt then say unto them, What burden? I will even forsake you,^y saith the LORD.

34 And as for the prophet, and the priest, and

secret. ^m 2 Chr. 18. 23. ⁿ ch. 30. 21, 21. ^o Prov. 21. 30. ^p 1 Thess. 5. 6. ^q Amos 9. 2, 3. ^r 1 Kings 8. 27. ^s Judg. 3. 7; 8. 33, 31. ^t Heb. with whom is. ^u 1 Heb. 4. 12. ^v Or, smooth. ^w Isa. 3. 12; Amos 2. 1. ^x Mal. 1. 1. ^y 2 Chr. 15. 2.

Let him only that has received a dream from me tell it. What is the chaff to the wheat? or, "What has the chaff to do with the wheat?" Why mingle human devices with my revelations?

29. A fire—a hammer: God contrasts the efficacy of his word with the powerlessness of false revelations.

30. Steal my words every one from his neighbor; the reference seems to be to pretended prophets, who borrowed from their neighbors, the true prophets, certain forms and phrases, which they mixed with their own vain imaginings.

33. What is the burden of the Lord? in the original Hebrew, the same word means both "burden" and "oracle." The prophet's oracles were mainly occupied with denunciations of God's wrath, which he laid upon the people as a heavy burden. Hence they asked him, "What is the burden of the Lord?" What kind of punishment does he next lay upon us? What burden? their question was scoffingly asked; God will answer it earnestly, with a true burden.

A. M. 586.
B. C. about
572

the people, that shall say, The burden of the Lord, I will even punish* that man and his house.

35 Thus shall ye say every one to his neighbor, and every one to his brother, What hath the Lord answered? and, What hath the Lord spoken?

36 And the burden of the Lord shall ye mention no more; for every man's word shall be his burden;^a for ye have perverted the words of the living God, of the Lord of hosts our God.^b

37 Thus shalt thou say to the prophet, What hath the Lord answered thee? and, What hath the Lord spoken?

38 But since ye say, The burden of the Lord; therefore thus saith the Lord; Because ye say this word, The burden of the Lord, and I have sent unto you, saying, Ye shall not say, The burden of the Lord;

39 Therefore, behold, I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, and cast you out of my presence.^c

40 And I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.^d

CHAPTER XXIV.

¹ Under the type of good and bad figs, ² he foretells the restoration of them that were in captivity, ³ and the destruction of Zedekiah and his rest.

THE Lord showed me, and behold, two baskets of figs were set before the temple of the Lord, after that Nebuchadnezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths,^e from Jerusalem, and had brought them to Babylon.^f

* Heb. cast upon. + Gal. 6:5. † 2 Pet. 3:16. ‡ Prov. 13:13. § Heb. 4:7. ¶ Jer. 23:21, 24, 25. †† 1 Sam. 14:19. ††† 2 King. 23:32. †††† 1 Heb. for badness. ††††† Matt. 23:32, 33. †††††† Heb. the captivity. ††††††† Heb. 12:10. ††††††††

36. Shall ye mention no more; because of the derision to which this form, "The burden of the Lord," had been exposed, God forbids the people its use. Every man's word shall be his burden; the scolding use of these words, "The burden of the Lord," shall bring upon every one who employs them a burden of divine wrath.

INSTRUCTIONS.

1-4. The Lord knows how to deliver his flock out of the hand of unfaithful pastors, while he punishes them for their pride and selfishness.

5. The hope and strength and salvation of the church are in the Lord Jesus Christ, "that great Shepherd of the sheep," whom God has raised up to her according to his ancient promise. All power in heaven and earth is in his hands, and he will use it for the overthrow of all her enemies and her perpetual enlargement from age to age.

6. Christ is named "THE LORD OUR RIGHTEOUSNESS," because he alone gives justifying righteousness to us sinners, and thus restores us to peace with God. Rom. 5:1.

7, 8. However great the glory of past deliverances which God has vouchsafed to his people, a brighter glory remains for the latter days of their prosperity and triumph.

13, 14. When the spiritual guides of a people are wicked, and teachers of falsehood, the whole community sinks rapidly into corruption and ruin.

15. Since none do so much as false teachers to strengthen the hands of evil-doers, none shall receive such punishment at God's hand.

17. False teachers may be known by these two marks: their lives are corrupt, and their doctrines flatter men

2 One basket had very good figs, even like the figs that are first ripe; and the other basket had very naughty figs, which could not be eaten, they were so bad.¹

3 Then said the Lord unto me, What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil.²

4 ¶ Again the word of the Lord came unto me, saying,

5 Thus saith the Lord, the God of Israel; Like these good figs, so will I acknowledge them that are carried away captive³ of Judah, whom I have sent out of this place into the land of the Chaldeans for their good.⁴

6 For I will set mine eyes upon them for good, and I will bring them again to this land;⁵ and I will build them, and not pull them down; and I will plant them, and not pluck them up.

7 And I will give them a heart to know me,⁶ that I am the Lord; and they shall be my people, and I will be their God;⁷ for they shall return unto me with their whole heart.⁸

8 ¶ And as the evil figs, which cannot be eaten, they are so evil; surely thus saith the Lord, So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt:

9 And I will deliver them to be removed⁹ into all the kingdoms of the earth for their hurt,¹⁰ to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them.¹¹

10 And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers.¹²

19-20. 19. 1. Jer. 22:29, 30. Deut. 29:6. Lev. 14:35, 36. 2. Jer. 31:13. 3. Jer. 31:10. 4. Jer. 31:12. 5. Jer. 31:11. 6. Jer. 31:10. 7. Jer. 31:11. 8. Jer. 31:10. 9. Jer. 31:11. 10. Jer. 31:12. 11. Jer. 31:13. 12. Jer. 31:14.

with the hope of impunity and prosperity in sin. Matt. 7:15, 16.

22. When God's ministers as a body are faithful to their high office, his church is in a healthful condition, and abounding in the fruits of holiness.

23, 24. To God's omnipotence there can be no distance wherever we are, his omnipotence and omniscience compass us on every side.

28. It should be the chief aim of God's messengers to declare his word faithfully, without any admixture of human devices.

29. God's truth, when faithfully preached and applied by his Spirit to men's hearts and consciences, has a divine efficacy, which distinguishes it from all human systems of religion. These last are powerless for convincing men of sin and turning them to righteousness.

33-36. They who deride God's threatenings will soon be made to feel in their own persons their irresistible and terrible power.

CHAPTER XXIV.

2. Very good figs—very naughty figs; the two baskets of figs represent the two classes of Jews, in respect to both condition and character. Nebuchadnezzar took away the better class of the people. Those whom he left were not merely the poorer, but the baser sort. Isa. 34:1-7, compared with 2 King. 24:14; Jer. 40:7. Moreover, God raised up for the captives in Babylon eminent prophets, as Daniel and Ezekiel, whose labors were greatly blessed; so that at the expiration of their captivity, they returned to Judea

CHAPTER XXV.

1 Jeremiah reproveh the Jews' disobedience to the prophets, 8 foretelleth the seventy years' captivity, 12 and after that, the destruction of Babylon. 15 Under the type of a cup of wine, he foresheweth the destruction of all nations. 31 The howling of the shepherds.

THE word that came to Jeremiah concerning all the people of Judah, in the fourth year of Jehoiakim the son of Josiah king of Judah, that was the first year of Nebuchadrezzar king of Babylon;

2 The which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying,

3 From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that is the three and twentieth year,* the word of the Lord hath come unto me, and I have spoken unto you, rising early and speaking;† but ye have not hearkened.‡

4 And the Lord hath sent unto you all his servants the prophets, rising early and sending them: but ye have not hearkened, nor inclined your ear to hear.

5 They said, Turn ye again now every one from his evil way, and from the evil of your doings,§ and dwell in the land that the Lord hath given unto you and to your fathers for ever and ever:

6 And go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands;¶ and I will do you no hurt.

7 Yet ye have not hearkened unto me, saith the Lord; that ye might provoke me to anger with the works of your hands to your own hurt.¶

8 ¶ Therefore thus saith the Lord of hosts; Because ye have not heard my words,

9 Behold, I will send and take all the families of the north, saith the Lord, and Nebuchadrezzar the king of Babylon, my servant,† and will bring

them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and a hissing, and perpetual desolations.

10 Moreover I will take from them* the voice of mirth,‡ and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle.‡

11 And this whole land shall be a desolation, and an astonishment;† and these nations shall serve the king of Babylon seventy years.‡

12 ¶ And it shall come to pass, when seventy years are accomplished, that I will punish§ the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.‡

13 And I will bring upon that land all my works which I have pronounced against it,‡ even all that is written in this book, which Jeremiah hath prophesied against all the nations.

14 For many nations and great kings shall serve themselves of them also:† and I will recompense them according to their deeds, and according to the works of their own hands.

15 ¶ For thus saith the Lord God of Israel unto me; Take the wine-cup of this fury at my hand, and cause all the nations to whom I send thee to drink it.¶

16 And they shall drink,¶ and be moved, and be mad, because of the sword that I will send among them.

17 Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me:

18 To wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, a hissing, and a curse;‡ as it is this day;

* From 629 till 606. † ch. 7. 13, 26; 11. 7, etc.; 23-30. ‡ Ps. 84:13; Isa. 55:2; Jer. 17. 47. § ch. 18:11; 35:15; 2 Kings 17:13. † Deut. 32:21; 2 Kings 17:22. ‡ Prov. 8:36. † Prov. 21:1; Isa. 10:5; 41:28. ‡ Heb. cause to perish from them. § Isa. 21:7, 8; Hos. 2:11. † Eccl. 12:2-4. ‡ Lev. 26:31, 35.

† Beginning 606, 2 Kings 11:1; ending 536; Ezra 1:1; Dan. 9:2. ‡ Heb. rest upon. † Isa. 50:3; Isa. 11:23, 24, etc.; 47:1. ‡ Dan. 5:28; 51. † Lev. 27:7. ‡ Job 21:20; Ps. 75:8; Isa. 51:17; Rev. 14:10. † Ezek. 24:3; Nah. 3:11. ‡ ver. 9, 11.

thoroughly purified from idolatry. Those who remained in the land were, on the contrary, abandoned to wickedness, anarchy, and misery, as is manifest from Jeremiah's account of their proceedings. Chapters 40-44.

INSTRUCTION.

The true character of men cannot always be determined by God's outward dealings with them. The heaviest trials often prove the occasion of great prosperity, spiritual and temporal, and exemption from them to be a heavy judgment.

CHAPTER XXV.

1. The fourth year of Jehoiakim—the first year of Nebuchadrezzar; the first year of Nebuchadrezzar seems to have corresponded partly with the third and partly with the fourth year of Jehoiakim. Compare Dan. 1:1. This prophecy was delivered earlier than that recorded in the preceding chapter, the arrangement of the writings of Jeremiah, here and elsewhere, not preserving the chronological order.

2. These nations round about; the nations afterwards enumerated, ver. 19-26.

3. The sound of the millstones; the millstones of the hand-mill, in which the people of the East daily grind their meat.

4. Seventy years; generally reckoned from the first invasion of the land by Nebuchadrezzar during the reign of

Jehoiakim, when the process of transportation to Babylon began.

5. This book—against all the nations; "this book" seems to refer to the whole collection of Jeremiah's writings. The more distinguished prophecies "against all the nations" now stand in the last part of the book. We must suppose either that they were originally written at an earlier date, or, what is more probable, that the present clause was added in arranging the whole volume.

6. The wine-cup of this fury; here, as often elsewhere, God's wrath is compared to an intoxicating wine-cup, which makes those who drink it mad, and causes them to stagger and fall. Ps. 75:8; Isa. 51:21-23; Zech. 12:2.

7. Be moved; reel.

8. Then I took the cup; this was plainly done only in prophetic vision. He makes the nations to drink by announcing the King's wrath that is coming upon them.

9-26. Jerusalem—all the kings of the Medes; all these nations were to be destroyed by Nebuchadrezzar. The mingled people; probably here, as in Ezek. 20:5, the mixed mass of foreigners serving the Egyptians. U2; probably situated in the northern part of Arabia. The isles—beyond the sea; the western islands of the Mediterranean, with the adjacent coasts. Dodan, and Tema, and Buz; in the northern part of Arabia. All—in the utmost corners; see note on chap. 9:26. Zuzim; an unknown tribe, probably lying in the direction

A. M. 3798. 19 Pharaoh king of Egypt,^a and his servants, and his princes, and all his people;

B. C. about 606. 20 And all the mingled people,^b and all the kings of the land of Uz,^c and all the kings of the land of the Philistines,^d and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod,^e

21 Edom, and Moab, and the children of Ammon,^f

22 And all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which are beyond the sea,^g

23 Dedan, and Tema, and Buz, and all that are in the utmost corners,^h

24 And all the kings of Arabia, and all the kings of the mingled people that dwell in the desert,ⁱ

25 And all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes,

26 And all the kings of the north,^j far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshach shall drink after them.^k

27 Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel: Drink ye,^l and be drunken,^m and sne, and fall, and rise no more, because of the sword which I will send among you.

28 And it shall be, if they refuse to take the cup at thy hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts; Ye shall certainly drink.

29 For lo, I begin to bring evil on the city which is called by my name;ⁿ and should ye be utterly unpunished?^o Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth,^p saith the LORD of hosts.

30 Therefore prophesy thou against them all these words, and say unto them, The LORD shall roar from on high,^q and utter his voice from his holy habitation;^r he shall mightily roar upon his habitation: he shall give a shout, as they that tread the grapes,^s against all the inhabitants of the earth.

31 A noise shall come even to the ends of the earth; for the LORD hath a controversy with the nations: he will plead with all flesh;^t he will give them that are wicked to the sword, saith the LORD.

32 Thus saith the LORD of hosts, Behold, evil

shall go forth from nation to nation,^u and a great whirlwind shall be raised up from the coasts of the earth.

33 And the slain of the LORD shall be at that day from one end of the earth: even unto the other end of the earth:^v they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.

34 ^w Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock:^x for the days of your slaughter^y and of your dispersions are accomplished; and ye shall fall like a pleasant vessel.^z

35 And the shepherds shall have no way to flee, nor^{aa} the principal of the flock to escape.

36 A voice of the cry of the shepherds, and a howling of the principal of the flock, shall be heard: for the LORD hath spoiled their pasture.

37 And the peaceable habitations are cut down because of the fierce anger of the LORD.

38 He hath forsaken his covert, as the lion:^{ab} for their land is desolate^{ac} because of the fierceness of the oppressor, and because of his fierce anger.

CHAPTER XXVI.

1 Jeremiah by promises and threatenings exhorteth to repentance. 8 He is therefore apprehended, 10 and arraigned. 12 His apology. 16 He is quit in judgment by the example of Micah, 20 and of Urijah. 24 and by the care of Ahikam.

IN the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word from the LORD, saying,

2 Thus saith the LORD; Stand in the court of the LORD's house, and speak unto all the cities of Judah which come to worship in the LORD's house, all the words that I command thee to speak unto them; diminish not a word:^{ad}

3 If so be they will hearken, and turn every man from his evil way, that I may repent me of the evil, which I purpose to do unto them because of the evil of their doings.^{ae}

4 And thou shalt say unto them, Thus saith the LORD; If ye will not hearken to me, to walk in my law, which I have set before you;^{af}

q Isa. 16:9. r Isa. 66:16. s Zeph. 3:8. t Rev. 11:19, 20. u ch. 23:1. v Heb. your days for slaughter. w Heb. vessel of silver. x Heb. flight shall perish from the shepherds, and carrying from, etc. y Amos 2:14. z Isa. 76:2; Zeph. 2:13. aa Heb. a desolation. w ch. 23:25; Ezek. 3:10, 11; Matt. 2:20. ab 1 Kings 21:27, 29; Jonah 3:8-10. ac Lev. 26:14, etc.; Deut. 28:15, etc.

a Ch. 46:2, etc. b Exod. 12:38; Num. 11:4. c Job 1:1. d ch. 47:1, etc. e Neh. 13:23-27. f ch. 48:49. g Or, region by the seaside. h Heb. cut off into corners, or having the corners of the hair pulled; ch. 9:26; 49:32. i Ezek. 29:3. j ch. 50:29. k ch. 51:41. l Hab. 2:16. m Isa. 51:21; 63:6. n Heb. upon which my name is called. o Ezek. 9:6. p ch. 49:12; Prov. 11:31; Luke 24:31; 1 Pet. 1:17. q Ezech. 38:21. r Isa. 42:13. p 2 Chr. 30:27.

of Persia and Media. *Elam*; Persia. *The Medes*; north-east of Persia, and south and west of the Caspian. *All the kings of the north*; the Scythian tribes north of the Euxine and Black sea. *All the kingdoms of the world*; in a general sense. Compare Luke 2:1. *Sheshach*; a name for Babylon. Chap. 51:41. After God has used the king of Babylon as the minister of his wrath upon these nations, he shall in turn be destroyed. Compare what is said of Assyria, Isa. 10:12.

31. *A noise shall come*; the tumult of warlike hosts, under the marshalling of Jehovah. Compare Isa. 13:4.

34. *Shepherds—principal of the flock*; the nobles and rulers of the nations. *Are accomplished*; have fully come. Luke 2:6. *Like a pleasant vessel*; as a costly vessel falls and is dashed in pieces.

36. *Spoiled their pasture*; destroyed their land and people.

37. *Cut down*; desolated.

38. *He hath forsaken*; Jehovah, as the leader of the conquering hosts, who is here compared to a lion. Ver. 30.

INSTRUCTIONS.

8, 11. Though God's judgments be long delayed, they will come at last upon the incorrigibly impenitent, and their severity will be in proportion to the exhortations and warnings that have been despised.

12. However sore the chastisement which God inflicts upon his people, he remembers them at the appointed time in mercy; and their cruel and relentless persecutors he destroys.

29. The judgments which God brings upon his offending people are a solemn warning to the wicked of the more terrible vengeance which will one day fall upon them. 1 Pet. 4:17, 18.

15-28, 30-33. God's power over the human family is unlimited; it is as easy for him to send forth desolating calamities from nation to nation over all the earth, as to punish the weakest transgressor of his laws.

34-38. It is a righteous rule of divine Providence, that wicked leaders of the people, who are first in crime, should

5 To hearken to the words of my servants the prophets, whom I sent unto you, both rising up early, and sending them,^a but ye have not hearkened;

6 Then will I make this house like Shiloh,^b and will make this city a curse to all the nations of the earth.^c

7 So the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the Lord.

8 ¶ Now it came to pass, when Jeremiah had made an end of speaking all that the Lord had commanded him to speak unto all the people, that the priests and the prophets and all the people took him, saying, Thou shalt surely die.

9 Why hast thou prophesied in the name of the Lord, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the Lord.

10 ¶ When the princes of Judah heard these things, then they came up from the king's house unto the house of the Lord, and sat down in the entry^d of the new gate of the Lord's house.

11 Then spake the priests and the prophets unto the princes and to all the people, saying, This man is worthy to die;^e for he hath prophesied against this city,^f as ye have heard with your ears.

12 ¶ Then spake Jeremiah unto all the princes and to all the people, saying, The Lord sent me to prophesy against this house and against this city all the words that ye have heard.

13 Therefore now amend your ways and your doings, and obey the voice of the Lord your God:^g and the Lord will repent him of the evil that he hath pronounced against you.

14 As for me, behold, I am in your hand; do with me as seemeth good and meet unto you.^h

15 But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the Lord hath sent me unto you to speak all these words in your ears.

16 ¶ Then said the princes and all the people unto the priests and to the prophets; This man is

not worthy to die: for he hath spoken to us in the name of the Lord our God.

17 Then rose up certain of the elders of the land, and spake to all the assembly of the people,ⁱ saying,

18 Micah the Mora-shite prophesied in the days of Hezekiah king of Judah,^k and spake to all the people of Judah, saying, Thus saith the Lord of hosts; Zion shall be ploughed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest.^l

19 Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the Lord,^m and besought the Lord,ⁿ and the Lord repented him of the evil which he had pronounced against them? Thus might we procure great evil against our souls.

20 And there was also a man that prophesied in the name of the Lord, Urijah the son of Shemaiah of Kirjath-jearim, who prophesied against this city and against this land according to all the words of Jeremiah:

21 And when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king sought to put him to death:^o but when Urijah heard it, he was afraid, and fled,^p and went into Egypt;

22 And Jehoiakim the king sent men into Egypt, namely, Elnathan the son of Achbor, and certain men with him into Egypt.

23 And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; who slew him with the sword, and cast his dead body into the graves of the common people.^q

24 Nevertheless, the hand of Ahikam the son of Shaphan was with Jeremiah,^r that they should not give him into the hand of the people to put him to death.^s

CHAPTER XXVII.

1 Under the type of bonds and yokes he prophesieth the subduing of the neighbor kings unto Nebuchadnezzar. 8 He exhorteth them to yield, and not to believe the false prophets. 12 The like he doeth to Zedekiah. 19 He foretelleth, the remnant of the vessels shall be carried to Babylon, and there continue until the day of visitation.

IN the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word unto Jeremiah from the Lord, saying,

3:12. 1 2 Chr. 32:25. 4 Heb. face of the LORD. 1 2 Sam. 21:16. 4 Psa. 119:109. 1 Matt. 10:21. 1 Heb. sons of the people. m ch. 39:11. 2 Kings 22:12, 14. n Isa. 37:32, 33.

15. God regards the injury which his servants receive for the truth's sake as done to himself, and he will punish it accordingly.

16-19. True nobleness of character is shown by listening to faithful reproofs and profiting by them; to hate and persecute those who administer them betrays equal baseness and wickedness.

20-23. To show fear of wicked men who are high in office and power, is oftentimes the most certain way to give them the mastery over us.

24. It is easy for God to raise up friends and protectors for the defenceless, and he will do so for those who put their trust in him, as far as their good and the interests of his cause demand it.

CHAPTER XXVIII.

1. *Jehoiakim*: many suppose that this should read, "Zedekiah," as in verses 3, 12, and in chap. 28:1. See verse 20.

^a ch. 25:3, 4. ^b 1 Sam. 4:10-12. ^c Isa. 65:15. ^d Or, at the door. 1 Heb. The judgment of death is for this man. ^e ch. 38:4, 5. ^f ch. 7:1, 7. 1 Heb. it is good and right in your eyes. ^g Acts 5:34, etc. ^h Mic. 1:1. ⁱ Mic.

be first also in suffering, when he punishes nations for their sins.

CHAPTER XXVI.

6. *Like Shiloh*; see note on chap. 7:12.

18. *Zion shall be ploughed*; Micah 3:13.

19. *Did Hezekiah—put him at all to death?* this case is adduced by the princes as an argument why the king should spare Jeremiah.

20. *Urijah*; this case is adduced by the prophet to show the disposition of Jehoiakim, and the danger to which he was exposed.

INSTRUCTIONS.

11. God's faithful servants generally receive the bitterest persecution from false and corrupt religious teachers.

14. The true messenger of God will commit his cause to his divine Master, and prefer death rather than unfaithfulness.

A. M. 3406.
B. C. about
588. 2 Thus saith the LORD* to me; Make three bonds and yokes, and put them upon thy neck,^b

3 And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah;

4 And command them to say unto their masters,^c Thus saith the LORD of hosts, the God of Israel; Thus shall ye say unto your masters;

5 I have made the earth,^d the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me.^e

6 And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon,^f my servant;^g and the beasts of the field have I given him also to serve him.^h

7 And all nations shall serve him,ⁱ and his son, and his son's son, until the very time of his land come:^j and then many nations and great kings shall serve themselves of him.^k

8 And it shall come to pass,^l that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the LORD, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand.

9 Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers,^m nor to your enchanters, nor to your sorcerers,ⁿ which speak unto you, saying, Ye shall not serve the king of Babylon:

10 For they prophesy a lie unto you,^o to remove you far from your land; and that I should drive you out, and ye should perish.

11 But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the LORD; and they shall till it, and dwell therein.

12 ¶ I spake also to Zedekiah king of Judah according to all these words,^p saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live.^q

13 Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the LORD hath spoken against the nation that will not serve the king of Babylon?

14 Therefore hearken not unto the words of the prophets that speak unto you,^r saying, Ye shall not serve the king of Babylon: for they prophesy a lie^s unto you.

15 For I have not sent them, saith the LORD, yet they prophesy a lie^t in my name; that I might

drive you out, and that ye might perish, ye, and the prophets that prophesy unto you.^u

16 Also I spake to the priests and to all this people, saying, Thus saith the LORD; Hearken not to the words of your prophets that prophesy unto you, saying, Behold, the vessels of the LORD's house^v shall now shortly be brought again from Babylon:^w for they prophesy a lie unto you.

17 Hearken not unto them; serve the king of Babylon, and live: wherefore should this city be laid waste?

18 But if they be prophets, and if the word of the LORD be with them,^x let them now make intercession to the LORD of hosts, that the vessels which are left in the house of the LORD, and in the house of the king of Judah, and at Jerusalem, go not to Babylon.

19 ¶ For thus saith the LORD of hosts concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in this city,^y

20 Which Nebuchadnezzar king of Babylon took not, when he carried away captive Jeconiah the son of Jehoiakim king of Judah from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem:^z

21 Yea, thus saith the LORD of hosts, the God of Israel, concerning the vessels that remain in the house of the LORD, and in the house of the king of Judah and of Jerusalem:

22 They shall be carried to Babylon,^{aa} and there shall they be until the day that I visit them,^{ab} saith the LORD; then will I bring them up, and restore them to this place.^{ac}

CHAPTER XXVIII.

1 Hananiah prophesied falsely the return of the vessels, and of Jeconiah.
5 Jeremiah, wishing it to be true, sheweth that the event will declare who are true prophets. 10 Hananiah breaketh Jeremiah's yoke. 12 Jeremiah telleth of an iron yoke, 15 and foretelleth Hananiah's death.

AND it came to pass the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, and in the fifth month, that Hananiah the son of Azur the prophet, which was of Gibeon, spake unto me in the house of the LORD, in the presence of the priests and of all the people,^d saying,

2 Thus speaketh the LORD of hosts, the God of Israel, saying, I have broken the yoke of the king of Babylon.^e

3 Within two full years^f will I bring again into this place all the vessels of the LORD's house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon:^g

4 And I will bring again to this place Jeconiah the son of Jehoiakim king of Judah, with all the

* Or, hath the LORD said. * Ezek. 1:1, 12:3. † Or, concerning their masters, saying. † Gen. 1:6; Isa. 45:12. ‡ Dent. 32:8, 9; Ps. 113:16; Dan. 4:17, 22. § ch. 25:14. ¶ ch. 25:9; 43:10; Ezek. 29:18-30. † Dan. 2:38. ‡ 2 Chr. 33:20; Dan. 5:19. § ch. 25:12; 50:27; Dan. 5:26, 31. † ch. 25:14; 50:9, 10; 51:27, 28. ‡ Heb. dreams. † Isa. 47:12-14. ‡ ver. 14. Ezek. 14:9-11. † ch. 25:1; 38:17. ‡ Prov. 1:33. † ch. 14:14; 23:21; 29:5, 9.

19. The pillars—the bases; see 1 Kings 7:15, 21, 23, 27; 2 Chron. 4:2, 12, 14.

INSTRUCTION.

For the accomplishment of his own ends, God sometimes intrusts wicked and impious rulers with great power and

† Heb. in a lie, or lyingly. † Matt. 15:14. ‡ 2 Chr. 36:7, 10; Dan. 1:2, 3, ch. 2:3. † 1 Kings 1:21, 26; Jas. 5:16-18. ‡ ch. 52:17-23; 2 Kings 25:13-17. † ch. 24:1; 2 Kings 24:14, 15; 2 Chr. 36:10. † ch. 32:5. ‡ ch. 29:10. † Ezra 1:7; 7:19. ‡ ch. 27:1. † ch. 27:12. † Heb. years of days. ‡ ch. 27:16.

authority; and then all resistance on the part of the neighboring nations proves vain. But when he has fulfilled his purposes by them, he humbles them as easily as he had before exalted them. Compare chap. 18:6-10; and Daniel, chapters 7, 8.

captives* of Judah, that went into Babylon, saith the LORD: for I will break the yoke of the king of Babylon.

5 ¶ Then the prophet Jeremiah said unto the prophet Hananiah in the presence of the priests, and in the presence of all the people that stood in the house of the LORD.^a

6 Even the prophet Jeremiah said, Amen:^b the LORD do so: the LORD perform thy words which thou hast prophesied, to bring again the vessels of the LORD's house, and all that is carried away captive, from Babylon into this place.^c

7 Nevertheless, hear thou now this word that I speak in thine ears, and in the ears of all the people:^d

8 The prophets that have been before me and before thee of old prophesied both against many countries, and against great kingdoms,^e of war, and of evil, and of pestilence.^f

9 The prophet which prophesieth of peace,^g when the word of the prophet shall come to pass, then shall the prophet be known, that the LORD hath truly sent him.^h

10 ¶ Then Hananiah the prophet took the yoke from off the prophet Jeremiah's neck,ⁱ and brake it.

11 And Hananiah spake in the presence of all the people, saying, Thus saith the LORD; Even so will I brake the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the space of two full years. And the prophet Jeremiah went his way.^j

12 ¶ Then the word of the LORD came unto Jeremiah the prophet, after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah, saying,

13 Go and tell Hananiah, saying, Thus saith the LORD; Thou hast broken the yokes of wood; but thou shalt make for them yokes of iron.

14 For thus saith the LORD of hosts, the God of Israel; I have put a yoke of iron upon the neck of all these nations,^k that they may serve Nebuchadnezzar king of Babylon;^l and they shall serve him: and I have given him the beasts of the field also.^m

15 ¶ Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah; the LORD hath not sent thee;ⁿ but thou makest this people to trust in a lie.^o

16 Therefore thus saith the LORD; Be- hold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught rebellion* against the LORD.^p

17 So Hananiah the prophet died the same year in the seventh month.^q

CHAPTER XXIX.

1 Jeremiah sendeth a letter to the captives in Babylon, to be quiet there. 8 and not to believe the dreams of their prophets, 10 and that they shall return with grace after seventy years. 11 foretelleth the destruction of the rest for their disobedience. 20 He sheweth the fearful end of Ahab and Zedekiah, two lying prophets. 21 Shemaiah writeth a letter against Jeremiah. 30 Jeremiah readeth his dream.

NOW these are the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon; (After that Jeconiah the king, and the queen, and the eunuchs,^r the princes of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem:)

3 By the hand of Elasah the son of Shaphan, and Gemariah the son of Ililkiah, whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon, saying,

4 Thus saith the LORD of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon:

5 Build ye houses, and dwell in them: and plant gardens, and eat the fruit of them;^s

6 Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished.

7 And seek the peace of the city whither I have caused you to be carried away captives,^t and pray unto the LORD for it:^u for in the peace thereof shall ye have peace.

8 ¶ For thus saith the LORD of hosts, the God of Israel; Let not your prophets and your diviners, that be in the midst of you, deceive you,^v neither hearken to your dreams which ye cause to be dreamed.

p Deut. 13-5. q Isa. 41-25, 26. r Or, eunuchs. s 2 Kings 21:12-15 ver. 25. t Isa. 1:27, 6:5. u Ezra 6:10, 1 Tim. 2:1, 2. v ch. 14:14 27:15.

CHAPTER XXVIII.

8. Of war—of pestilence; the prediction of God's approaching judgments, with the view of bringing the people to repentance, was one of the signs of a true prophet; while the false prophets occupied themselves with quieting the consciences of the people in the practice of sin.

9. Shall come to pass; see Deut. 18:22.

13. For them; in their stead. By encouraging the people in sin, Hananiah is making for them iron instead of wooden yokes; that is, aggravating the severity of their bondage.

INSTRUCTIONS.

2. It is a common custom of false teachers to flatter men with the assurance of impunity in the practice of sin.

6. God's servants should manifest a tender and compassionate spirit, such as shall make it manifest to all that

they take no delight in the messages of wrath which they deliver to the people in his name, and that it is the earnest desire of their hearts that by repentance and reformation the fulfilment of these threatenings may be averted.

9. The awful destruction of the wicked will soon make manifest the folly of those who have flattered them with the hope of peace and safety in a course of iniquity.

13-17. God will not accommodate the course of his government to the wishes of corrupt rulers and false prophets who strengthen their hands in wickedness, but will destroy both together.

CHAPTER XXIX.

5. Build ye houses; the expectation of a speedy restoration to their own land would have prevented the captives from settling themselves in their new abode, and thus have proved an injury to them.

A. M. 3768. 9 For they prophesy falsely* unto you
 B. C. about in my name: I have not sent them, saith
 606. the LORD.

10 ¶ For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you,^a and perform my good word toward you, in causing you to return to this place.^b

11 For I know the thoughts that I think toward you,^c saith the LORD, thoughts of peace, and not of evil, to give you an expected end.^d

12 Then shall ye call upon me,^e and ye shall go and pray unto me, and I will hearken unto you.^f

13 And ye shall seek me, and find me,^g when ye shall search for me with all your heart.^h

14 And I will be found of you,ⁱ saith the LORD: and I will turn away your captivity,^k and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive.^l

15 ¶ Because ye have said, The LORD hath raised us up prophets in Babylon;^m

16 Know that thus saith the LORD of the king that sitteth upon the throne of David, and of all the people that dwell in this city, and of your brethren that are not gone forth with you into captivity:

17 Thus saith the LORD of hosts; Behold, I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so evil.ⁿ

18 And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth,^o to be^a a curse, and an astonishment, and a hissing, and a reproach, among all the nations whither I have driven them:^p

19 Because they have not hearkened to my words, saith the LORD, which I sent unto them by my servants the prophets, rising up early and sending them:^q but ye would not hear, saith the LORD.

20 ¶ Hear ye therefore the word of the LORD, all ye of the captivity,^r whom I have sent from Jerusalem to Babylon.^s

21 Thus saith the LORD of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah

the son of Maaseiah, which prophesy a lie unto you in my name; Behold, I will deliver them into the hand of Nebuchadrezzar king of Babylon: and he shall slay them before your eyes;

22 And of them shall be taken up a curse by all the captivity of Judah which are in Babylon,^t saying, The LORD make thee like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire;^u

23 Because they have committed villany in Israel, and have committed adultery with their neighbor's wives, and have spoken lying words in my name, which I have not commanded them;^v even I know, and am a witness, saith the LORD.

24 ¶ Thus shalt thou also speak to Shemaiah the Nehelamite,^w saying,

25 Thus speaketh the LORD of hosts, the God of Israel, saying, Because thou hast sent letters in thy name unto all the people that are at Jerusalem, and to Zephaniah the son of Maaseiah the priest,^x and to all the priests, saying,

26 The LORD hath made thee priest in the stead of Jehoiada the priest, that ye should be officers in the house of the LORD,^y for every man that is mad,^z and maketh himself a prophet, that thou shouldst put him in prison,^{aa} and in the stocks.

27 Now therefore why hast thou not reproved Jeremiah of Anathoth, which maketh himself a prophet to you?

28 For therefore he sent unto us in Babylon, saying, This captivity is long: build ye houses and dwell in them; and plant gardens, and eat the fruit of them.^{ab}

29 And Zephaniah the priest read this letter in the ears of Jeremiah the prophet.

30 ¶ Then came the word of the LORD unto Jeremiah, saying,

31 Send to all them of the captivity,^{ac} saying, Thus saith the LORD concerning Shemaiah the Nehelamite; Because that Shemaiah hath prophesied unto you, and I sent him not, and he caused you to trust in a lie:^{ad}

32 Therefore thus saith the LORD; Behold, I will punish Shemaiah the Nehelamite, and his seed: he shall not have a man to dwell among this people; neither shall he behold the good that I will do for

* Heb. on a lie; ch. 27:15. ^a ch. 27:21; 2 Chr. 36:21-24; Ezra 1:1; Dan. 9:2. ^b ch. 32:43-44. ^c 1 Sa. 53:9. ^d Heb. end and expectation. ^e Lam. 3:26. ^f Neh. 2:1, etc.; Dan. 9:3, etc. ^g 1 Sa. 65:24. ^h Lev. 26:40, etc.; Deut. 30:1, etc. ⁱ Deut. 4:7. ^j ch. 21:7. ^k 1 Sa. 32:6; 46:1; Isa. 45:19. ^l 55:9. ^m 1 Sa. 126:1, 4. ⁿ ch. 23:3; 30:3; 32:37; Ezek. 36:34; Amos. 9:14; Mic. 4:12; Zeph. 3:20. ^o Ezek. 1:1, 3. ^p ch. 21:7-10. ^q ch. 15:14; 34:17;

Lev. 26:33; Deut. 28:25. ^r 1 Heb. for. ^s ch. 36:6. ^t ch. 25:4; 32:3; ^u Ezek. 3:11, 15. ^v ch. 24:5. ^w 1 Sa. 65:15. ^x Dan. 3:6. ^y ch. 23:14, 21. ^z Or, dreamer. ^{aa} ch. 21:1; 2 Kings 25:17. ^{ab} ch. 20:1, 2. ^{ac} 2 Kings 9:11; Acts 20:21. ^{ad} ch. 3:6; 2 Chr. 18:26. ^{ae} ver. 5. ^b ver. 20. ^c ch. 2:15, 16; 2 Pet. 2:1.

11. An expected end; that happy issue which is the object of your hopes.

15. Prophets in Babylon; these were the false prophets who promised the captives a speedy return.

24. Thus shalt thou also speak; this prophecy was evidently delivered after the return of Zedekiah's messengers from Babylon.

INSTRUCTIONS.

5, 6. The true teacher will inculcate upon men cheerful submission under the afflictive dispensations of God's providence, and the diligent performance of duty. Thus present suffering will be greatly mitigated, and the way be prepared for future enlargement and deliverance.

7. Since civil government is an ordinance of God, we are bound to seek the peace and welfare of the nation in which God's providence in any way appoints our residence, and to yield a willing obedience to all its laws, except only when they command what God forbids. Rom. 13:1; Acts 4:19.

8, 9. The way of those who prophesy lies has always been, first to quiet men's consciences in sin until they fall into trouble, and then to encourage them to seek deliverance from it in some other way than by repentance and submission to God's will.

10. If we bear with patience and meekness the trials which God lays upon us, he will, at the appointed time, grant us a glorious deliverance from them.

13. Heartiness and sincerity in seeking God insure a gracious answer.

15-19. They who desire to be flattered in rebellion against God, will find false prophets ready to flatter them; but it will only be for their utter and irremediable ruin.

22. None do so much as false teachers to corrupt and ruin a nation; and against none does God threaten such severe judgments. Ver. 30-32.

23. Lying words in doctrine, and villany in practice, generally go together, as in the case of Ahab and Zedekiah.

my people, saith the LORD; because he hath taught rebellion* against the LORD.

CHAPTER XXX.

1 God showeth Jeremiah the return of the Jews. 4 After their trouble they shall have deliverance. 10 He comforteth Jacob. 18 Their return shall be gracious. 20 Wrath shall fall on the wicked.

THE word that came to Jeremiah from the LORD, saying,

2 Thus speaketh the LORD God of Israel, saying, Write thee all the words that I have spoken unto thee in a book.^a

3 For lo, the days come, saith the LORD, that I will bring again the captivity of my people Israel and Judah,^b saith the LORD; and I will cause them to return to the land that I gave to their fathers, and they shall possess it.^c

4 ¶ And these are the words that the LORD spake concerning Israel and concerning Judah.

5 For thus saith the LORD; We have heard a voice of trembling, of fear, and not of peace.^d

6 Ask ye now, and see whether a man^e doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?

7 Alas! for that day is great,^f so that none is like it: it is even the time of Jacob's trouble:^g but he shall be saved out of it.

8 For it shall come to pass in that day, saith the LORD of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him:

9 But they shall serve the LORD their God, and David their king,^h whom I will raise up unto them.ⁱ

10 ¶ Therefore fear thou not,^j O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid.

11 For I am with thee, saith the LORD, to save thee: though I make a full end of all nations

whither I have scattered thee, yet will I ^{A. M. 3356} not make a full end of thee;¹ but I will ^{H. C. about 606.} correct thee in measure, and will not leave thee altogether unpunished.

12 For thus saith the LORD, Thy bruise is incurable,² and thy wound is grievous.

13 There is none to plead thy cause,³ that thou mayest be bound up:⁴ thou hast no healing medicines.⁵

14 All thy lovers have forgotten thee; they seek thee not;⁶ for I have wounded thee with the wound of an enemy,⁷ with the chastisement of a cruel one, for the multitude of thine iniquity; because thy sins were increased.⁸

15 Why criest thou for thine affliction? thy sorrow is incurable for the multitude of thine iniquity: because thy sins were increased, I have done these things unto thee.

16 Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey.⁹

17 For I will restore health unto thee, and I will heal thee of thy wounds,¹⁰ saith the LORD; because they called thee an Outcast, saying, This is Zion, whom no man seeketh after.

18 ¶ Thus saith the LORD; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places;¹¹ and the city shall be builded upon her own heap,¹² and the palace shall remain after the manner thereof.

19 And out of them shall proceed thanksgiving and the voice of them that make merry;¹³ and I will multiply them, and they shall not be few;¹⁴ I will also glorify them, and they shall not be small.

20 Their children also shall be as afortetime,¹⁵ and their congregation shall be established before me, and I will punish all that oppress them.¹⁶

21 And their nobles shall be of themselves, and their governor shall proceed from the midst of them;¹⁷ and I will cause him to draw near, and he shall approach unto me;¹⁸ for who is this that

^a Heb. *revel*: ch. 28, 46. ^b 2 Pet. 1, 21; Rev. 1:19; 16:1. ^c ver. 18; ch. 33, 37; Ezek. 39, 25, 26; Amos 9:14, 15. ^d ch. 16:15; Ezra 3:1, 8, 12; Ezek. 2:21. ^e 1 Cor. there is fear, and not a year. ^f 1 Heb. *night*. ^g Joel 2:11, 31; Zeph. 1:14; Rev. 6:17. ^h Dan. 12:1. ⁱ Hos. 3:5. ^j Luke 1:69. ^k ch. 48:27, 28; Isa. 41:13; 44:2. ^l Amos 9:8. ^m 2 Chr. 36:16. ⁿ 1 Tim. 2:5, 6;

1 John 2:1. ^o Heb. *for binding up, or pressing*. ^p ch. 8:22; Isa. 1:6. ^q Lam. 1:2; Ps. 2:5, 7. ^r Lam. 2:5. ^s Lam. 3:16, 17. ^t Psal. 23, 22, 134; 34:14, 11, 12. ^u ch. 33:16. ^v Isa. 23:3; 16:3; 107:39. ^w Isa. 16:14. ^x 1 Cor. 14:14. ^y Ps. 65:15, 16. ^z Isa. 42:1; Isa. 51:11. ^{aa} Zech. 10:8. ^{ab} Isa. 1:26. ^{ac} ch. 2:13. ^{ad} Gen. 19:10. ^{ae} Num. 16:5.

CHAPTER XXX.

2. All the words that I have spoken unto thee; namely, the words beginning with the fourth verse, and extending through this and the following chapter. In a book; for the instruction and encouragement of those future ages to which they refer.

3. I will bring again the captivity of my people; we are to understand here, as in other like predictions, the restoration from the Babylonish captivity, with all the higher deliverances that follow it to the end of time, and of which it is both an earnest and a pledge. See note on Isa. 55:12.

5. A voice of trembling; in Jacob. Compare verse 7.

7. The time of Jacob's trouble; compare Dan. 12:1. The great deliverances of God's church have been effected in "troublesome times." So it was at the restoration from the Babylonish captivity, as we learn from the books of Ezra and Nehemiah; and the Scriptures frequently intimate that her final deliverance shall be connected with such times. Isa. 29:7, 8; Matt. 24:21; Rev. 16:13, 14; 19:19.

12. Thy bruise wound; the calamities which thy sins have brought upon thee.

14. Thy lovers; the gentile nations, to whose alliance the Jews trusted for salvation.

16. Therefore; because the end which I have had in view in afflicting thee for thy sins was thy purification, not thy destruction. The prophets often employ this word in passing from threatenings of present evil to promises of future good.

18. Heap; or, as the margin, "hill." Remain after the manner thereof; more exactly, "be inhabited after its manner;" that is, its former manner.

21. Their nobles; in the Hebrew, "their noble," or, "their glorious one," in the singular number, like the word that follows. The reference is to the Messiah, as in the remainder of the verse, and to the Jewish rulers after the captivity only so far as their office, like that of David before the captivity, was typical of Christ's reign. Of themselves; of their own nation, and not of foreign conquerors. This promise had only a partial and limited fulfilment in the restoration of the Jewish state after the captivity. Its complete fulfilment is in Christ, the son of David, whom God has made Head over all things to the church. He in an emphatic sense draws near to God as

A. M. 3398. engaged his heart to approach unto me?
 B. C. about 606. saith the LORD.

22 And ye shall be my people, and I will be your God.^a

23 Behold, the whirlwind of the LORD goeth forth with fury, a continuing^a whirlwind: it shall fall^a with pain upon the head of the wicked.

24 The fierce anger of the LORD shall not return, until he have done it, and until he have performed the intents of his heart: in the latter days ye shall consider it.

CHAPTER XXXI.

1 The restoration of Israel. 10 The publication thereof. 15 Rachel mourning is comforted. 18 Ephraim's repenting is brought home again. 22 Christ is promised. 27 His care over the church. 31 His new covenant. 35 The stability, 38 and amplitude of the church.

AT the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people.

2 Thus saith the LORD, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest.^b

3 The LORD hath appeared of old^c unto me, saying, Yea, I have loved thee^c with an everlasting love:^d therefore with loving-kindness have I drawn thee.^e

4 Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets,^f and shalt go forth in the dances of them that make merry.

5 Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them^g as common things.

6 For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the LORD our God.^h

7 For thus saith the LORD; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel.

^a Ezek. 47, 27. ^b Job. eating. ^c Or, remain. ^d Num. 10, 34. Deut. 1, 33. ^e Heb. from afar. ^f Mal. 1, 2. ^g Rom. 11, 28. ^h Or, have I extended loving-kindness unto thee. ⁱ Hos. 11, 4. ^j Or, towers. ^k Heb. profane them; Deut. 29, 26. ^l Mic. 4, 2. ^m Ezek. 2, 31, 41. ⁿ Isa. 40, 11. ^o Job. 50, 4; Ps. 125, 3, 6; Matt. 5, 1. ^p Or, favours; Zech. 12, 10. ^q Dan. 9, 17.

the one Mediator between God and man. *Who is this*; an expression of admiring wonder. Compare Isa. 60:8. *Engaged his heart*; literally, "pledged his heart." These words are peculiarly applicable to the Redeemer, who has solemnly given himself to the work of intercession for men, and who continually approaches God in their behalf. Heb. 7:25.

23. *The whirlwind*—goeth forth; the deliverance of Zion is here as elsewhere connected with desolating judgments upon the wicked within and without her pale.

INSTRUCTIONS.

3. Since every chastisement which God sends upon his covenant people is designed not for their destruction, but their purification, he will certainly deliver them from it, and make it in the end conducive to their increase and prosperity. Ver. 10, 11.

7. The seasons of sharpest conflict to Zion have been, in a peculiar sense, those of her spiritual enlargement and deliverance.

12-17. God's visible church has more than once been in the condition of an outcast: within diseased by sin and error, and without despised and trodden under foot by her enemies. But for the glory of his own name he has interposed in her behalf, bound up her wounds, and restored her to spiritual health and strength.

8 Behold, I will bring them from the north country, and gather them from the coasts of the earth;^a and with them the blind and the lame, the woman with child and her that travaileth with child together:^b a great company shall return thither.

9 They shall come with weeping;^c and with supplications^c will I lead them:^d I will ease them to walk by the rivers of waters in a straight way, wherein they shall not stumble:^e for I am a father to Israel,^f and Ephraim is my first-born.^g

10 Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.^h

11 For the LORD hath redeemed Jacob,ⁱ and ransomed him from the hand of him that was stronger than he.^j

12 Therefore they shall come and sing^k in the height of Zion,^l and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden:^m and they shall not sorrow any more at all.ⁿ

13 Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

14 And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the LORD.

15 Thus saith the LORD; A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not.^o

16 Thus saith the LORD; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD: and they shall come again from the land of the enemy.^p

17 And there is hope in thine end, saith the LORD, that thy children shall come again to their own border.

Rom. 9, 26. ^k Ps. 23, 2; Isa. 35, 7, 8; 43, 19, 49, 10, 11; Rev. 7, 17. ^l Job. 3, 1, 19; Isa. 63, 16; 64, 8; Matt. 6, 9. ^m Ezech. 1, 22. ⁿ Ezek. 31, 12-14; 6, 13; 44, 33; 48, 20. ^o Isa. 49, 21, 25; Matt. 22, 29. ^p Isa. 35, 10. ^q Ezek. 17, 21; 20, 40. ^r Isa. 55, 11. ^s Rev. 21, 4. ^t Matt. 2, 17. ^u Ezra 1, 5; Hos. 1, 11.

18-24. The future overthrow of the wicked is as certain as the perpetual increase and joy of God's people.

CHAPTER XXXI.

1. *All the families of Israel*; all its tribes, whose restoration and conversion the prophets often foretell. Ezek. chap. 37.

2. *Which were left of the sword*; whom the sword had spared.

6. *Let us go up to Zion*; these words predict the healing of the great schism between Judah and Israel. Compare 1 Kings 12:26-28.

9. *By the rivers of waters*; compare Isa. 35:6, 7; Rev. 7:17.

15. *Ramah*—Rachel weeping; Rachel was "buried in the way to Ephrath, which is Bethlehem," as Jacob journeyed from the north. That her grave was near Ramah, which lay a few miles north of Bethlehem, is plain from 1 Sam. 10:2. Here she is represented, by a beautiful figure, as weeping from her tomb over her lost children. The words apply to any desolation of that region, and are peculiarly applicable to that which Herod made by the slaughter of the children in Bethlehem and its borders. Matt. 2:16-18.

18 ^a I have surely heard Ephraim bemoaning himself *thus*; Thou hast chastised me, and I was chastised,^a as a bullock unaccustomed to the yoke;^b turn thou me, and I shall be turned;^c for thou art the LORD my God.

19 Surely after that I was turned, I repented;^d and after that I was instructed, I smote upon *my* thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.^e

20 *Is* Ephraim my dear son? *is* he a pleasant child? for since I spake against him I do earnestly remember him still:^f therefore my bowels are troubled^g for him; I will surely have mercy upon him, saith the LORD.

21 Set thee up waymarks, make thee high heaps; set thy heart toward the highway, *even* the way *which* thou wentest:^h turn again. O virgin of Israel, turn again to these thy cities.ⁱ

22 ^j How long wilt thou go about, O thou backsliding daughter? for the LORD hath created a new thing in the earth, A woman shall compass a man.

23 Thus saith the LORD of hosts, the God of Israel: As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity: The LORD bless thee, O habitation of justice,^k and mountain of holiness.^l

24 And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they *that* go forth with flocks.

25 For I have satiated the weary soul,^m and I have replenished every sorrowful soul.ⁿ

26 Upon this I awaked, and beheld; and my sleep was sweet unto me.

27 ^o Behold, the days come, saith the LORD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast.^p

28 And it shall come to pass, *that* like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the LORD.

^a Psa. 39: 8, 9. ^b Hos. 10: 11. ^c Psa. 80: 3, 7, 19. Lam. 5: 21. ^d 2 Cor. 7: 10, 11. ^e Job 13: 26. ^f Lam. 3: 41, 32. ^g (Heb.) *sounded*; Isa. 63: 15. ^h ch. 31: 3. ⁱ ch. 3: 11. Zech. 10: 9. ^j ch. 2: 18, 36. ^k J. P. A. 122: 5, 8. ^l A. Zech. 8: 1, 14, 15. ^m Matt. 11: 28. ⁿ Luke 14: 31. John 4: 11. ^o Ezek. 36: 9-11; Hos. 2: 23. ^p Ezek. 37: 26; Heb. 8: 8-12; 10: 16, 17. ^q Or, should I have con-

29 In those days they shall say no more, ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm}

A. M. 3368. over against it upon the hill Gareb, and
B. C. about shall compass about to Goath.^a
666.

40 And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east,^b shall be holy unto the LORD; ^c it shall not be plucked up, nor thrown down any more for ever.

CHAPTER XXXII.

1 Jeremiah, being imprisoned by Zedekiah for his prophecy, 6 buyeth Hanameel's field. 13 Baruch must preserve the evidences, as tokens of the people's return. 16 Jeremiah in his prayer complaineth to God. 26 God confirmeth the captivity for their sins, 36 and promiseth a gracious return.

THE word that came to Jeremiah king of Judah in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadnezzar.^d

2 For then the king of Babylon's army besieged Jerusalem: and Jeremiah the prophet was shut up in the court of the prison,^e which was in the king of Judah's house.^f

3 For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou prophecy, and say, Thus saith the LORD, Behold, I will give this city into the hand of the king of Babylon, and he shall take it;^g

4 And Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes;^h

5 And he shall lead Zedekiah to Babylon, and there shall he be until I visit him,ⁱ saith the LORD: though ye fight with the Chaldeans, ye shall not prosper?^j

6 ¶ And Jeremiah said, The word of the LORD came unto me, saying,

7 Behold, Hanameel the son of Shallum thine uncle shall come unto thee, saying, Buy thee my field that is in Anathoth: for the right of redemption is thine to buy it.^k

8 So Hanameel mine uncle's son came to me in the court of the prison according to the word of the LORD, and said unto me, Buy my field. I pray thee, that is in Anathoth, which is in the country of Benjamin: for the right of inheritance is thine, and the redemption is thine: buy it for thyself. Then I knew that this was the word of the LORD.

9 And I bought the field of Hanameel my uncle's son, that was in Anathoth, and weighed him the money, even seventeen shekels of silver.^l

10 And I subscribed the evidence,^m and sealed it, and took witnesses, and weighed him the money in the balances.

11 So I took the evidence of the purchase, both that which was sealed according to the law and custom, and that which was open:

12 And I gave the evidence of the purchase unto Baruch the son of Neriah,ⁿ the son of Maaseiah, in the sight of Hanameel mine uncle's son, and in the presence of the witnesses that subscribed the book of the purchase,^o before all the Jews that sat in the court of the prison.

13 ¶ And I charged Baruch before them, saying,

14 Thus saith the LORD of hosts, the God of Israel: Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days.

15 For thus saith the LORD of hosts, the God of Israel: Houses and fields and vineyards shall be possessed again in this land.^p

16 ¶ Now when I had delivered the evidence of the purchase unto Baruch the son of Neriah, I prayed unto the LORD, saying,

by his grace, like a watered garden full of the fruits of righteousness.

15-17. Great and bitter bereavements often befall the church, and make her like a tender mother weeping for her lost children. But God restores to her a spiritual offspring more abundant than the former, and thus her youth and vigor are renewed from age to age. Psa. 22:30; 110:3; Isa. 49:20, 21; 53:10, 11.

18, 19. In the beginning divine chastisements commonly stir up the rebellion and opposition of the human heart; but in God's children, their final effect is to produce deep humiliation and self-abasement before him. This is the signal that they have accomplished their object and will be speedily removed.

20. In the severest trials which God sends upon his children, he feels a fatherly compassion for them; he afflicts them for their profit, that they may be partakers of his holiness, and will in due time grant them a merciful deliverance.

26. God's precious promises concerning Zion have ever been the support and consolation of all her true children.

28. God breaks down the kingdom of Satan to destroy it for ever; but when he breaks down the walls of Zion, it is that he may afterwards build them again of wider dimensions and in a nobler form. Ver. 38-40.

31-34. The new covenant made by God in Christ is spiritual in its nature, and the evidence of our personal interest in it is to be sought, not in our outward relations, but in the inward state of our affections. If God's law be

Ruth 4:4. ^a Gen. 23:16; Zech. 11:12. ^b Or, seven shekels and ten pieces of silver. ^c Heb. write in the book. ^d ch. 36:1. ^e Isa. 8:2. ^f ver. 37, 43, 44.

written in our hearts, then its blessings are ours, but not otherwise.

35-37. Nothing is so stable as God's promises. The ordinances of heaven he established, and he can remove them. But his word nothing can remove. It stands fast for ever and ever.

CHAPTER XXXII.

1. The tenth year of Zedekiah; within about a year of the final capture of the city. Chap. 39:2.

2. Shut up in the court of the prison; see chap. 37:21; 38:28.

5. There shall he be; that is, as a captive. I visit him; see note on chap. 34:5.

7. The right of redemption is thine; the lands of the Israelites were inalienable; when a man had occasion to sell a field, his nearest kinsman had the right of purchasing it, and it returned to its former owner or his children at the year of jubilee. Lev. 25:23-34.

11. Sealed—open; two evidences of sale were prepared: the one sealed and carefully laid up for future use, in case of doubt or litigation; the other a copy not sealed and left open, that its contents might at any time be read.

15. Shall be possessed again; that is, by the Jews in the way of regular sale and purchase, as was explained in verse 44. This implied the peaceable repossession of their own land, from which Nebuchadnezzar was about to carry them into captivity.

17 Ah, Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm,^a and there is nothing too hard for^b thee:^b

18 Thou showest loving-kindness unto thousands, and recompenseth the iniquity of the fathers into the bosom of their children after them:^c The Great, The Mighty God,^d The Lord of hosts,^e is his name;

19 Great in counsel,^f and mighty in work:^f for thine eyes are open upon all the ways of the sons of men,^g to give every one according to his ways, and according to the fruit of his doings:^h

20 Which hath set signs and wonders in the land of Egypt, even unto this day, and in Israel, and among other men; and hast made thee a name,ⁱ as at this day:

21 And hast brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched out arm, and with great terror;

22 And hast given them this land, which thou didst swear to their fathers to give them,^j a land flowing with milk and honey:^k

23 And they came in, and possessed it; but they obeyed not thy voice, neither walked in thy law:^l they have done nothing of all that thou commandedst them to do: therefore thou hast caused all this evil to come upon them.^m

24 Behold the mounts,ⁿ they are come unto the city to take it: and the city is given into the hand of the Chaldeans that fight against it, because of the sword, and of the famine, and of the pestilence: and what thou hast spoken is come to pass; and behold, thou seest it.

25 And thou hast said unto me, O Lord God, Buy thee the field for money, and take witnesses; for^o the city is given into the hand of the Chaldeans.

26 ¶ Then came the word of the Lord unto Jeremiah, saying,

27 Behold, I am the Lord, the God of all flesh:^p is there any thing too hard for me?

28 Therefore thus saith the Lord: Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take it:^q

29 And the Chaldeans, that fight against this city, shall come and set fire on this city,^r and burn it with the houses, upon whose roofs they have offered incense unto Baal, and poured out drink-offerings unto other gods, to provoke me to anger.^s

30 For the children of Israel and the children of Judah have only done evil before me from their

youth:^t for the children of Israel have only provoked me to anger with the work of their hands,^u saith the Lord.

31 For this city has been to me as a^v provocation of mine anger and of my fury from the day that they built it even unto this day, that I should remove it from before my face:^w

32 Because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger, they,^x their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem.^y

33 And they have turned unto me the back,^z and not the face:^{aa} though I taught them, rising up early and teaching them; yet they have not hearkened to receive instruction.

34 But they set their abominations in the house which is called by my name, to defile it.^{ab}

35 And they built the high places of Baal, which^{ac} are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech;^{ad} which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin.

36 ¶ And now therefore thus saith the Lord, the God of Israel, concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence:^{ae}

37 Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath;^{af} and I will bring them again unto this place, and I will cause them to dwell safely:^{ag}

38 And they shall be my people, and I will be their God:^{ah}

39 And I will give them one heart,^{ai} and one way, that they may fear me for ever,^{aj} for the good of them, and of their children after them:

40 And I will make an everlasting covenant with them,^{ak} that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.

41 Yea, I will rejoice over them to do them good,^{al} and I will plant them in this land assuredly,^{am} with my whole heart and with my whole soul.

42 For thus saith the Lord: Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.^{an}

43 And fields shall be bought in this land,^{ao} whereof ye say, It is desolate without man or

^a 2 Kings 19 15. ^b Gen and Gen 18 14: 36-9, 10. ^c Jer 27. ^d Gen 14 11. ^e Luke 17. ^f Gen 5 10. ^g Isa 40 6. ^h Gen 10 16. ⁱ Isa 28 20. ^j Gen 28 13. ^k Gen 12 10. ^l Gen 17 10. ^m Gen 17 10. ⁿ Gen 17 10. ^o Gen 17 10. ^p Gen 17 10. ^q Gen 17 10. ^r Gen 17 10. ^s Gen 17 10. ^t Gen 17 10. ^u Gen 17 10. ^v Gen 17 10. ^w Gen 17 10. ^x Gen 17 10. ^y Gen 17 10. ^z Gen 17 10. ^{aa} Gen 17 10. ^{ab} Gen 17 10. ^{ac} Gen 17 10. ^{ad} Gen 17 10. ^{ae} Gen 17 10. ^{af} Gen 17 10. ^{ag} Gen 17 10. ^{ah} Gen 17 10. ^{ai} Gen 17 10. ^{aj} Gen 17 10. ^{ak} Gen 17 10. ^{al} Gen 17 10. ^{am} Gen 17 10. ^{an} Gen 17 10. ^{ao} Gen 17 10.

Dan 9 8. 5 Heb. 17 21. 7 21. 8 21. 2 Kings 21 4-7. Ezek 8 5, 6. 12 17 21. 27 21. 28 21. 29 11. Deut 30 4-6. Ezek 37 21, 22. 41 1-30. Zech 14 11. Jer 31 31. 41 18. 52 8. Ezek 11 19. 50. 1 Heb. all days. 4 Heb. 31 30. 1 Isa 30 3. 1 Heb. from after. 2 Deut. 30 9. Zech 3 17. 1 Heb. in truth, or stability. 1 Amos 9 15. 8 ch. 34 10, 11. Jer 15.

25. For the city is given; rather, "and yet the city is given." See the marginal reading. The present condition of affairs seems to the prophet inconsistent with God's promise.

33. Turned unto me the back, and not the face; gone away from me instead of coming to me.

36. Ye say, It shall be delivered into the hand of the king of Babylon; the threatened delivery of Jerusalem into the hand of Nebuchadrezzar seemed to the people to be the extinction of all their hopes for the future. God assures them that, though this shall take place, there shall be a future restoration.

A M 50:1, B. C. 50:1
beast; it is given into the hand of the Chaldeans.

41 Men shall buy fields for money, and subscribe evidences, and seal them,^a and take witnesses in the land of Benjamin,^b and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south; for I will cause their captivity to return,^c saith the LORD.

CHAPTER XXXIII.

1 God promiseth to the captivity a gracious return, 9 a joyful state, 12 a settled government, 15 Christ the Branch of righteousness, 17 a continuance of kingdom and priesthood, 20 and a stability of a blessed seed.

MOREOVER the word of the LORD came unto Jeremiah the second time, while he was yet shut up in the court of the prison,^d saying,

2 Thus saith the LORD the maker thereof, the LORD that formed it,^e to establish it; The LORD is his name;^f

3 Call unto me, and I will answer thee,^g and show thee great and mighty^h things, which thou knowest not.

4 For thus saith the LORD, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down by the mounts,ⁱ and by the sword;

5 They come to fight with the Chaldeans, but it is to fill them with the dead bodies of men,^j whom I have slain in mine anger and in my fury, and for all whose wickedness I have hid my face from this city.

6 Behold, I will bring it health and cure,^k and I will cure them, and will reveal unto them the abundance of peace and truth,^l

7 And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first.^m

8 And I will cleanse them from all their iniquity, whereby they have sinned against me;ⁿ and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me,^o

9 ¶ And it shall be to me a name of joy, a praise

^a Ver. 10-12. ^b ch. 17:21. ^c Psa. 124:1-4. ^d ch. 32:2, 3. ^e Isa. 37:35. ^f Heb. JEHOVAH. ^g Amos 5:2; 9:6. ^h ch. 29:12; Psa. 91:15. ⁱ Heb. hidden; Isa. 48:6. ^j ch. 32:21. ^k ch. 21:4, 5. ^l ch. 30:17. ^m Exod. 34:6; Isa. 55:7; John 10:10; Tit. 3:5, 6; Heb. 6:17, 18; 1 Pet. 1:3. ⁿ Isa. 1:26. ^o Ezek. 36:23; Zech. 13:1; 1 John 1:9; Rev. 1:5. ^p ch. 31:31. ^q ch. 13:11;

44. *Buy fields*—subscribe evidences; these words, as also verse 15, explain the import of the symbolic transaction between Jeremiah and Hanameel in verses 6-14. It was in fact a prophecy in the shape of a symbol.

INSTRUCTIONS.

1-15. The purchase which Jeremiah made of Hanameel was a pledge from God to his covenant people, that though for a season excluded from the land of Canaan, they should yet be restored to the possession of it; so all the present partial and limited victories which God grants to his church over the Kingdom of Satan, are earnest and pledges of the universal victory that is reserved for her in coming ages.

25. We should not judge of the prospects of God's cause by present appearances, but by his promises. The darkest nights of the church's affliction lead to a glorious dawn.

26-44. God knows how to pour out his wrath upon his

and an honor before all the nations of the earth; which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it.^p

10 Thus saith the LORD; Again there shall be heard in this place, which ye say shall be desolate without man and without beast, even in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast.

11 The voice of joy and the voice of gladness; the voice of the bridegroom and the voice of the bride; the voice of them that shall say, Praise the LORD of hosts: for the LORD is good; for his mercy endureth for ever: and of them that shall bring the sacrifice of praise into the house of the LORD. For I will cause to return the captivity of the land, as at the first, saith the LORD.

12 Thus saith the LORD of hosts; Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be a habitation of shepherds causing their flocks to lie down.^q

13 In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that telleth them, saith the LORD.

14 Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah.

15 ¶ In those days, and at that time, will I cause the Branch of righteousness to grow up unto David;^r and he shall execute judgment and righteousness in the land.^s

16 In those days shall Judah be saved, and Jerusalem shall dwell safely:^t and this is the name wherewith she shall be called, The LORD our righteousness.^u

17 ¶ For thus saith the LORD; David shall never want a man to sit upon the throne of the house of Israel;^v

Isa. 62:7. ^p Isa. 60:5. ^q ch. 25:10; Rev. 1:23. ^r 2 Chr. 5:13; Ezra 3:11; Psa. 136:1; Isa. 12:4. ^s Isa. 65:10. ^t ch. 50:19, 20. ^u Isa. 4:2, 11; Zech. 6:12, 13. ^v Isa. 42:21. ^w ch. 23:6. ^x Heb. Jehovah-tsidkenu. ^y 1 Cor. 1:30. ^z Heb. There shall not be cut off from David. ^{aa} 2 Sam. 7:14-16; 1 Kings 2:4; Psa. 89:29, 30; Isa. 9:7; Luke 1:32, 33.

visible church for her sins in such a manner that her present overthrow shall be the means of her purification and renovation, and the introduction of a new and more glorious era in her history. Chap. 33:1-14.

CHAPTER XXXIII.

2. *The maker thereof—that formed it*; the words "thereof" and "it" seem to refer to God's gracious purpose concerning his covenant people that is revealed in the present chapter.

5. *To fill them*; the houses mentioned in verse 4.

6. *I will bring it health and cure*; God will not abate his present judgments upon Jerusalem, but he gives the gracious assurance of a future restoration.

15. *The Branch—unto David*; the Messiah. Compare Isa. 11:1.

17. *David shall never want a man*; literally, "there shall not be cut off to David a man"; that is, his royal line

18 Neither shall the priests the Levites want a man before me to offer burnt-offerings, and to kindle meat-offerings, and to do sacrifice continually.^a

19 ^a And the word of the LORD came unto Jeremiah, saying,

20 Thus saith the LORD; If ye can break my covenant of the day,^b and my covenant of the night, and that there should not be day and night in their season:

21 Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne;^c and with the Levites the priests, my ministers.

22 As the host of heaven cannot be numbered, neither the sand of the sea measured;^d so will I multiply the seed of David my servant, and the Levites that minister unto me.^e

23 Moreover the word of the LORD came to Jeremiah, saying,

24 Considerest thou not what this people have spoken, saying, The two families which the LORD hath chosen, he hath even cast them off?^f thus they have despised my people, that they should be no more a nation before them.

25 Thus saith the LORD; If my covenant be not with day and night,^g and if I have not appointed the ordinances of heaven and earth;

26 Then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them.^h

CHAPTER XXXIV.

1 Jeremiah prophesieth the captivity of Zedekiah and the city. 8 The princes and the people having dismissed their bondservants, contrary to the covenant of God, reassume them. 12 Jeremiah, for their disobedience, giveth them and Zedekiah into the hands of their enemies.

THE word which came unto Jeremiah from the LORD, when Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth of his dominion,^a and all the people, fought

^a Rom. 15:10; 1 Pet. 2:5, 9; Rev. 1:6. ^b Psa. 89:37; Isa. 54:9, 10. ^c 2 Sam. 7:15, 19. ^d ch. 31:37. ^e Rev. 7:9, 10. ^f Gen. 8:22; Psa. 71:16, 17. ^g Ezra 2:1, 70. ^h Heb. the dominion of his hand. ⁱ ch. 39:1, etc.; 52:1, etc.; 2 Kings 25:1, etc. ^j Jer. 21:10; 32:25, 29. ^k Heb. his

shall not become extinct so that his kingdom can never be restored and perpetuated in his offspring. For their chastisement, God prohibited David's children from the exercise of the kingly office through a long period of time, 2 Sam. 7:14; but the kingdom itself was reserved for Christ the son of David. Luke 1:32, 33. Compare verse 26.

18. Neither shall the priests the Levites want a man; after a temporary suspension, the Levitical priesthood was restored and continued till it was superseded by the perfect priesthood of Christ, which it typified. Heb. 7:1-3, 11, 12, 15, 16.

24. This people; probably the Chaldeans, who were besieging the city. The two families; Judah and Israel.

INSTRUCTION.

To the Old Testament church, the promise of a coming Saviour was the highest possible pledge that the gates of hell should never prevail against her. She could not perish, because of her was to come the Redeemer of men. The victory gained by Christ over the prince of this world, and his exaltation to the right hand of God, are, in like

against Jerusalem, and against all the cities thereof, saying,

2 Thus saith the LORD, the God of Israel; Go and speak to Zedekiah king of Judah, and tell him, Thus saith the LORD; Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire.¹

3 And thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand; and thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth,² and thou shalt go to Babylon.

4 Yet hear the word of the LORD, O Zedekiah king of Judah; Thus saith the LORD of thee, Thou shalt not die by the sword;

5 But thou shalt die in peace: and with the burnings of thy fathers, the former kings which were before thee, so shall they burn odors for thee;³ and they will lament thee, saying, Ah, lord!⁴ for I have pronounced the word, saith the LORD.

6 Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah in Jerusalem.

7 When the king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against Azekah: for these defenced cities remained of the cities of Judah.⁵

8 ^a This is the word that came unto Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all the people which were at Jerusalem, to proclaim liberty unto them;⁶

9 That every man should let his man-servant, and every man his maid-servant, being a Hebrew or a Hebrewess, go free;⁷ that none should serve himself of them, to wit, of a Jew his brother.⁸

10 Now when all the princes, and all the people, which had entered into the covenant, heard that every one should let his man-servant, and every one his maid-servant, go free, that none should serve themselves of them any more; then they obeyed, and let them go.

11 But afterwards they turned, and caused the servants and the handmaids, whom they had let

mouth shall speak to thy mouth. ^k 2 Cor. 16:14; 21:19. ^l ch. 22:18. ^m 2 Kings 18:13; 19:5. ⁿ Lev. 25:10. ^o Neh. 5:11. ^p Lev. 25:39-46. ^q 1 Cor. 6:8.

manner, a perfect pledge to the Christian church that God will make her triumphant over all opposition. Sooner shall heaven and earth pass away than Christ, to whom the Father has given all power in heaven and earth, fail of subduing all things to himself. 1 Cor. 15:24-26.

CHAPTER XXXIV.

5. From a comparison of this verse with chap. 32:5, it appears that Zedekiah, though never restored to his throne, was after some time released from close confinement, and treated with the honor due to his former dignity. The same was true of Jehoiachin. 2 Kings 25:27-30.

7. Lachish—Azekah; cities in the plain country of Judah, south-west of Jerusalem.

8. To proclaim liberty unto them; that is, to the Hebrew man-servants and maid-servants, in compliance with the law of Moses. Exod. 21:2. This proclamation seems to have been made under the pressure of the siege. But afterwards, when the Chaldean army had temporarily departed from Jerusalem, verses 21, 22, the princes and people again reduced to bondage their servants whom they had set free. Ver. 11.

A. M. 3414 go free, to return, and brought them into
 B. C. about
 500 subjection for servants and for handmaids.

12 ¶ Therefore the word of the LORD came to Jeremiah from the LORD, saying,

13 Thus saith the LORD, the God of Israel; I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondage, saying,

14 At the end of seven years let ye go every man his brother a Hebrew, which hath been sold* unto thee; and when he hath served thee six years, thou shalt let him go free from thee:^a but your fathers hearkened not unto me, neither inclined their ear.

15 And ye were now[†] turned, and had done right in my sight, in proclaiming liberty every man to his neighbor; and ye had made a covenant before me in the house which is called by my name:^{†b}

16 But ye turned and polluted my name,^c and caused every man his servant, and every man his handmaid, whom he had set at liberty at their pleasure, to return, and brought them into subjection,^d to be unto you for servants and for handmaids.

17 Therefore thus saith the LORD; Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbor: behold, I proclaim a liberty for you,^e saith the LORD, to the sword, to the pestilence, and to the famine;^f and I will make you to be removed^g into all the kingdoms of the earth.^g

18 And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof;^h

19 The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf;

20 I will even give them into the hand of their enemies, and into the hand of them that seek their life: and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth.ⁱ

* Or, sold himself. ^a Exod. 21:2; Deut. 15:12. ^b Heb. to-day. ^c Heb. neglected my name as usual. ^d 2 Kings 23:3; Neh. 10:29. ^e Exod. 20:7; Lev. 19:12. ^f Matt. 18:2-31. ^g Matt. 7:2; Gal. 6:7; Jas. 2:13. ^h 1 Ch. 32:36. ⁱ Heb. for a removing. ^j ch. 29:18; Deut. 28:25, 64. ^k Gen. 15:10.

16. *Polluted my name*; by violating their covenant made before God in his house; an act of shameless perjury.

18. *Passed between the parts*; compare Gen. 15:10, 17.

INSTRUCTIONS.

1-7. They who persist in acting contrary to God's declared will, involve themselves in irremediable ruin.

11. Those acts of duty upon which men enter unwillingly, under the influence of fear, are generally abandoned as soon as the outward pressure is removed. Ver. 21. No engagements will bind those who have neither the fear of God nor the love of their fellow-men in their hearts.

13, 14. By the law of Moses the Hebrews were forbidden to oppress their brethren, and reduce them to perpetual bondage. The Christian religion has abolished the distinction between Jews and Gentiles. It teaches us to regard all men as brethren, Luke 10:36, 37, and to treat them accordingly.

15-22. Perfidy in our dealings with men is a heinous sin,

21 And Zedekiah king of Judah and his princes will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, which are gone up from you.^j

22 Behold, I will command, saith the LORD, and cause them to return to this city; and they shall fight against it,^k and take it, and burn it with fire;^l and I will make the cities of Judah a desolation without an inhabitant.^m

CHAPTER XXXV.

1 By the obedience of the Rechabites, 12 Jeremiah condemneth the disobedience of the Jews. 18 God bleaseth the Rechabites for their obedience.

THE word which came unto Jeremiah from the LORD, in the days of Jehoiakim the son of Josiah king of Judah, saying,

2 Go unto the house of the Rechabites,ⁿ and speak unto them, and bring them into the house of the LORD, into one of the chambers,^o and give them wine to drink.

3 Then I took Jaazaniah the son of Jeremiah, the son of Habaziniah, and his brethren, and all his sons, and the whole house of the Rechabites;

4 And I brought them into the house of the LORD, into the chamber of the sons of Hanan, the son of Igdaliah, a man of God, which was by the chamber of the princes, which was above the chamber of Maasiah the son of Shallum,^p the keeper of the door:^q

5 And I set before the sons of the house of the Rechabites pots full of wine, and cups; and I said unto them, Drink ye wine.

6 But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever:

7 Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any: but all your days ye shall dwell in tents;^r that ye may live many days in the land where ye be strangers.^s

8 Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters;

17. ^t 1 Ch. 7:33; 16:1; 19:7. ^u 1 Ch. 37:5-11. ^v ch. 40:2-3. ^w 1 Ch. 52:7, 13. ^x ch. 44:2; 9; Lam. 1:1. ^y 2 Kings 10:15; 1 Chr. 2:55. ^z 1 Kings 6:5. ^{aa} 1 Chr. 9:18; 19. ^{ab} 1 Heb. threshold, or vessel. ^{ac} Psa. 8:10. ^{ad} Heb. 11:9, 13. ^{ae} 1 Pet. 2:11.

which God will punish; but its guilt is greatly aggravated when they whom we deceive by false promises are weak and unable to defend themselves. Of all such God is the protector and avenger. Prov. 22:22, 23.

CHAPTER XXXV.

6. *Jonadab the son of Rechab*; contemporary with Jehu king of Israel, 2 Kings 10:15, and a descendant of the Kenites. 1 Chron. 2:55. He was not an Israelite, ver. 7, but a worshipper of the true God, and an eminently wise and good man. *Ye shall drink no wine—nor your sons for ever*; and thus he took the best and most effectual means to secure his posterity against intemperance with all its attendant evils.

7. *Neither shall ye build house—ye shall dwell in tents*; he wished them not to affect wealth or luxury, but to live in tents after the manner of shepherds, which was favorable alike to independence and simplicity of manners.

9 Nor to build houses for us to dwell in; neither have we vineyard, nor field, nor seed:

10 But we have dwelt in tents,^a and have obeyed, and done according to all that Jonadab our father commanded us.

11 But it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians: so we dwell at Jerusalem.

12 [¶] Then came the word of the LORD unto Jeremiah, saying,

13 Thus saith the LORD of hosts, the God of Israel; Go and tell the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words?^{2b} saith the LORD.

14 The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment; notwithstanding, I have spoken unto you, rising early and speaking;^c but ye hearkened not unto me.

15 I have sent also unto you all my servants the prophets,^d rising up early and sending them,^e saying, Return ye now every man from his evil way, and amend your doings,^f and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers; but ye have not inclined your ear, nor hearkened unto me.^g

16 Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me:

17 Therefore thus saith the LORD God of hosts, the God of Israel: behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them:^h because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered.

18 [¶] And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of hosts, the God of Israel; Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you:ⁱ

19 Therefore thus saith the LORD of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me^j for ever.^k

^a Ver 7. ^b ch. 32-33. ^c 2 Chr. 36:15, 16. ^d ch. 7, 13, 25, 25-3-6. ^e Luke 10:16. ^f 1 Tim. 4:8. ^g ch. 1:11. ^h Luke 13:31. ⁱ 6 Prov. 1:21, etc. ^j 1a-13; 16-2. ^k Lev. 24:12, 13. ^l Exod. 20:12. Eph. 6:2, 3. ^m Heb. *Phor*. *shall not a man be cut off from Jonadab the son of Rechab*. ⁿ ch. 1:19, 1a. ^o 5:5. ^p Luke 21:36. ^q Isa. 1:1. ^r Ezek. 2:9; Zech. 5:1, 2. ^s ch. 30:2.

11. *Unto this day*; a period of about two hundred and eighty years.

INSTRUCTIONS.

2. God employs every variety of method to bring men to repentance; not only his own direct authority, but also, as in this chapter, examples of obedience to parental commands.

6, 7. Temperance, frugality, and simplicity of manners, are a far better portion for this world than large estates and sumptuous mansions; and all wise parents will do what lies in their power to secure their children in the possession of such a noble inheritance.

CHAPTER XXXVI. A. M. 3597.
B. C. about 607.

1 Jeremiah causeth Baruch to write his prophecy, 5 and publicly to read it. 11 The princes, having intelligence thereof by Michajah, send Jehuiah to fetch the roll, and the king. 19 They will Baruch to hide himself and Jeremiah. 20 The king Jehoiakim, being certid thereof, heareth part of it, and burneth the roll. 27 Jeremiah denounceth his judgment. 32 Baruch writeth a new copy.

AND it came to pass in the fourth year of Jchoiakim the son of Josiah king of Judah, that this word came unto Jeremiah from the LORD, saying,

2 Take thee a roll of a book,^a and write therein all the words that I have spoken unto thee against Israel, and against Judah,^b and against all the nations,^c from the day I spake unto thee, from the days of Josiah, even unto this day.

3 It may be that the house of Judah will hear all the evil which I purpose to do unto them;^d that they may return every man from his evil way;^e that I may forgive their iniquity and their sin.^f

4 Then Jeremiah called Baruch the son of Neriah;^g and Baruch wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him, upon a roll of a book.^h

5 And Jeremiah commanded Baruch, saying, I am shut up; I cannot go into the house of the LORD:

6 Therefore go thou, and read in the roll,ⁱ which thou hast written from my mouth, the words of the LORD in the ears of the people in the LORD's house upon the fasting day;^j and also thou shalt read them in the ears of all Judah that come out of their cities.

7 It may be they will present their supplication^k before the LORD, and will return every one from his evil way:^l for great is the anger and the fury that the LORD hath pronounced against this people.^m

8 And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the LORD in the LORD's house.ⁿ

9 And it came to pass in the fifth year of Jchoiakim the son of Josiah king of Judah, in the ninth month, that they proclaimed a fast before the LORD to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem.^o

10 Then read Baruch in the book the words of Jeremiah in the house of the LORD,^p in the chamber of Gemariah the son of Shaphan the scribe, in the higher court, at the entry^q of the new gate of the LORD's house,^r in the ears of all the people.

11. *Unto this day*; a period of about two hundred and eighty years.

12-17. Since God's authority is infinitely higher than that of earthly parents, rebellion against him is beyond measure more heinous, and will be punished with corresponding severity.

18, 19. Filial obedience is a virtue with which God has in a peculiar degree connected the reward of temporal prosperity.

CHAPTER XXXVI.

9. *In the fifth year—in the ninth month*; this delay of so many months seems to have had for its object to secure the most convenient time for reading the roll.

A. M. 397.
B. C. about
607.

11 ¶ When Michaiah the son of Gemariah, the son of Shaphan, had heard out of the book all the words of the Lord,

12 Then he went down into the king's house, into the scribe's chamber: and lo, all the princes sat there, even Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Aehbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes.

13 Then Michaiah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people.

14 Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelamiah, the son of Cushi, unto Baruch, saying, Take in thy hand the roll wherein thou hast read in the ears of the people, and come. So Baruch the son of Neriah took the roll in his hand, and came unto them.

15 And they said unto him, Sit down now, and read it in our ears. So Baruch read it in their ears.

16 Now it came to pass, when they had heard all the words, they were afraid both one and other, and said unto Baruch, We will surely tell the king all these words.

17 And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth?

18 Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote them with ink in the book.^a

19 Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah; and let no man know where ye be.^b

20 And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king.

21 So the king sent Jehudi to fetch the roll; and he took it out of Elishama the scribe's chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king.^c

22 Now the king sat in the winter house in the ninth month:^d and there was a fire on the hearth burning before him.

^a Ver. 2, 4. ^b 2 Chr. 35: 15, 16; Prov. 29: 12; Acts 5: 40. ^c ch. 23: 28, 29; 24: 3, 4, 5. ^d Amos 3: 15. ^e Ps. 50: 7; Prov. 13: 13; 19: 21; 21: 30; Rev. 22: 19. ^f 2 Kings 22: 11; Isa. 36: 22, 37: 1. ^g ch. 13: 15-17. ^h Prov. 21: 29.

16. *Were afraid both one and other*; literally, "they feared one to another"; that is, looked upon one another with astonishment and fear.

19. *Go, hide thee, thou and Jeremiah*; though Jeremiah was under some sort of confinement, ver. 5, yet with the favor and countenance of the princes, it would be easy for him and Baruch to secrete themselves.

22. *In the ninth month*; answering nearly to our January. *A fire on the hearth burning*; more exactly, "the pot was burning before him." The people of the East warm their rooms by means of a pot containing burning wood or charcoal.

23. *Leaves*; that is, columns into which the roll was divided.

29. *None to sit upon the throne of David*; his son Jeconiah reigned only three months, and he had no succession of his own children. See note on chap. 22: 30.

INSTRUCTIONS.

2, 3. All God's dealings with his people are marked by sincerity and openness: he multiplies his endeavors to

23 And it came to pass, that when Jehudi had read three or four leaves, he cut it with the pen-knife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth.^e

24 Yet they were not afraid, nor rent their garments; neither the king, nor any of his servants that heard all these words.

25 Nevertheless Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll;^f but he would not hear them.^g

26 But the king commanded Jerahmeel the son of Hametech,^h and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet: but the Lord hid them.ⁱ

27 ¶ Then the word of the Lord came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying,

28 Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned.^j

29 And thou shalt say to Jehoiakim king of Judah, Thus saith the Lord; Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?

30 Therefore thus saith the Lord of Jehoiakim king of Judah; He shall have none to sit upon the throne of David; and his dead body shall be cast out in the day to the heat, and in the night to the frost.^k

31 And I will punish^l him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them;^m but they hearkened not.ⁿ

32 ¶ Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of

^a Or, the king. ^b Ps. 27: 5; 32: 7; 61: 2. ^c Matt. 24: 35. ^d ch. 22: 19, 30. ^e Heb. visit upon; ch. 23: 54. ^f Deut. 28: 15, etc.; Prov. 29: 1. ^g Matt. 23: 37.

bring them to repentance, and sends not his chastisements upon them until he has abundantly warned them of their approach.

5, 6. Outward constraint does not hinder the faithful servant of God from continuing his labors as he has opportunity; and a prison has often afforded a most profitable field of activity.

8. They who are not themselves preachers can often render most important aid to those who hold this office; and it is their duty to do so as they have opportunity.

16-19. The workings of conscience in the minds of irreligious men often second the preachers of the truth in so powerful a way that they are willing, to a certain extent, to countenance their labors and protect them from their enemies.

23-26. Men in high stations, who are fully set in their sinful ways, will not bear faithful reproof; but will, so far as lies in their power, persecute its preachers, and destroy both them and their messages.

27-31. Opposition to God's awful threatenings cannot

Judah had burned in the fire; and there were added besides unto them many like words.*

CHAPTER XXXVII.

1 The Egyptians having raised the siege of the Chaldeans, king Zedekiah sendeth to Jeremiah to pray for the people. 6 Jeremiah prophesieth the Chaldeans' certain return and victory. 11 He is taken for a fugitive, beaten, and put in prison. 16 He assurcth Zedekiah of the captivity. 18 Entreating for his liberty, he obtaineth some favor.

AND king Zedekiah the son of Josiah reigned instead of Coniah the son of Jehoiakim, whom Nebuchadrezzar king of Babylon made king in the land of Judah.^a

2 But neither he, nor his servants, nor the people of the land, did hearken unto the words of the LORD,^b which he spake by^c the prophet Jeremiah.

3 And Zedekiah the king sent Jehneal the son of Shelemiah and Zephaniah the son of Maaseiah the priest to the prophet Jeremiah,^d saying, Pray now unto the LORD our God for us.^d

4 Now Jeremiah came in and went out among the people: for they had not put him into prison.

5 Then Pharaoh's army was come forth out of Egypt:^e and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem.^f

6 ^g Then came the word of the LORD unto the prophet Jeremiah, saying,

7 Thus saith the LORD, the God of Israel: Thus shall ye say to the king of Judah, that sent you unto me to inquire of me:^h Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land.

8 And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire.^h

9 Thus saith the LORD: Deceive not yourselves,ⁱ saying, The Chaldeans shall surely depart from us: for they shall not depart.

10 For though ye had smitten the whole army of the Chaldeans that fight against you,^j and there remained *but* wounded men^k among them, yet should they rise up every man in his tent, and burn this city with fire.^k

11 ^l And it came to pass, that when the army of

* Heb. words as they. ^a 2 Kings 21:17. ^b 2 Chr. 36:10. ^c 2 Chr. 36:12-16. ^d Heb. by the hand of. ^e ch. 23:23; 52:21. ^f ch. 2:7; 21:1, 2, 42:2, 20. ^g 2 Kings 24:7; Ezek. 17:15. ^h ver. 11, ch. 31:21. ⁱ ver. 3; ch. 21:2. ^j ch. 31:21, 22. ^k Heb. your souls. ^l Job 15:31. ^m Job 21:4-7. ⁿ Heb. men thrust through. ^o Job 2:11. ^p Heb. made to ascend. ^q Or, stop away. ^r Heb.

hinder their execution; it can only provoke his anger, and involve us in deeper ruin.

32. In all ages of the world, wicked rulers and false teachers have combined to suppress and hinder the knowledge of God's word. But he will in the final issue overthrow all who array themselves against it, and give it free course through the earth.

CHAPTER XXXVII.

12. To separate himself thence; or, according to some, to take his portion thence; that is, to receive from his patrimony in Anathoth what belonged to him. *In the midst of the people;* along with the rest of the people.

13. *Fallest away to the Chaldeans;* his predictions of the success of the Chaldeans, and his exhortations to the people to submit to their yoke, gave plausibility to this slander.

INSTRUCTIONS.

1-3. To consult God's servants can profit us nothing,

the Chaldeans was broken up^l from Jerusalem for fear of Pharaoh's army.

12 Then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, to separate himself^m thence in the midst of the people.

13 And when he was in the gate of Benjamin, a captain of the ward *was* there, whose name *was* Irijah, the son of Shelemiah, the son of Hananiah; and he took Jeremiah the prophet, saying, Thou fallest away to the Chaldeans.

14 Then said Jeremiah, *It is false;*ⁿ I fall not away to the Chaldeans. But he hearkened not to him: so Irijah took Jeremiah, and brought him to the princes.

15 Wherefore the princes were wroth with Jeremiah, and smote him,^o and put him in prison in the house of Jonathan the scribe; for they had made that the prison.

16 ^p When Jeremiah was entered into the dungeon,^o and into the cabins,^q and Jeremiah had remained there many days:

17 Then Zedekiah the king sent, and took him out; and the king asked him secretly in his house, and said, Is there *any* word from the LORD? And Jeremiah said, There is: for, said he, thou shalt be delivered into the hand of the king of Babylon.

18 Moreover Jeremiah said unto king Zedekiah, What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison?^o

19 Where *are* now your prophets which prophesied unto you,^r saying, The king of Babylon shall not come against you, nor against this land?^o

20 Therefore hear now, I pray thee, O my lord the king: let my supplication, I pray thee, be accepted^s before thee: that thou cause me not to return to the house of Jonathan the scribe, lest I die there.

21 Then Zedekiah the king commanded that they should commit Jeremiah unto the court of the prison,^t and that they should give him daily a piece of bread out of the baker's street,^u until all the bread in the city were spent.^v Thus Jeremiah remained in the court of the prison.

^w falsehood, or a lie. ^x Matt. 5:11, 12. ^y Acts 5:25, 30; 21:2, 3; 2 Cor. 11:23-27. ^z ch. 28:6. ^{aa} Or, cells. ^{ab} ch. 26:10. ^{ac} Prov. 17:13, 26; Acts 25:11, 25, 26:31. ^{ad} ch. 2:25. ^{ae} ch. 28:2, etc. ^{af} 20:11. ^{ag} Heb. fall. ^{ah} ch. 32:2; 38:13, 28. ^{ai} Psal. 37:19; Isa. 33:16. ^{aj} ch. 38:9; 52:6.

unless we obey the counsels which they deliver to us in his name.

5-10. While men continue to practise iniquity, all their plans to obtain deliverance and salvation through their fellow-sinners will prove vain. Isa. 30:3; 31:3.

11-15. Hatred and prejudice make men ready to entertain unfounded suspicions against their neighbors, and to construe as crimes their most innocent acts.

17. Wicked men are often driven in their distress to seek counsel from those whom they are afraid openly to countenance and protect.

19. False teachers may flatter their patrons with the hope of impunity in sin, but they cannot help them in the day of trouble.

20, 21. Whatever perils and sufferings come upon us in the discharge of our duty, we should meet with courage and alacrity. At the same time, we ought to use all proper means to avoid needless exposure, since suffering for its own sake has neither goodness nor merit.

A. M. 3415.
B. C. about 589. CHAPTER XXXVIII.

1 Jeremiah, by a false suggestion, is put into the dungeon of Malchiah. 7 Ebed-melech, by suit, getteth him some enlargement. 14 Upon secret conference he counselleth the king by yielding to save his life. 24 By the king's instructions he concealeth the conference from the princes.

1 THEN Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah,^a and Pashur the son of Malchiah,^b heard the words that Jeremiah had spoken unto all the people, saying,

2 Thus saith the LORD, He that remaineth in this city shall die by the sword, by the famine, and by the pestilence; but he that goeth forth to the Chaldeans shall live; for he shall have his life for a prey, and shall live.

3 Thus saith the LORD, This city shall surely be given into the hand of the king of Babylon's army, which shall take it.

4 Therefore the princes said unto the king, We beseech thee, let this man be put to death:^c for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the welfare^d of this people, but the hurt.

5 Then Zedekiah the king said, Behold, he is in your hand: for the king is not he that can do any thing against you.

6 Then took they Jeremiah, and cast him into the dungeon of Malchiah the son of Hammelech,^e that was in the court of the prison:^f and they let down Jeremiah with cords. And in the dungeon there was no water, but mire: so Jeremiah sunk in the mire.

7 Now when Ebed-melech the Ethiopian,^g one of the eunuchs which was in the king's house, heard that they had put Jeremiah in the dungeon; the king then sitting in the gate of Benjamin;

8 Ebed-melech went forth out of the king's house, and spake to the king, saying,

9 My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to^h die for hunger in the place where he is: for there is no more bread in the city.ⁱ

10 Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men with thee,^j and take up Jeremiah the prophet out of the dungeon, before he die.

11 So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts and old rotten

rags, and let them down by cords into the dungeon to Jeremiah.

12 And Ebed-melech the Ethiopian said unto Jeremiah, Put now these old cast clouts and rotten rags under thine armholes under the cords. And Jeremiah did so.

13 So they drew up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained in the court of the prison.

14 Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the third entry that is in the house of the LORD: and the king said unto Jeremiah, I will ask thee a thing; hide nothing from me.

15 Then Jeremiah said unto Zedekiah, If I declare it unto thee, wilt thou not surely put me to death? and if I give thee counsel, wilt thou not hearken unto me?

16 So Zedekiah the king sware secretly unto Jeremiah, saying, As the LORD liveth,^k that made us this soul,^l I will not put thee to death, neither will I give thee into the hand of these men that seek thy life.

17 Then said Jeremiah unto Zedekiah, Thus saith the LORD, the God of hosts,^m the God of Israel;ⁿ If thou wilt assuredly go forth unto the king of Babylon's princes,^o then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thy house:^p

18 But if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand.^q

19 And Zedekiah the king said unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock me.^r

20 But Jeremiah said, They shall not deliver thee. Obey, I beseech thee, the voice of the LORD, which I speak unto thee:^s so it shall be well unto thee, and thy soul shall live.^t

21 But if thou refuse to go forth,^u this is the word that the LORD hath showed me:

22 And behold, all the women that are left in the king of Judah's house shall be brought forth to the king of Babylon's princes, and those women shall say, Thy friends^v have set thee on, and have prevailed against thee:^w thy feet are sunk in the mire,^x and they are turned away back.^y

23 So they shall bring out all thy wives and thy children to the Chaldeans:^z and thou shalt not

^a Ch. 37:3. ^b ch. 21:1, 10. ^c ch. 26:11. ^d Heb. peace. ^e Or, the king; ch. 39:26. ^f ch. 37:21; Psa. 109:5; Luke 3:19, 20. ^g ch. 39:16. ^h Heb. will. ⁱ ch. 37:21. ^j Heb. in thy hand. ^k Or, principal; 2 Kings 16:18. ^l 2 Kings 2:2. ^m Num. 16:22; 27:16; Isa. 57:16; Zech. 12:1. ⁿ Psa. 80:7.

CHAPTER XXXVIII.

9. Like to die for hunger—no more bread in the city; the famine in the city being extreme, and Jeremiah out of sight, no one would carry him food, and thus he would die of hunger.

22. Brought forth; as captives. Those women shall say; Zedekiah feared the reproach of his princes, but he should become an object of derision to the women of his palace. Thy friends; thy false advisers. Have set thee on; urged thee to contend with the king of Babylon, instead of sub-

mitting to him. They are turned away back; thy friends have led thee into ruin, and then forsaken thee.

INSTRUCTIONS.

1-4. Not they who encourage men in rebellion against God, but they who advise submission to his revealed will, are the true friends of their country; yet such men are often denounced and persecuted as its enemies.

5, 6. When weak and irresolute men, who have not courage to resist the importunities of wicked counsellors, are exalted to high stations, the enemies of good men have a

escape out of their hand, but shalt be taken by the hand of the king of Babylon:^a and thou shalt cause this city to be burned^b with fire.

24 ¶ Then said Zedekiah unto Jeremiah, Let no man know of these words, and thou shalt not die.

25 But if the princes hear that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death; also what the king said unto thee:

26 Then thou shalt say unto them, I presented my supplication before the king, that he would not cause me to return to Jonathan's house, to die there.^b

27 Then came all the princes unto Jeremiah, and asked him; and he told them according to all these words that the king had commanded. So they left off^b speaking with him; for the matter was not perceived.

28 So Jeremiah abode in the court of the prison until the day that Jerusalem was taken:^c and he was there when Jerusalem was taken.

CHAPTER XXXIX.

1 Jerusalem is taken. 4 Zedekiah is made blind and sent to Babylon. 8 The city is ruined, 9 the people led captive. 11 Nebuchadrezzar's charge for the good usage of Jeremiah. 15 God's promise to Ebed-melech.

IN the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and they besieged it.^a

2 And in the eleventh year of Zedekiah, in the fourth month, the ninth day of the month, the city was broken up.

3 And all the princes of the king of Babylon came in, and sat in the middle gate, even Nergal-sharezer, Samgar-nobo, Sarsechim, Rab-saris, Nergal-sharezer, Rab-mag, with all the residue of the princes of the king of Babylon.^c

4 ¶ And it came to pass, that when Zedekiah the king of Judah saw them, and all the men of war,

^a Ch. 52:1-13. ^b Heb. burn. ^c Heb. 37:15, 20. ^d Heb. were silent from. ^e ch. 39:14. ^f ch. 52:4, etc. ^g 2 Kings 25:1, etc. ^h ver. 13; ch. 38:17. ⁱ Lam. 1:3. ^j ch. 32:4, 35:18, 24. ^k Heb. spake with him judgments; ch. 4:12. ^l ch. 52:11; Ezek. 12:13. ^m Heb. two brazen chains, or fetters. ⁿ Lam.

great advantage over them, which they do not fail to improve for persecuting, and, if possible, destroying them.

7-13. In the greatest extremities God is able to raise up for his servants efficient friends, by whom they are delivered, and their enemies frustrated.

17-20. The unbelief of Zedekiah prevented him from taking the way of safety which God by his prophet had pointed out to him; and so he perished with his family and nobles. Herein he is set forth as an example for the instruction and warning of all who imitate his want of faith.

21-23. They who are deterred from doing their duty through fear of man, generally bring upon themselves the very evils which they dread, in more aggravated forms.

27. Though falsehood and deceit are always wrong, we are yet not bound to reveal all the truth to those who have no right to know it, and who seek it from malicious motives. 1 Sam. 16:2-5.

CHAPTER XXXIX.

2. The city was broken up; a breach was made in its walls: probably on the northern wall of the lower city.

then they fled, and went forth out of the city^a by night, by the way of the king's garden,^b by the gate betwixt the two walls: and he went out the way of the plain.

5 But the Chaldeans' army pursued after them, and overtook Zedekiah in the plains of Jericho:^c and when they had taken him, they brought him up to Nebuchadrezzar king of Babylon to Riblah in the land of Hamath,^d where he gave judgment upon him.^e

6 Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah.

7 Moreover he put out Zedekiah's eyes,^f and bound him with chains,^g to carry him to Babylon.

8 ¶ And the Chaldeans burned the king's house, and the houses of the people, with fire, and brake down the walls of Jerusalem.^h

9 Then Nebuzar-adan the captain of the guardⁱ carried away captive into Babylon the remnant of the people that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained.

10 But Nebuzar-adan the captain of the guard left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields at the same time.^j

11 ¶ Now Nebuchadrezzar king of Babylon gave charge concerning Jeremiah to Nebuzar-adan the captain of the guard, saying,

12 Take him, and look well to him, and do him no harm;^k but do unto him even as he shall say unto thee.

13 So Nebuzar-adan the captain of the guard sent, and Nebushasban, Rab-saris, and Nergal-sharezer, Rab-mag, and all the king of Babylon's princes;^l

14 Even they sent, and took Jeremiah out of the court of the prison,^m and committed him unto Gedaliah the son of Ahikam the son of Shaphan,ⁿ that he should carry him home: so he dwelt among the people.

2-2. 1 Or, chief marshal; Heb. chief of the execution, or slaughtermen, and so ver. 10, 11. Gen. 37:36. 3 Heb. in that day. 4 Heb. by the hand of. 5 Heb. set their eyes upon. 6 Isa. 105:15. 7 ver. 3. 8 ch. 38:28. 9 ch. 23:21, 40:4.

which itself lay north of the upper city or Zion, for this was the side on which Jerusalem was most open to assault.

3. The middle gate; probably the gate of the wall which separated the upper city from the lower.

4. The king's garden; in the south-east, near the place where the two valleys of Kedron and Hinnom meet. The way of the plain; the way toward the plain of the Jordan.

5. Riblah in the land of Hamath; north of Palestine, on the route from that country to Babylon.

10. The poor of the people; compare Isa. 3:1-3.

INSTRUCTIONS.

1-10. Though God's threatened judgments be long delayed, they will come at last upon those who persist in their impotence; and then the reality will be as terrible as the previous announcement of them.

11-14. In the overthrow of the wicked, God will provide for the safety of his faithful servants who put their trust in him.

15-18. No act of faith and love can escape the notice of Jehovah. In the present life God will generally reward it openly, and always in the life to come.

A. M. 3416. 15 ¶ Now the word of the LORD came unto Jeremiah, while he was shut up in the court of the prison, saying,

16 Go and speak to Ebed-melech the Ethiopian,^a saying, Thus saith the LORD of hosts, the God of Israel; Behold, I will bring my words upon this city for evil, and not for good;^b and they shall be accomplished in that day before thee.

17 But I will deliver thee in that day;^c saith the LORD; and thou shalt not be given into the hand of the men of whom thou art afraid.^d

18 For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee;^e because thou hast put thy trust in me;^f saith the LORD.

CHAPTER XL.

1 Jeremiah, being set free by Nebuzar-adan, goeth to Gedaliah. 7 The dispersed Jews repair unto him. 13 Johanna revealing Ishmael's conspiracy is not believed.

THE word which came to Jeremiah from the LORD, after that Nebuzar-adan the captain of the guard had let him go from Ramah,^g when he had taken him being bound in chains^h among all that were carried away captive of Jerusalem and Judah, which were carried away captive unto Babylon.

2 And the captain of the guard took Jeremiah, and said unto him, The LORD thy God hath pronounced this evil upon this place.ⁱ

3 Now the LORD hath brought it, and done according as he hath said: because ye have sinned against the LORD, and have not obeyed his voice, therefore this thing is come upon you.^j

4 And now, behold, I loose thee this day from the chains which were^k upon thy hand. If it seem good unto thee to come with me into Babylon, come; and I will look well unto^l thee: but if it seem ill unto thee to come with me into Babylon, forbear: behold, all the land is before thee; whither it seemeth good and convenient for thee to go, thither go.

5 Now while he was not yet gone back, he said, Go back also to Gedaliah the son of Ahikam the son of Shaphan,^m whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people: or go where-soever it seemeth convenient unto thee to go. So the captain of the guard gave him victuals and a reward, and let him go.

6 Then went Jeremiah unto Gedaliah the son of

Ahikam to Mizpah;ⁿ and dwelt with him among the people that were left in the land.

7 ¶ Now when all the captains of the forces which were in the fields, even they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto him men, and women, and children, and of the poor of the land, of them that were not carried away captive to Babylon;^o

8 Then they came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah,^p and Johanan^q and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite,^r and Jezaniah the son of a Maachathite,^s they and their men.

9 And Gedaliah the son of Ahikam the son of Shaphan sware unto them and to their men, saying, Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you.

10 As for me, behold, I will dwell at Mizpah, to serve^t the Chaldeans, which will come unto us: but ye, gather ye wine, and summer fruits,^u and oil, and put them in your vessels, and dwell in your cities that ye have taken.

11 Likewise when all the Jews that were in Moab,^v and among the Ammonites,^w and in Edom, and that were in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam the son of Shaphan;

12 Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and summer fruits very much.

13 ¶ Moreover Johanan the son of Kareah, and all the captains of the forces that were in the fields, came to Gedaliah to Mizpah,

14 And said unto him, Dost thou certainly know that Baalis the king of the Ammonites hath sent Ishmael the son of Nethaniah^x to slay thee?^y But Gedaliah the son of Ahikam believed them not.

15 Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go. I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know it: wherefore should he slay thee, that all the Jews which are gathered unto thee should be scattered, and the remnant in Judah perish?

^a Ch. 3:7, 12. ^b Dan. 9:12. ^c Job 5:19-21; Psa. 50:15; Dan. 6:16. ^d 2 Sam. 21:14. ^e ch. 21:9; 45:5. ^f 1 Chr 5:20; Psa. 37:39, 40. ^g ch. 39:14. ^h Or, manacles. ⁱ ch. 50:7. ^j Deut. 29:24, 25; Neh. 9:25, 33; Dan. 9:11. ^k Or, are. ^l ch. 33:12. ^m Heb. set mine eye upon. ⁿ ch. 41:2. ^o Judg.

20:1. ^p ch. 39:10; 52:16. ^q ch. 41:1, etc. ^r ch. 43:2, 4, 5. ^s Ezra 2:22. ^t Josh. 12:5. ^u Heb. stand before; Dent. 1:38. ^v ch. 39:10. ^w Isa. 16:4. ^x Ezek. 25:2. ^y ch. 41:10. ^z Heb. strike thee in soul.

CHAPTER XL.

1. The word which came to Jeremiah; these words refer to the prophecies that follow in the forty-second chapter, the history of the remnant of the Jews being first given by way of introduction.

5. While he was not yet gone back; the prophet seems to have hesitated respecting his future course, which gave occasion to Nebuzar-adan to put his proposition in a different form.

7. Captains of the forces; leaders of the scattered bands of the Jews.

8. Mizpah; in the land of Benjamin, a short distance north-west from Jerusalem.

INSTRUCTIONS.

3. Great and long-continued disobedience in his people, God often punishes in such an exemplary way that even the unconverted are compelled to see and acknowledge his hand.

4. When the visible church of God hates and persecutes his messengers, he often raises up for them defenders from without, under whose protection they are enabled to prosecute their labors in safety.

13-16. Those who are conscious of their own integrity, are sometimes too unsuspecting with regard to their fellow-men, and thus, by neglecting the warnings of friends, become involved, with those under their care, in calamity and death.

16 But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, Thou shalt not do this thing: for thou speakest falsely of Ishmael.

CHAPTER XLI.

1 Ishmael treacherously killing Gedaliah and others, and purposeth with the residue to flee unto the Ammonites. 11 Johanan recovereth the captives, and intendeth to flee into Egypt.

NOW it came to pass in the seventh month, that Ishmael the son of Nethaniah the son of Elishama,^a of the seed royal, and the princes of the king, even ten men with him, came unto Gedaliah the son of Ahikam to Mizpah; and there they did eat bread together in Mizpah.

2 Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and smote Gedaliah the son of Ahikam the son of Shaphan with the sword, and slew him, whom the king of Babylon had made governor over the land.

3 Ishmael also slew all the Jews that were with him, even with Gedaliah, at Mizpah, and the Chaldeans that were found there, and the men of war.

4 And it came to pass the second day after he had slain Gedaliah, and no man knew it.^b

5 That there came certain from Shechem, from Shiloh, and from Samaria, even fourscore men, having their beards shaven, and their clothes rent, and having cut themselves,^c with offerings and incense in their hand, to bring them to the house of the LORD.^d

6 And Ishmael the son of Nethaniah went forth from Mizpah to meet them, weeping all along* as he went; and it came to pass, as he met them, he said unto them, Come to Gedaliah the son of Ahikam.

7 And it was so, when they came into the midst of the city, that Ishmael the son of Nethaniah slew them, and cast them into the midst of the pit, he, and the men that were with him.

8 But ten men were found among them that said unto Ishmael, Slay us not: for we have treasures in the field, of wheat, and of barley, and of oil, and of honey.^e So he forbore, and slew them not among their brethren.

9 Now the pit wherein Ishmael had cast all the dead bodies of the men, whom he had slain because of Gedaliah, was it which Asa the king had made for fear of Baasha king of Israel:^f and Ishmael the son of Nethaniah filled it with them that were slain.

10 Then Ishmael carried away captive all the residue of the people that were in Mizpah,^g even the king's daughters,^h and all the people that re-

^a Ch. 40, 8; 2 Kings 25: 25. ^b 1 Sam. 27: 11. ^c Lev. 19: 27, 28; Dent 14: 1; 2 Sam. 10: 1; Isa. 15: 2. ^d 1 Sam. 1: 7; 2 Kings 25: 9. ^e Heb. in going and weeping; 2 Sam. 3: 16. ^f 1 Job 2: 1; Prov. 13: 7; Matt. 6: 25. ^g 1 Chr. 19: 7; Heb. by the hand, or by the side of. ^h 1 Kings 15: 23. ⁱ 2 Chr. 16: 6.

CHAPTER XLI.

1. In the seventh month; of the year in which Jerusalem was taken. Chap. 39: 2.

5. Their beards shaven—cut themselves; these were signs of mourning for the destruction of the holy city and temple. To the house of the Lord; that is, to the place where it had stood, and which they regarded as still holy.

6. Weeping—as he went; in pretended sympathy with them.

12. The great waters—in Gibbon; a copious fountain with

remained in Mizpah, whom Nebuzar-adan the captain of the guard had committed to Gedaliah the son of Ahikam; and Ishmael the son of Nethaniah carried them away captive, and departed to go over to the Ammonites.¹

11. But when Johanan the son of Kareah, and all the captains of the forces that were with him, heard of all the evil that Ishmael the son of Nethaniah had done,²

12. Then they took all the men, and went to fight with Ishmael the son of Nethaniah, and found him with the great waters that are in Gibbon.³

13. Now it came to pass, that when all the people which were with Ishmael saw Johanan the son of Kareah, and all the captains of the forces that were with him, then they were glad.

14. So all the people that Ishmael had carried away captive from Mizpah east about and returned, and went unto Johanan the son of Kareah.

15. But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the Ammonites.

16. Then took Johanan the son of Kareah, and all the captains of the forces that were with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, after that he had slain Gedaliah the son of Ahikam, even mighty men of war, and the women, and the children, and the eunuchs, whom he had brought again from Gibbon:

17. And they departed, and dwelt in the habitation of Chimham,⁴ which is by Beth-lehem, to go to enter into Egypt,

18. Because of the Chaldeans: for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, whom the king of Babylon made governor in the land.⁵

CHAPTER XLII.

1 Johanan desireth Jeremiah to inquire of God, promising obedience to his will. 7 Jeremiah assureth him of safety in Judah, 13 and destruction in Egypt. 19 He reprovdh their hypocrisy, in requiring of the Lord that which they meant not.

THEN all the captains of the forces,^a and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people from the least even unto the greatest, came near.

2 And said unto Jeremiah the prophet, Let, we beseech thee, our supplication be accepted^b before thee, and pray for us unto the LORD thy God,^c even for all this remnant; for we are left but a few of many,^d as thine eyes do behold us;

^a h. ch. 43: 6. ^b Neh. 2: 10, 19; en. 40: 11. ^c 1 Jer. 2: 3, 7. ^d 2 Sam. 2: 13, 1; 2 Sam. 19: 37, 38. ^e m. ch. 40: 3. ^f o. ch. 40: 8. ^g 1 Chr. full. ^h o. ch. 17: 15, 16; 1 Sam. 7: 7; 12: 19, 23; Isa. 1: 15. ⁱ Lev. 26: 22; Lam. 1: 1.

large reservoirs, one of which, and the ruins of the other, still remain. Compare 2 Sam. 2: 13.

17. To go to enter into Egypt; they made a temporary sojourn at Chimham, on their way to Egypt.

INSTRUCTION.

Times of anarchy and confusion are prolific in crime. When the outward restraints of civil government are removed, no limit can be set to the atrocities which wicked men will commit for the sake of power and plunder. Yet even in such dark days God is able to limit the wrath of man, and raise up for his people deliverers and defenders.

A. M. 3416. B. C. about 588. 3 That the LORD thy God may show us the way wherein we may walk,^a and the thing that we may do.^b

4 Then Jeremiah the prophet said unto them, I have heard *you*; behold, I will pray unto the LORD your God according to your words;^c and it shall come to pass, *that* whatsoever thing the LORD shall answer you,^d I will declare it unto you; I will keep nothing back from you.^e

5 Then they said to Jeremiah, The LORD be a true and faithful witness between us,^f if we do not even according to all things for the which the LORD thy God shall send thee to us.

6 Whether *it* be good, or whether *it* be evil, we will obey the voice of the LORD our God,^g to whom we send thee; that it may be well with us, when we obey the voice of the LORD our God.^h

7 ¶ And it came to pass after ten days, that the word of the LORD came unto Jeremiah.

8 Then called he Johanan the son of Kareah, and all the captains of the forces which *were* with him, and all the people from the least even to the greatest,

9 And said unto them, Thus saith the LORD, the God of Israel, unto whom ye sent me to present your supplication before him;

10 If ye will still abide in this land, then will I build you,ⁱ and not pull *you* down; and I will plant you, and not pluck *you* up: for I repent me of the evil that I have done unto you.^j

11 Be not afraid of the king of Babylon,^k of whom ye are afraid; be not afraid of him, saith the LORD: for I *am* with you to save you, and to deliver you from his hand.^l

12 And I will show mercies unto you,^m that he may have mercy upon you, and cause you to return to your own land.

13 ¶ But if ye say, We will not dwell in this land, neither obey the voice of the LORD your God,ⁿ

14 Saying, No; but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there will we dwell:^o

15 And now therefore hear the word of the LORD, ye remnant of Judah; Thus saith the LORD of hosts, the God of Israel; If ye wholly set your faces to enter into Egypt,^p and go to sojourn there;

16 Then it shall come to pass, *that* the sword, which ye feared,^q shall overtake you there in the

land of Egypt;^r and the famine, whereof ye were afraid, shall follow^s close after you there in Egypt; and there ye shall die.

17 So shall it be with all the men^t that set their faces to go into Egypt to sojourn there; they shall die by the sword, by the famine, and by the pestilence;^v and none of them shall remain or escape from the evil that I will bring upon them.

18 For thus saith the LORD of hosts, the God of Israel; As mine anger and my fury hath been poured forth upon the inhabitants of Jerusalem;^w so shall my fury be poured forth upon you, when ye shall enter into Egypt: and ye shall be an execration, and an astonishment, and a curse, and a reproach;^x and ye shall see this place no more.

19 ¶ The LORD hath said concerning you, O ye remnant of Judah; Go ye not into Egypt: know certainly that I have admonished you^y this day.

20 For ye dissembled in your hearts,^z when ye sent me unto the LORD your God, saying, Pray for us unto the LORD our God;^{aa} and according unto all that the LORD our God shall say, so declare unto us, and we will do *it*.

21 And *now* I have this day declared *it* to you;^{ab} but ye have not obeyed the voice of the LORD your God, nor any *thing* for the which he hath sent me unto you.

22 Now therefore know certainly that ye shall die by the sword, by the famine, and by the pestilence,^{ac} in the place whither ye desire to go and to sojourn.^{ad}

CHAPTER XLIII.

I Johanan, discrediting Jeremiah's prophecy, carrieth Jeremiah and others into Egypt. S Jeremiah prophesieth by a type the conquest of Egypt by the Babylonians.

AND it came to pass, *that* when Jeremiah had made an end of speaking unto all the people all the words of the LORD their God, for which the LORD their God had sent him to them, *even* all these words,

2 Then spake Azariah the son of Hoshaiah,^a and Johanan the son of Kareah, and all the proud men,^b saying unto Jeremiah, Thou speakest falsely: the LORD our God hath not sent thee to say, Go not into Egypt to sojourn there:

3 But Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon.

^a Ezra 8:21. ^b Deut. 5:28, 29. ^c Exod. 9:29. ^d 1 Kings 22:14. ^e 1 Sam. 2:15; Acts 20:30. ^f Gen. 31:20; Exod. 20:7. ^g Deut. 5:27. ^h ch. 7:23; Deut. 6:3. ⁱ ch. 31:28. ^j ch. 18:8; Deut. 32:36. ^k Matt. 10:25. ^l Isa. 43:5; Rom. 8:31. ^m Psa. 106:45. ⁿ e. ch. 44:16. ^o Deut. 29:19, 20. ^p Deut. 17:16. ^q Ezek. 11:28. ^r ch. 44:13. ^s Heb. *cleave*. ^t Heb. *all the men be*.

^u ver. 22; ch. 24:10. ^v ch. 7:20; ch. 30:2; Lam. 2:5. ^w ch. 24:9; 29:18, 22; 42:18; Zech. 8:13. ^x Heb. *is visited against you*. ^y Or, *have used deceit against your souls*; Num. 10:35. ^z ch. 17:10; Gal. 6:7. ^{aa} ver. 2. ^{ab} Deut. 11:26, 27. ^{ac} ver. 17; Ezek. 6:11. ^{ad} Or, *to go to sojourn*. ^{ae} Hos. 9:6. ^{af} ch. 42:1. ^{ag} Prov. 8:13; 16:5; Isa. 59:10; Jas. 4:6.

CHAPTER XLII.

12. Cause you to return to your own land; most of the people whom Jeremiah addressed had been dispersed among the surrounding nations, and they were now in an unsettled state and on their way to Egypt. The prophet's meaning is, that if they will obey God, Nebuchadnezzar shall give them quiet possession of their own land.

14. We will go into the land of Egypt; the spirit that prompted them to this course was sinful reliance on the help of man, rather than on God's promises. Compare Isa. 30:1-5; 31:1-3.

INSTRUCTION.

Wicked men have a general conviction of the necessity of God's favor and protection, that they may be safe from danger and prospered in their undertakings; and they are often ready to seek counsel from his servants with much apparent earnestness and humility, and with many professions of an obedient spirit. But they have no true regard to God's authority, and when his commands interfere with their cherished desires and purposes, they will rebel against him, saying, "Who is the Lord, that we should obey his voice?"

4 So Johanan the son of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the LORD, to dwell in the land of Judah.

5 But Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all nations, whither they had been driven, to dwell in the land of Judah:^a

6 *Ezen* men, and women, and children, and the king's daughters,^b and every person that Nebuzardan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah.^c

7 So they came into the land of Egypt:^d for they obeyed not the voice of the LORD: thus came they *even* to Tahpanhes.^e

8 ⁹ Then came the word of the LORD unto Jeremiah in Tahpanhes, saying,

9 Take great stones in thy hand, and hide them in the clay in the brickkiln, which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah;

10 And say unto them, Thus saith the LORD of hosts, the God of Israel; Behold, I will send and take Nebuchadrezzar the king of Babylon, my servant,^f and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them.

11 And when he cometh, he shall smite the land of Egypt,^g and deliver such as are for death to death; and such as are for captivity to captivity; and such as are for the sword to the sword.^h

12 And I will kindle a fire in the houses of the gods of Egypt;ⁱ and he shall burn them, and carry them away captives: and he shall array himself with the land of Egypt, as a shepherd putteth on his garment; and he shall go forth from thence in peace.

13 He shall break also the images^j of Bethshemesh,^k that is in the land of Egypt; and the houses of the gods of the Egyptians shall be burn with fire.

CHAPTER XLIV.

1 Jeremiah expresseth the desolation of Judah for their idolatry. 11 He prophesieth their destruction, who commit idolatry in Egypt. 15 The obstinacy of the Jews. 20 Jeremiah threatneth them for the same, 29 and for a sign prophesieth the destruction of Egypt.

THE word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt,

^a ch. 10 11 12 ^b ch. 41 10. ^c ch. 39 10 42 25 25 16. ^d ch. 2 16, 41 1, called *Hanes*, Isa. 30 4. ^e ch. 25 9 27 6; Ezek. 20 18, 20. ^f ch. 46 13 ^g ch. 15 2, Zech. 11 9. ^h ch. 16 25. ⁱ Heb. statues, or standing images. ^j Or, The house of the sun. ^k ch. 46 11; Exod. 11 2 ^l ch. 44 7. ^m Isa. 19 14. ⁿ ch. 31 22, Lxx 1 1, 19. ^o ch. 19 1. ^p Deut. 15 6, 32 17

CHAPTER XLIII.

7. *Tahpanhes*; on the frontier of Egypt, towards Palestine.

10. *My servant*; as executing God's purposes, though he knew it not.

INSTRUCTIONS.

1 7. They who best understand the deceitfulness and desperate wickedness of the human heart, will be slow to rely upon the promises of wicked men to receive and obey God's counsels, and will prepare themselves to encounter reproach and persecution whenever their answers are not agreeable to the feelings and wishes of wicked men who consult them.

which dwell at Migdol,^l and at Tahpanhes,^m and at Noph,ⁿ and in the country of Pathros, saying,

2 Thus saith the LORD of hosts, the God of Israel; Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah: and behold, this day they are a desolation,^o and no man dwelleth therein;

3 Because of their wickedness which they have committed to provoke me to anger, in that they went to burn incense, and to serve other gods,^p whom they knew not, neither they, ye, nor your fathers.^q

4 Howbeit I sent unto you all my servants the prophets, rising early and sending them,^r saying, Oh, do not this abominable thing that I hate.^s

5 But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods.^t

6 Wherefore my fury and mine anger was poured forth, and was kindled in the cities of Judah and in the streets of Jerusalem; and they are wasted and desolate, as at this day.^u

7 Therefore now thus saith the LORD, the God of hosts, the God of Israel; Wherefore commit ye this great evil against your souls,^v to cut off from you man and woman, child and suckling, out of Judah, to leave you none to remain;

8 In that ye provoke me unto wrath with the works of your hands,^w burning incense unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut yourselves off, and that ye might be a curse and a reproach among all the nations of the earth?

9 Have ye forgotten the wickedness of your fathers,^x and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem?

10 They are not humbled *even* unto this day, neither have they feared,^y nor walked in my law, nor in my statutes, that I set before you and before your fathers.

11 ¹² Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will set my face against you for evil,^z and to cut off all Judah.

12 And I will take the remnant of Judah, that have set their faces to go into the land of Egypt

^a ch. 29 19, 2 Cor. 38 15. ^b Ezek. 16 36, 47. ^c Rev. 2 21, 22. ^d h. 42 18. ^e ch. 7 19, 25 7; Num. 16 38; Prov. 8 36. ^f Heb. of the midst of. ^g ch. 25 6 7; Isa. 3 8; 1 Cor. 10 22. ^h Heb. 3 16. ⁱ Heb. wickedness, or punishment. ^j Ezra 9 13, 11. ^k Heb. contrite. ^l Ps. 51 17. ^m Prov. 14 16. ⁿ Eccl. 8 12, 13, Mal. 4 2. ^o Lev. 17 10. ^p Ezek. 14 7, 8; Amos 9 4.

8-13. It is vain to seek safety by disobeying God's commands. His wrath will follow sinners into all their false refuges, and destroy them and their hiding-places together.

CHAPTER XLIV.

1. *Migdol*; on the north-eastern frontier of Egypt towards Palestine. Exod. 11 2. *Tahpanhes*; see note on chap. 43 7. *Noph*; the same as "Moph," (English version, "Memphis.") Hosea 9 6. A large city of ancient Egypt on the west bank of the Nile, a little above Cairo.

9. *Have ye forgotten the wickedness—in the land of Judah, and in the streets of Jerusalem?* have ye forgotten the judgments which I brought upon you for your wickedness there?

A. M. 3417. B. C. about 587. to sojourn there,^a and they shall all be consumed, and fall in the land of Egypt: they shall *even* be consumed by the sword and by the famine: they shall die, from the least even unto the greatest, by the sword and by the famine:^b and they shall be an execration, and an astonishment, and a curse, and a reproach.

13 For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence:

14 So that none of the remnant of Judah, which are gone into the land of Egypt to sojourn there,^c shall escape or remain, that they should return into the land of Judah, to the which they have a desire^d to return to dwell there: for none shall return but such as shall escape.^d

15 ¶ Then all the men which knew that their wives had burned incense unto other gods,^e and all the women that stood by, a great multitude, even all the people that dwell in the land of Egypt, in Pathros, answered Jeremiah, saying,

16 *As* for the word that thou hast spoken unto us in the name of the LORD, we will not hearken unto thee.^f

17 But we will certainly do whatsoever thing goeth forth out of our own mouth,^g to burn incense unto the queen^h of heaven, and to pour out drink-offerings unto her, as we have done, we, and our fathers,ⁱ our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for *then* had we plenty of victuals,^j and were well, and saw no evil.^k

18 But since we left off to burn incense to the queen of heaven, and to pour out drink-offerings unto her, we have wanted all *things*, and have been consumed by the sword and by the famine.

19 And when we burned incense to the queen of heaven, and poured out drink-offerings unto her, did we make her cakes to worship her, and pour out drink-offerings unto her, without our men?^l

20 ¶ Then Jeremiah said unto all the people, to the men, and to the women, and to all the people which had given him *that* answer, saying,

21 The incense that ye burned in the cities of Judah, and in the streets of Jerusalem, ye and your fathers, your kings and your princes, and the people of the land, did not the LORD remember them, and came it *not* into his mind?

22 So that the LORD could no longer bear^m be-

cause of the evil of your doings, and because of the abominations which ye have committed; therefore is your land a desolation, and an astonishment,ⁿ and a curse, without an inhabitant, as at this day.^o

23 Because ye have burned incense,^m and because ye have sinned against the LORD, and have not obeyed the voice of the LORD, nor walked in his law,^p nor in his statutes,^o nor in his testimonies:^p therefore this evil is happened unto you, as at this day.^q

24 Moreover Jeremiah said unto all the people, and to all the women, Hear the word of the LORD, all Judah that *are* in the land of Egypt:^r

25 Thus saith the LORD of hosts, the God of Israel, saying: Ye and your wives have both spoken with your mouths, and fulfilled with your hand,^s saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink-offerings unto her: ye will surely accomplish your vows, and surely perform your vows.^t

26 Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt; Behold, I have sworn by my great name,^u saith the LORD, that my name shall no more be named in the mouth of any man of Judah in all the land of Egypt,^v saying, The Lord God liveth.

27 Behold, I will watch over them for evil,^w and not for good: and all the men of Judah that *are* in the land of Egypt shall be consumed by the sword and by the famine, until there be an end of them.^x

28 Yet a small number that escape the sword shall return out of the land of Egypt into the land of Judah;^y and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose words shall stand, mine, or theirs.^z

29 ¶ And this *shall* be a sign unto you, saith the LORD, that I will punish you in this place, that ye may know that my words shall surely stand against you for evil:

30 Thus saith the LORD; Behold, I will give Pharaoh-hophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life:^a as I gave Zedekiah king of Judah into the hand of Nebuchadnezzar king of Babylon, his enemy,^b and that sought his life.

^a Ch. 42:15, etc. ^b Hos. 4:6. ^c Isa. 30:1-3. ^d Heb. *Left up their soul* 4 ver. 2. ^e Neh. 13:25. ^f ch. 6:16. ^g ver. 23; Psa. 12:4. ^h Or, *traine*; 2 Kings 17:16. ⁱ ch. 7:18. ^j Heb. *bread*. ^k Hos. 2:5-9. ^l Or, *husbands*. ^m Psa. 33:21; Mal. 2:17. ⁿ ch. 25:11. ^o ver. 6. ^p 1 Cor. 10:39. ^q 2 Cor. 6:16. ^r Psa. 119:130. ^s Psa. 119:135. ^t Psa. 75:56. ^u 1 Kings 9:9; Neh. 13:15;

Dan. 9:11, 12. ^v ch. 41:7. ^w ver. 15. ^x Job 34:22; Jas. 1:14, 15. ^y Gen. 22:16; Heb. 6:13. ^z Ezek. 20:39; Amos 6:10. ^a ch. 31:2; Ezek. 7:6. ^b ver. 12; 2 Kings 21:14. ^c ver. 14; Isa. 27:13. ^d Heb. *from me, or them*. ^e Psa. 33:11. ^f ch. 46:25, 26; Ezek. 29:3, etc.; 30:21, etc. ^g ch. 39:5.

15. *Their wives had burned incense*; their wives were leaders in idolatry. Probably some of them were of heathen origin. Compare Deut. 17:17; 1 Kings 11:1, 4; 15:13.

26. *Shall no more be named in the mouth of any man of Judah*; because all shall be destroyed except a small remnant. Ver. 27, 28.

30. *Pharaoh-hophra*, the reigning monarch of Egypt, called "Apries" by the Greeks. He was defeated by Nebuchadnezzar at Carchemish, and afterwards dethroned and strangled by his own troops.

INSTRUCTIONS.

2-10. When wicked men refuse to take warning from

the punishment of those who have practised the same sins before them, it is a great aggravation of their guilt.

11-14. God's wrath follows the wicked into every place whether they flee for safety, and overthrows all their vain confidences. It is only by repenting and returning to him that they can escape destruction.

15-23. Wicked men are prone to impute their misfortunes to every other cause, rather than the true one; nay, more, to seek a return of prosperity from those very practices which have brought ruin upon them.

24-30. They who will no longer hear reproof are in the road to speedy destruction: God will fight against them and their helpers, and both shall perish together.

CHAPTER XLV.

1 Baruch being dismayed, 1 Jeremiah instructeth and comforteth him.

THE word that Jeremiah the prophet spake unto Baruch the son of Neriah,^a when he had written these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah king of Judah, saying,

2 Thus saith the Lord, the God of Israel, unto thee, O Baruch;

3 Thou didst say, Woe is me now! for the Lord hath added grief to my sorrow;^b I fainted in my sighing,^c and I find no rest.^d

4 ^e Thus shalt thou say unto him, The Lord saith thus; Behold, that which I have built will I break down, and that which I have planted I will pluck up, even this whole land.^f

5 And seekest thou great things for thyself? seek them not:^g for behold, I will bring evil upon all flesh:^h saith the Lord: but thy life will I give unto thee for a prey in all places whither thou goest.^h

CHAPTER XLVI.

1 Jeremiah prophesieth the overthrow of Pharaoh's army at Euphrates, 13 and the conquest of Egypt by Nebuchadnezzar. 27 He comforteth Jacob in his chastisement.

THE word of the Lord which came to Jeremiah the prophet against the Gentiles:¹

2 Against Egypt, against the army of Pharaoh-necho king of Egypt,² which was by the river Euphrates in Carchemish, which Nebuchadnezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah.

3 Order ye the buckler and shield,^k and draw near to battle.

^a Ch. 36:1, 4, 32. ^b Job 23:2. ^c Psa. 27:13. ^d Psa. 77:3, 4. ^e Isa. 37:37. ^f Matt. 6:25-32; Luke 12:15. ^g ch. 25:26; Zeph. 3:2. ^h ch. 39:18. ⁱ ch. 25:15, etc. ^j 2 Chr. 35:30. Fullilow presently. ^k ch. 54:11, 12; Nah. 2:1. ^l Heb. broken in pieces. ^m Rev. 6:13. ⁿ Heb. a fight. ^o ch. 6:25; 40:29; 6:29. ^p Ecol. 9:11; Amos 2:11. ^q Dan. 11:19, 22. ^r ch. 47:2. ^s Exod. 13:9.

CHAPTER XLV.

1. In the fourth year of Jehoiakim; see chapter 36. This prophecy belongs to an earlier date than those recorded in the preceding eight chapters.

3. *Woe is me now*; Baruch was dismayed in view of the sufferings to which he was exposed in consequence of writing the roll mentioned in chap. 36, as well as of the calamitous condition of his country.

5. *And seekest thou great things for thyself?* in a time of general desolation, Baruch must not set his heart on temporal ease, honor, and affluence.

INSTRUCTION.

It is well to count beforehand the cost of God's service, and to hold ourselves ready to endure hardships in the performance of it. We ought never to set our hearts on personal ease and preferment; but in times of general public calamity this is peculiarly improper; we should then be content with the continuance of our lives, and our opportunities to labor in behalf of God's cause.

CHAPTER XLVI.

1. *The word of the Lord against the Gentiles*; here begins a series of prophecies against the heathen nations, extending through the remainder of the book, with the exception of the last chapter. The present verse constitutes a preface to the whole series.

2. *Against Egypt*; that is, as immediately explained, against Pharaoh's expedition against the Chaldees. He made two expeditions against Carchemish; in the first of

4 Harness the horses; and get up, ye horsemen, and stand forth with your helmets; furnish the spears, and put on the brigandines.

5 Wherefore have I seen them dismayed and turned away back? and their mighty ones are beaten down,³ and are fled apace,⁴ and look not back: for fear was round about,⁵ saith the Lord.

6 Let not the swift flee away, nor the mighty man escape;⁶ they shall stumble,⁶ and fall toward the north by the river Euphrates.

7 Who is this that cometh up as a flood,⁷ whose waters are moved as the rivers?

8 Egypt riseth up like a flood, and his waters are moved like the rivers: and he saith, I will go up, and will cover the earth;⁸ I will destroy the city and the inhabitants thereof.

9 Come up, ye horses; and rage, ye chariots; and let the mighty men come forth; the Ethiopians,⁹ and the Libyans;⁹ that handle the shield; and the Lydians, that handle and bend the bow.⁹

10 For this is the day of the Lord God of hosts,⁹ a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood:⁹ for the Lord God of hosts hath a sacrifice in the north country by the river Euphrates.¹⁰

11 Go up into Gilead, and take balm,¹⁰ O virgin,¹⁰ the daughter of Egypt: in vain shalt thou use many medicines: for thou shalt not be cured.¹⁰

12 The nations have heard of thy shame, and thy cry hath filled the land; for the mighty man hath stumbled against the mighty, and they are fallen both together.

13 ¹¹ The word that the Lord spake to Jeremiah the prophet, how Nebuchadnezzar king of Babylon should come and smite the land of Egypt.¹¹

¹ Heb. Cush. ² Heb. Pat. ³ Isa. 66:19. ⁴ Isa. 13:6, 31-6, 7. ⁵ 1. 4. Joel 1:15. ⁶ Cant. 32:12. ⁷ Ezek. 39:17, Zeph. 1:7. ⁸ ch. 22; 51. ⁹ Isa. 37:1. ¹⁰ Heb. no care shall be unto thee. ¹¹ Ezek. 30:21. ¹² ch. 43:10, 11, Isa. 19:1; Ezek. ch. 29, 30, 32. Fullilow 571.

these he slew Josiah, 2 Chron. 35:20-24, and afterwards defeated the Chaldeans and took the city; in the second, his army was defeated with great loss, as here predicted.

3. *Order ye the buckler* a addressed to the Egyptians, as much as to say, All your preparations for war shall end in your own destruction.

4. *Get up, ye horsemen*; go up against Assyria. Verse 7. But many render, "Mount, ye horsemen." *Brigandines*; coats of mail.

5, 6. *Wherefore have I seen—they shall stumble and fall*; the prophet sees in vision the terror and flight of the Egyptians by the Euphrates.

7, 8. *Who is this—will cover the earth*; the prophet returns now to the preparations of the Egyptians. He compares their vast armies to the overflowing waters of the Nile.

9. *Lydians*; here probably an African tribe. Compare Ezek. 30:5.

10. *The day of the Lord God of hosts*; when he gathers together the armies of Egypt to destroy them. *A sacrifice*; a great slaughter of the Egyptians. *In the north country*; in the land of the Chaldeans. See note on chap. 1:11.

11. *Gilead*; the land of balm. Chap. 8:22. The meaning is, Though thou gather the balm of Gilead, thou canst not be healed of thy wounds.

13. *The word that the Lord spoke*; these words introduced a second prophecy against Egypt, referring to the invasion of the land by Nebuchadnezzar, which took place some years after Pharaoh-necho's disastrous expedition against the Chaldees.

A. M. 3397.
B. C. 607.
14 Declare ye in Egypt, and publish in Migdol, and publish in Noph and in Tahpanhes: say ye, Stand fast, and prepare thee; for the sword shall devour round about thee.

15 Why are thy valiant men swept away? they stood not, because the LORD did drive them.^a

16 He made many to fall,^b yea, one fell upon another:^b and they said, Arise, and let us go again to our own people, and to the land of our nativity, from the oppressing sword.

17 They did cry there, Pharaoh king of Egypt is but a noise; he hath passed the time appointed.

18 As I live, saith the King, whose name is the LORD of hosts, Surely as Tabor is among the mountains, and as Carmel by the sea, so shall he come.

19 O thou daughter dwelling in Egypt, furnish thyself to go into captivity:^c for Noph shall be waste and desolate without an inhabitant.

20 Egypt is like a very fair heifer,^d but destruction cometh; it cometh out of the north.^e

21 Also her hired men are in the midst of her like fatted bullocks;^f for they also are turned back, and are fled away together: they did not stand, because the day of their calamity was come upon them, and the time of their visitation.^g

22 The voice thereof shall go like a serpent; for they shall march with an army, and come against her with axes, as hewers of wood.

23 They shall cut down her forest, saith the LORD, though it cannot be searched; because they are more than the grasshoppers, and are innumerable.

24 The daughter of Egypt shall be confounded; she shall be delivered into the hand of the people of the north.

^a Psa. 18:14, 30. ^b Heb. multiplied the faller. ^c Lev. 26:37. ^d Heb. under the instruments of captivity. ^e Isa. 20:4. ^f Hos. 10:11. ^g ch. 47:2. ^h Heb. bullocks of the stall. ⁱ Nah. 3:27; Deut. 32:35; Psa. 37:13. ^j Or, nourisher; Heb. Amon. ^k Nah. 3:8. ^l ch. 44:30. ^m Isa. 43:1, 5. ⁿ Or, utterly cut

14. Stand fast—prepare thee; a mighty conqueror is coming; let Egypt prepare to resist him, if she can.

16. They said; the hired troops of the Egyptians.

17. There; in the land of their nativity, after their return home. Passed; that is, has let pass. The time appointed; or, the set time. By this, some understand the time set for meeting and sustaining his allies; others, the opportunity of success.

18. As Tabor—as Carmel—shall he come; Nebuchadnezzar shall come with the strength and majesty of Tabor and Carmel, the two most prominent mountains in north Palestine.

19. Daughter dwelling in Egypt; Egypt is personified as a delicate female.

21. Her hired men; see note on verse 16. Like fatted bullocks; they are well fed and lusty, but flee in wild confusion before the enemy.

22. The voice thereof; literally, "her voice," Egypt's voice. Shall go like a serpent; as a serpent retreats with hissing and terror before the woodman. Against her; against Egypt.

23. Her forest; her armies and people. Though it cannot be searched; though its trees are of vast extent and innumerable.

25. No; the celebrated capital of Egypt, in Upper Egypt, on both sides of the Nile. Nahum 3:8.

26. Afterward it shall be inhabited; the desolation of Egypt by Nebuchadnezzar was only temporary. Compare Ezek. 29:11–15.

INSTRUCTIONS.

2. Nations that know not God are subject to his providential control. He makes all their movements subservi-

25 The LORD of hosts, the God of Israel, saith; Behold, I will punish the multitude¹ of No² and Pharaoh, and Egypt, with their gods, and their kings; even Pharaoh, and all them that trust in him:

26 And I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his servants;³ and afterward it shall be inhabited, as in the days of old, saith the LORD.

27⁴ But fear not thou, O my servant Jacob, and be not dismayed, O Israel:⁵ for behold, I will save thee from afar off, and after that from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make him afraid.

28 Fear thou not, O Jacob my servant, saith the LORD: for I am with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished.⁶

CHAPTER XLVII.

The destruction of the Philistines.

THE word of the LORD that came to Jeremiah the prophet against the Philistines,^k before that Pharaoh smote Gaza.¹

2 Thus saith the LORD; Behold, waters rise up out of the north,^m and shall be an overflowing flood, and shall overflow the land, and all that is therein;² the city, and them that dwell therein; then the men shall cry, and all the inhabitants of the land shall howl.

3 At the noise of the stamping of the hoofs of his strong horses,ⁿ at the rushing of his chariots, and

¹ See Psa. 27:7, 9; Heb. 12:5–10; Rev. 3:19. ² Ezek. 25:15; Zeph. 2:4, 5. ³ Heb. אֲזַנֹּה; ch. 25:20. ⁴ Amos 1:6–8. ⁵ ch. 46:20. ⁶ Heb. the fullness thereof. ⁷ ch. 8:16; Nah. 3:2.

ent to the interests of his church, exalting one to power and overthrowing another, according to his pleasure.

5. When God fights against a people, no array of human might can avail; he will turn all its plans for conquering others to its own destruction.

17. Since all the power of kings and rulers comes from God, none of them can shield transgressors against his wrath. Sinners who confide in their promises of help, will find them to be "but a noise" without substance.

27, 28. The nations of the world rise to power and perish in rapid succession; but in the midst of all these changes, God's kingdom is continually advancing under his own immediate superintendence. All the afflictions which befall his people have the effect, not to destroy, but to purify them, and thus prepare them for increased prosperity.

CHAPTER XLVII.

1. Before that Pharaoh smote Gaza; this is mentioned simply as a date; for the prophecy relates to the desolation of Philistia, not by Pharaoh, but by Nebuchadnezzar.

2. Waters; a symbol of overflowing and desolating armies. Out of the north; out of Babylon. Chap. 1:14. Nebuchadnezzar besieged and took Tyre, chap. 27:3, 6; Ezek. 26:7–14; and afterwards conquered Egypt. Ezek. 29:17–20. It was during this expedition that his armies overran Philistia. Compare ver. 4.

3. The fathers shall not look back to their children; shall not concern themselves about their safety. Feebleness of hands; the effect of extreme terror.

at the rumbling of his wheels, the fathers shall not look back to *their* children for feebleness of hands;

4 Because of the day that cometh to spoil all the Philistines, and to cut off from Tyrus and Zidon every helper that remaineth: for the Lord will spoil the Philistines, the remnant of the country^a of Caphtor.^b

5 Baldness is come upon Gaza;^b Ashkelon is cut off *with* the remnant of *their* valley: how long wilt thou cut thyself?

6 O thou sword of the Lord,^c how long *wilt it be* ere thou be quiet? put up^d thyself into thy scabbard, rest, and be still.

7 How can it^e be quiet, seeing the Lord hath given it a charge against Ashkelon,^f and against the sea-shore? there hath he appointed it.^g

CHAPTER XLVIII.

1 The judgment of Moab, 7 for their pride, 11 for their senility, 11 for their carnal confidence, 26 and for their contempt of God and his people. 47 The restoration of Moab.

A GAINST Moab thus saith the Lord of hosts, the God of Israel:^f Woe unto Nebo! for it is spoiled: Kiriathaim is confounded and taken: Misgab^g is confounded and dismayed.

2 *There shall be no more praise of Moab:* in Heshbon they have devised evil against it:^h come, and let us cut it off from *being* a nation. Also thou shalt be cut down, O Madmen: the sword shall pursueⁱ thee.

3 A voice of crying *shall be* from Horonaim, spoiling and great destruction.

4 Moab is destroyed; her little ones have caused a cry to be heard.

5 For in the going up of Luhith continual weeping^j shall go up: for in the going down of Horonaim the enemies have heard a cry of destruction.

^a Heb. *ere*. ^b Gen. 10:14. ^c Zech. 9:5. ^d Deut. 32:41; Ezek. 21:3-7. ^e Heb. *gather*. ^f Heb. *east thou*. ^g Ezek. 14:17. ^h Mic. 6:9. ⁱ Isa. ex. 15:16; 25:10. ^j Ezek. 25:2-9. Anno. 2:1, 2. ^k Or, *The high pine*. ^l Num. 32:37. ^m Or, *brought in silence*; Isa. 15:1. ⁿ Heb. *go after*. ^o Heb. *weeping with weeping*. ^p ch. 51:5; Mark 13:11-16. ^q Or, *a naked tree*. ^r 1 Tim.

4. *From Tyrus and Zidon*; see note on ver. 2. *Every helper that remaineth*; every one who could help them against the common invader. *Caphtor*, the original country of the Philistines: according to some, Cappadocia; according to others, the island of Crete.

5. *Cut thyself*; as a sign of deep distress.

INSTRUCTION.

God's judgments upon wicked nations often come like an overflowing flood which nothing can resist, and which sweeps away every thing. Before them the great and the mighty fly themselves utterly helpless, having no power either to resist or to escape. How terrible will be that great day of judgment which shall destroy for ever "all the proud, yea, and all that do wickedly, that it shall leave them neither root nor branch."

CHAPTER XLVIII.

1. *Against Moab*; in this prophecy Jeremiah makes a free use of the earlier prophecy of Isaiah. The reader may consult the notes on Isaiah, chapters 15 and 16, where will be found an account of many of the places mentioned in this chapter, and also an explanation of many of its peculiar expressions. The overthrow of Moab, however, which Isaiah predicted, was not the same as that which is here foretold. The former took place in connection with the captivity of the ten tribes, and in Isaiah's day, Isa.

6 Flee, save your lives,^h and be like the heathⁱ in the wilderness. A. M. 3466
B. C. about
100.

7 ^g For because thou hast trusted in thy works and in thy treasures,^h thou shalt also be taken: and Chemosh shall go forth into captivityⁱ with his priests and his princes together.^k

8 And the spoiler shall come upon every city, and no city shall escape: the valley also shall perish, and the plain shall be destroyed, as the Lord hath spoken.

9 Give wings unto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein.

10 Cursed *be* he that doth the work of the Lord deceitfully,^l and cursed *be* he that keepeth back his sword from blood.

11 ^m Moab hath been at ease from his youth, and he hath settled on his lees,ⁿ and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remained^o in him, and his scent is not changed.

12 Therefore, behold, the days come, saith the Lord, that I will send unto him wanderers, that shall cause him to wander, and shall empty his vessels, and break their bottles.

13 And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Beth-el their confidence.^p

14 ^q How say ye, We *are* mighty and strong men for the war?

15 Moab is spoiled, and gone up *out of* her cities, and his chosen^r young men are gone down to the slaughter,^s saith the King, whose name is The Lord of hosts.^t

16 The calamity of Moab is near to come, and his affliction hasteth fast.

17 All ye that are about him, bemoan him; and all ye that know his name, say, How is the strong staff broken, and the beautiful rod!^u

^h 17. ⁱ Num. 23:29; Judg. 11:24. ^j Gen. 49:7. ^k Or, *rightly*. ^l Judg. 1:24; 1 Sam. 15:3, 9. ^m 1 Kings 20:12. ⁿ Zeph. 1:12. ^o Heb. *stood*. ^p 1 Kings 12:29. ^q Heb. *the choice of*. ^r Isa. 40:36, 37. ^s Pch. 51:57. ^t Jas. 9:1. ^u Isa. 9:4; 14:1, 5, 12.

16:11; the latter, as also that of the nations mentioned in the following chapters, was accomplished by Nebuchadnezzar. *Kiriathaim*; in the northern part of Moab, west of Medebah.

2. *They have devised evil*; the enemies of Moab have devised; in allusion to the signification of the word Heshbon, that is, "device," as it is rendered in Eccl. 9:10.

6. *Be like the heath in the wilderness*; that is, solitary and desolate. Chap. 17:6.

7. *Chemosh*; the national god of the Moabites. 1 Kings 11:7; 2 Kings 23:13.

10. *Cursed be he*; he among the executioners of God's wrath upon Moab.

11. *Settled on his lees*; as the flavor of wine is increased by leaving it to stand on the lees, so long tranquillity had increased the strength and riches of Moab, and with these his pride.

12. *Wanderers, that shall cause him to wander*; better, "emptiers, that shall empty him." The original word means to empty by laying a vessel over on its side.

13. *Of Beth-el*; that is, of the golden calf which they worshipped there. 1 Kings 12:29.

15. *Gone up out of her cities*; or, "her cities are gone up," that is, in smoke.

17. *The strong staff—beautiful rod*; the sceptre of his power.

A. M. 3461. R. C. about 600. 18 Thou daughter that dost inhabit Dibon, come down from thy glory, and sit in thine; ^a for the spoiler of Moab shall come upon thee, and he shall destroy thy strong-holds.

19 O inhabitant of Arcer, ^b stand by the way, and espy: ask him that fleeth, and her that escapeth, and say, What is done?

20 Moab is confounded; for it is broken down: howl and cry; tell ye it in Arnon, that Moab is spoiled.

21 And judgment is come upon the plain country; upon Holon, and upon Jahazah, and upon Mephaath,

22 And upon Dibon, and upon Nebo, and upon Beth-diblathaim,

23 And upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon.

24 And upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab, far or near.

25 The horn of Moab is cut off, ^c and his arm is broken, ^d saith the LORD.

26 ¶ Make ye him drunken; ^e for he magnified himself against the LORD: ^f Moab also shall wallow in his vomit, and he also shall be in derision. ^g

27 For was not Israel a derision unto thee? ^h was he found among thieves? for since thou spakest of him, thou skippest ⁱ for joy.

28 O ye that dwell in Moab, leave the cities, and dwell in the rock, and be like the dove that maketh her nest in the side of the hole's mouth.

29 We have heard the pride of Moab, (he is exceeding proud,) his loftiness, and his arrogancy, and his pride, and the haughtiness of his heart. ^j

30 I know his wrath, saith the LORD; but it shall not be so; his lies ^k shall not so effect it.

31 Therefore will I howl for Moab, and I will cry out for all Moab; my heart shall mourn for the men of Kir-heres.

32 O vine of Sibmah, I will weep for thee with the weeping of Jazer: thy plants are gone over the sea, they reach even to the sea of Jazer: the spoiler is fallen upon thy summer fruits and upon thy vintage.

33 And joy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused wine to fail from the wine presses: none

shall tread with shouting; *their shouting shall be no shouting.*

34 From the cry of Heshbon even unto Elealeh, and even unto Jahaz, have they uttered their voice, from Zoar even unto Horonaim, as a heifer of three years old; for the waters also of Nimrim shall be desolate. ^l

35 Moreover I will cause to cease in Moab, saith the LORD, him that offereth in the high places, and him that burneth incense to his gods.

36 Therefore my heart shall sound for Moab like pipes, and my heart shall sound like pipes for the men of Kir-heres: because the riches that he hath gotten are perished.

37 For every head shall be bald, ^m and every beard clipped: ⁿ upon all the lands shall be cuttings, and upon the loins sackcloth. ^o

38 There shall be lamentation generally upon all the house-tops of Moab, and in the streets thereof: for I have broken Moab like a vessel wherein is no pleasure, ^p saith the LORD.

39 They shall howl, saying, How is it broken down! how hath Moab turned the back with shame! so shall Moab be a derision and a dismaying to all them about him.

40 For thus saith the LORD; Behold, he shall fly as an eagle, ^q and shall spread his wings over Moab. ^r

41 Kerioth* is taken, and the strong-holds are surprised, and the mighty men's hearts in Moab at that day shall be as the heart of a woman in her pangs. ^s

42 And Moab shall be destroyed from being a people, because he hath magnified himself against the LORD. ^t

43 Fear, and the pit, and the snare, shall be upon thee, O inhabitant of Moab, ^u saith the LORD.

44 He that fleeth from the fear shall fall into the pit; and he that getteth up out of the pit shall be taken in the snare: for I will bring upon it, even upon Moab, the year of their visitation, ^v saith the LORD.

45 They that fled stood under the shadow of Heshbon because of the force: but a fire shall come

* Ch. 46:19. * Heb. *inhabitant*, b Deut. 2:36. c Psa. 75:10. d Ezek. 20:21. e ch. 25:15, 17. f Job 9:4. g Lam. 1:21. h Zeph. 2:8-10. i Or, *moaned thyself*. j Prov. 24:13; Isa. 13:11. k Or, *thou on whom he stayeth*; Heb. *bars*. l Heb. *devolutions*. m ch. 47:5. n Heb. *diminished*. o Gen.

18. *Daughter*; a metaphor for the inhabitants of Dibon, as "virgin daughter of Babylon," etc. Isa. 47:1.

19. *Arcer*; on the northern bank of the Arnon. Its inhabitants come out to inquire of the fugitives that pass through it in their flight, "What is done?"

24. *Bozrah*; this seems to have been Bozrah in the Hamran, on the border of the Arabian desert, and not the Bozrah which is mentioned in the following chapter, verse 13, as belonging to Edom; the latter lay south-east of the Dead sea.

26. *Make ye him drunken*; with the wine-cup of God's wrath. Chap. 25:15-27. *He also*; that is, as well as Israel. Ver. 27.

27. *A derision unto thee*; when carried into captivity by the Assyrians. *Was he found among thieves?* that is, was he detected by Moab in such a crime as made him a just object of his derision? Compare chap. 2:26. *Spakest of him*; of his calamities.

28. *Be like the dove*; hide yourselves in dens and caves from the enemy. Compare Isa. 2:19-21.

37:31. l ch. 22:25; Rom 9:21. m Heb. *neck* m ch. 49:22; Dent. 28:49; Dan. 7:4; Hab. 1:8. n Isa. 8:23. o Or, *The cities*. p Isa. 21:3; Mic. 4:9; P ver. 29. q Isa. 21:17, 18. r ch. 11:23.

30. *Not he so*; as he purposes. Compare Isa. 16:6.

31. *Kir-heres*; the same as Kir-hareseth. Isa. 16:7.

32, 33. *I will weep for thee—no shouting*; see notes on Isa. 16:8, 9. *The sea of Jazer*; of this nothing further is known. *Their shouting shall be no shouting*; their joyous vintage-shout shall become a battle-shout, shall become a cry of distress.

34. *From the cry of Heshbon—uttered their voice*; the cry of distress which begins at Heshbon extends to Elealeh and Jahaz. *From Zoar even unto Horonaim*; supply, "they have uttered their voice." *A heifer of three years old*; see note on Isa. 15:5. *The waters—of Nimrim shall be desolate*; see note on Isa. 15:6.

38. *Like a vessel wherein is no pleasure*; compare chap. 22:28.

40. *He shall fly*; the conqueror.

45. *They that fled*; the Moabites who fled before the invading army. *Stood under the shadow of Heshbon*; sought protection within its walls. *Because of the force*; because of the invading force; but many render these words, "with-

forth out of Heshbon, and a flame from the midst of Sihon, and shall devour the corner of Moab, and the crown of the head of the tumultuous ones.*

46 We be unto thee, O Moab! the people of Chemosh perisheth: for thy sons are taken captives,[†] and thy daughters captives.

47 ¶ Yet will I bring again the captivity of Moab in the latter days,[‡] saith the Lord. Thus far is the judgment of Moab.

CHAPTER XLIX.

I The judgment of the Ammonites. 6 Their restoration. 7 The judgment of Edom, 23 of Damascus, 28 of Kedar, 30 of Hazor, 31 and of Elam. 39 The restoration of Elam.

CONCERNING[†] the Ammonites,[‡] thus saith the Lord: Hath Israel no sons? hath he no heir? why then doth their king[§] inherit Gad, and his people dwell in his cities?[¶]

2 Therefore, behold, the days come, saith the Lord, that I will cause an alarm of war to be heard in Rabbah of the Ammonites; and it shall be a desolate heap, and her daughters shall be burned with fire: then shall Israel be heir unto them that were his heirs, saith the Lord.

3 Howl, O Heshbon, for Ai is spoiled: cry, ye daughters of Rabbah, gird you with sackcloth; lament, and run to and fro by the hedges; for their king[¶] shall go into captivity, and his priests and his princes together.

4 Wherefore gloriest thou in the valleys, thy flowing valley,[¶] O backsliding daughter? that trusted in her treasures,[¶] saying, Who shall come unto me?[¶]

5 Behold, I will bring a fear upon thee, saith the Lord God of hosts, from all those that be about thee; and ye shall be driven out every man right forth; and none shall gather up him that wandereth.

6 And afterward I will bring again the captivity of the children of Ammon,[¶] saith the Lord.

7 ¶ Concerning Edom,[¶] thus saith the Lord of hosts; Is wisdom no more in Teman?[¶] is counsel perished from the prudent?[¶] is their wisdom vanished?

8 Flee ye, turn back,[¶] dwell deep, O inhabitants of Dedan;[¶] for I will bring the calamity of Esau upon him, the time that I will visit him.

9 If grape-gatherers come to thee, would they not leave some gleaning grapes? if thieves by night, they will destroy till they have enough.[¶]

10 But I have made Esau bare,[¶] I have uncovered his secret places, and he shall not be able to hide himself; his seed is spoiled, and his brethren, and his neighbors, and he is not.[¶]

11 Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me.

12 For thus saith the Lord; Behold, they whose judgment was not to drink of the cup have assuredly drunken; and art thou he that shall altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink of it.

13 For I have sworn by myself,[¶] saith the Lord, that Bozrah shall become a desolation, a reproach, a waste, and a curse;[¶] and all the cities thereof shall be perpetual wastes.

14 I have heard a rumor from the Lord,[¶] and an ambassador is sent unto the heathen, saying, Gather ye together, and come against her, and rise up to the battle.

15 For lo, I will make thee small among the heathen, and despised among men.[¶]

16 Thy terriblest hath deceived thee,[¶] and the pride of thy heart, O thou that dwellest in the clefts of the rock, that holdest the height of the

out strength." *A fire—out of Heshbon*; the conqueror shall send forth thence his bands to ravage the country. *Sihon*; that is, the city of Sihon; the same as Heshbon. See the history of this city, Num. 21:26-30, from which passage this and the following verse are taken. *The tumultuous ones*; the boastful warriors of Moab.

47. *Bring again the captivity of Moab*; the desolation of Moab and several other countries involved in the general overthrow by Nebuchadnezzar, should be but temporary, chap. 49:6, 39; but of others perpetual, chap. 49:33.

INSTRUCTION.

The sins of the Moabites which brought upon them God's displeasure were their great pride and arrogance, manifested in trusting to their own defences and treasures, and in magnifying themselves against the Lord, ver. 7, 14, 29, 42; also their hatred and contempt of God's people, leading them to help forward and exult over their calamities. Ver. 27, 30. For these sins God made Moab "a derision and a dismaying to all them about him." Ver. 26, 39. "Since the principles of God's government are unchangeable, all who follow the example of Moab, whether nations or individuals, must expect to receive the punishment at God's hand."

CHAPTER XLIX.

1. *Hath Israel no sons—no heir?* the Ammonites are reproached for taking possession of the territory of Israel east of the Jordan, after its conquest by the Assyrians. *Their king*; or, "Mileom," the god of the Ammonites.

Amos 1:11, 12. [†] Heb. *in captivity*. [‡] ch. 49:6, 39. [§] Or, *they are turned back*. [¶] Mal. 1:3. [¶] Isa. 17:14. [¶] Amos 6:8. [¶] Isa. 31:6; 63:1. [¶] Ezek. 7:25, 26. [¶] 1 Sam. 2:30; Psa. 53:5; Obad. 2. [¶] Isa. 25:1, 5; 49:25.

1 Kings 11:5. *Gad*; whose lands lay on the east of Jordan, adjacent to Ammon. Num. 32:33-36.

2. *Rabbah*; the capital of the Ammonites.

3. *Howl, O Heshbon*; Heshbon belonged to Moab. It is here exhorted to howl for the taking of Ai, because thus the way was prepared for invading it. *Ai*; here a city of the Ammonites, different from the Ai mentioned in the eighth chapter of Joshua.

4. *In the valleys*; the fertile valleys of thy territory.

7. *Concerning Edom*; compare the prophecy of Obadiah, between which and this there is a remarkable agreement. *Teman*; a city and region on the eastern border of Edom. The Temanites were celebrated for their wisdom, but this should avail them nothing in the present calamity.

8. *Dwell deep*; that is, take refuge from the enemy in deep caverns. *Dedan*; an Arabian tribe bordering on Edom.

9. *Leave some gleaning grapes*; not utterly destroy thee, as thy foes shall now do. *Till they have enough*; that is, only till their wants are satisfied.

11. *Leave thy fatherless children—let thy widows trust in me*; a solemn intimation that all the adult males of Edom should be destroyed, so that their widows and orphans should be thrown upon God's mercy alone for protection.

12. *They whose judgment was not to drink*; the covenant people of God, who might have hoped for exemption from the general calamity. Compare chap. 25:28; Obad. 16.

16. *In the clefts of the rock*; in the rocky fortresses for which Edom was celebrated. Compare Obad. 3, 4.

A. M. 3404
B. C. about
600. hill: though thou shouldst make thy nest
as high as the eagle, I will bring thee down
from thence,^a saith the LORD.

17 Also Edom shall be a desolation: every one
that goeth by it shall be astonished, and shall hiss
at all the plagues thereof.^b

18 As in the overthrow of Sodom and Gomor-
rah and the neighbor cities thereof,^c saith the LORD,
no man shall abide there, neither shall a son of
man dwell in it.^d

19 Behold, he shall come up like a lion from the
swelling of Jordan against the habitation of the
strong:^e but I will suddenly make him run away
from her: and who is a chosen man, that I may
appoint over her? for who is like me?^f and who
will appoint me the time?^g and who is that shep-
herd that will stand before me?^h

20 Therefore hear the counsel of the LORD,ⁱ that
he hath taken against Edom; and his purposes,
that he hath purposed against the inhabitants of
Teman: Surely the least of the flock shall draw
them out; surely he shall make their habitations
desolate with them.

21 The earth is moved at the noise of their fall; at
the cry the noise thereof was heard in the Red sea.^j

22 Behold, he shall come up and fly as the eagle,
and spread his wings over Bozrah: and at that
day shall the heart of the mighty men of Edom be
as the heart of a woman in her pangs.

23 ^k Concerning Damascus:^l Hamath is con-
founded, and Arpad;^m for they have heard evil
tidings: they are faint-hearted;ⁿ there is sorrow
on^o the sea; it cannot be quiet.

24 Damascus is waxed feeble, and turneth her-
self to flee, and fear hath seized on her: anguish
and sorrows have taken her, as a woman in travail.

25 How is the city of praise not left, the city of
my joy!^p

26 Therefore her young men shall fall in her
streets, and all the men of war shall be cut off in
that day.^q saith the LORD of hosts.

27 And I will kindle a fire in the wall of Damas-
cus, and it shall consume the palaces of Ben-hadad.

28 ^r Concerning Kedar,^s and concerning the

kingdoms of Hazor, which Nebuchadrezzar king
of Babylon shall smite, thus saith the LORD: Arise
ye, go up to Kedar, and spoil the men of the
east.

29 Their tents and their flocks shall they take
away:^t they shall take to themselves their cur-
tains, and all their vessels, and their camels: and
they shall cry unto them, Fear is on every side.

30 ^u Flee, get you far off, dwell deep, O ye in-
habitants of Hazor, saith the LORD; for Nebuchad-
rezzar king of Babylon hath taken counsel against
you, and hath conceived a purpose against you.

31 Arise, get you up unto the wealthy nation,
that dwelleth without care,^v saith the LORD, which
have neither gates nor bars,^w which dwell alone.^x

32 And their camels shall be a booty, and the
multitude of their cattle a spoil: and I will scat-
ter into all winds them that are in the utmost cor-
ners;^y and I will bring their calamity from all
sides thereof, saith the LORD.

33 And Hazor shall be a dwelling for dragons,^z
and a desolation for ever: there shall no man abide
there, nor any son of man dwell in it.

34 ^{aa} The word of the LORD that came to Jeremi-
ah the prophet against Elam in the beginning
of the reign of Zedekiah king of Judah,^{ab} saying,

35 Thus saith the LORD of hosts; Behold, I will
break the bow of Elam, the chief of their might.

36 And upon Elam will I bring the four winds
from the four quarters of heaven, and will scatter
them toward all those winds; and there shall be
no nation whither the outcasts of Elam shall not
come.

37 For I will cause Elam to be dismayed before
their enemies, and before them that seek their life:
and I will bring evil upon them, even my fierce
anger, saith the LORD; and I will send the sword
after them, till I have consumed them:

38 And I will set my throne in Elam, and will
destroy from thence the king and the princes, saith
the LORD.

39 ^{ac} But it shall come to pass in the latter days,
that I will bring again the captivity of Elam,^{ad} saith
the LORD.

^a Amos 9:2. ^b ch. 18:16; 50:13. ^c Gen. 19:21, 25. ^d ch. 50:40; Deut. 29:23; Amos 4:11. ^e ch. 12:5. ^f Exod. 15:11; Isa. 40:25. ^g Or, consent me in judgment. ^h Job 41:10; Psa. 70:7; Rev. 6:17. ⁱ Psa. 33:11. ^j Job 6:19, 20. ^k Heb. *Woody sea*. ^l Isa. 17:4, etc.; Amos 1:2-5; Zech. 9:1, 2. ^m Isa. 37:33. ⁿ Heb. *melted*. ^o Or, *as an*. ^p ch. 31:9; Isa. 1:26. ^q ch.

19. He shall come up; Nebuchadrezzar. The swelling of Jordan; see note on chap. 12:5. The strong; the strong shepherd; that is, the king of Edom. The reference is to the great natural strength of the country. But I will suddenly; rather, "for I will suddenly." Make him run; the strong one just mentioned. From her; from his land. Who is a chosen man—appoint over her? or, "him who is a chosen one," that is, Nebuchadrezzar. "I will appoint over her," over Edom. Appoint me the time; for trial; that is, call me into judgment.

20. The least of the flock shall draw them out; the feeblest of the invading host shall drag out the Edomites to slaughter. But many render, "he," the enemy, "shall drag them out like weak sheep."

23. Hamath—Arpad; see note on Isa. 10:9. On the sea; in Damascus, which is compared to an agitated sea.

25. How is the city—of my joy; this is the exclamation of Damascus, bewailing the desolation of her capital.

28. Kedar; see note on Isa. 21:16. Hazor; there were several places of this name: one in the north of Palestine.

50:30. ^{aa} Isa. 21:13-17. ^{ab} Psa. 120:5. ^{ac} Heb. *fit greatly*. ^{ad} Or, that is in case. ^{ae} Ezek. 38:11. ^{af} Num. 23:9; Mic. 7:14. ^{ag} Heb. *cut off into corners*, or that have the corners of their hair polled. ^{ah} Mal. 1:3. ^{ai} ch. 25:25; 1sa. 22:6. ^{aj} ver. 6.

Josh. 11:1; and one in Benjamin, Neh. 11:33. But Hazor here seems to have been an Arabian tribe bordering on Kedar.

31. Arise; an exhortation to the Chaldean armies. Unto the wealthy nation; that is, to Hazor. Dwelleth without care—alone; as being remote from the common path of armies.

34. Elam; Persia, which lay east of Babylon.

INSTRUCTIONS.

1, 2. God is greatly displeased with those who take advantage of the weakness of their neighbors to rob them of their just possessions, and he will not fail to reward them according to their deeds.

7. The highest wisdom of men is to fear God and do righteousness; when they depart from him, and put their trust in wickedness, no sagacity or skill can shield them against his anger.

12. The severity with which God chastises his offending people, is a solemn warning to his enemies of the utter destruction that awaits them. If he spare not his own

CHAPTER L.

I, 9, 21, 35 The judgment of Babylon. A. 17, 33 The redemption of Israel.

THE word that the LORD spake against Babylon and against the land of the Chaldeans by Jeremiah the prophet.^a

2 Declare ye among the nations, and publish, and set up a standard; publish, and conceal not: say, Babylon is taken, Bel is confounded,^b Merodach is broken in pieces; her idols are confounded, her images are broken in pieces.

3 For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast.

4 ^a In those days,^c and in that time, saith the LORD, the children of Israel shall come, they and the children of Judah together,^d going and weeping:^e they shall go, and seek the LORD their God.^f

5 They shall ask the way to Zion with their faces thitherward,^g saying, Come, and let us join ourselves to the LORD in a perpetual covenant that shall not be forgotten.^h

6 My people hath been lost sheep:ⁱ their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill; they have forgotten their resting place.^{j,k}

7 All that found them have devoured them:^l and their adversaries said, We offend not,^m because they have sinned against the LORD,ⁿ the habitation of justice,^o even the LORD, the hope of their fathers.^p

8 Remove out of the midst of Babylon,^q and go forth out of the land of the Chaldeans, and be as the he-goats before the flocks.

9 ^r For lo, I will raise and cause to come up against Babylon an assembly of great nations from the north country: and they shall set themselves in array against her; from thence she shall be taken; their arrows shall be as of a mighty expert man;^s none shall return in vain.

10 And Chaldea shall be a spoil: all that spoil her shall be satisfied, saith the LORD.

11 Because ye were glad, because ye rejoiced, O ye destroyers of my heritage, because ye are

grown fat^t as the heifer at grass, and bel- low as bulls;^u

12 Your mother shall be sore confounded: she that bare you shall be ashamed: behold, the hindmost of the nations shall be a wilderness, a dry land, and a desert.

13 Because of the wrath of the LORD it shall not be inhabited,^v but it shall be wholly desolate: every one that goeth by Babylon shall be astonished, and hiss at all her plagues.

14 Put yourselves in array against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows: for she hath sinned against the LORD.

15 Shout against her round about: she hath given her hand:^w her foundations are fallen, her walls are thrown down: for it is the vengeance of the LORD:^x take vengeance upon her; as she hath done, do unto her.^y

16 Cut off the sower from Babylon, and him that handleth the sickle^z in the time of harvest: for fear of the oppressing sword they shall turn every one to his people, and they shall flee every one to his own land.

17 ^{aa} Israel is a scattered sheep; the lions have driven him away: first the king of Assyria hath devoured him;^{ab} and last this Nebuchadrezzar king of Babylon hath broken his bones.^{ac}

18 Therefore thus saith the LORD of hosts, the God of Israel: Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria.^{ad}

19 And I will bring Israel again to his habitation,^{ae} and he shall feed on Carmel and Bashan,^{af} and his soul shall be satisfied upon mount Ephraim and Gilead.^{ag}

20 In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for:^{ah} and there shall be none;^{ai} and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve.^{aj}

21 ^{ak} Go up against the land of Merathaim,^{al} even against it, and against the inhabitants of Pekod:^{am} waste and utterly destroy after them,^{an} saith the LORD, and do according to all that I have commanded thee.^{ao}

^a Heb. by the hand of ^b Isa. 6: 13, 21, 17 ^c 1 Heb left up. ^d b ch. 51: 41; 1 sa. 46: 1. ^e Rom. 11: 1, etc. ^f 4 Is. 1: 11 ^g Jer. 31: 9; Ezra 3: 12, 13; Psa. 126: 5, 6; Zech. 14: 10; Acts 2: 37. ^h 4 Is. 3: 3, 5; Jer. 31: 7. ⁱ b ch. 51: 34, 35; Song 6. ^j Isa. 55: 3; Acts 11: 25; 2 Cor. 8: 5. ^k 1 sa. 53: 6; 1 Pet. 2: 25 ^l Job. 3: 6, 25 ^m 1 Heb. pta ⁿ to be down in; Psa. 23: 2. ^o Song 1: 7, 8. ^p Psa. 79: 7 ^q ch. 2: 3. ^r Dan. 9: 6. ^s Psa. 99: 1 ^t Psa. 22: 1. ^u ch. 51: 6, 34;

Isa. 1: 20. ^v Or, destroyer ^w 1 Heb. bag, or corpulent ^x Or, as with as steeds ^y Zech. 1: 15. ^z ch. 25: 12 ^{aa} 1 Chr. 29: 21. ^{ab} 1 sa. 6: 1 ^{ac} Rev. 18: 6. ^{ad} Or, scythe. ^{ae} 2 Kings 17: 6. ^{af} 2 Kings 21: 10, etc. ^{ag} 1 sa. 37: 34-38. ^{ah} ch. 33: 12. ^{ai} Isa. 65: 9, 10. ^{aj} Ezek. 34: 12, 13. ^{ak} 2 M. 7: 11, 12. ^{al} b ch. 26: 6, 5. ^{am} Rom. 8: 31, 32. ^{an} 1 S. 1: 14; 12; Rom. 9: 16. ^{ao} 1 sa. 6: 13; 2 S. 3: 34. ^{ap} Or, the rebels. ^{aq} Or, 1 resurrection. ^{ar} Ezek. 23: 37. ^{as} ch. 4: 10.

household, what shall be the end of those who are strangers and foreigners to it? 1 Pet. 4: 17, 18.

15, 16. It is God's matterable purpose to abase all the proud, whether they be nations, families, or individuals.

31, 32. The security that follows long-continued prosperity is often the occasion of men's destruction, as it leads them to neglect the necessary means of protection.

CHAPTER L.

2. Set up a standard: the tidings of Babylon's fall are to be spread by signals as well as words. Bel—Merodach: idols of Babylon. Her idols are confounded; they are put to shame, because they could not save those who trusted in them.

3. A nation; the Medes and Persians, whose country lay to the north-east of Babylon.

4. The children of Israel shall come, they and the children of Judah together, the ten tribes who had been carried cap-

tive by the Assyrians, at least a remnant of them, united themselves with the Jews on their return to Palestine under Cyrus. Thus was fulfilled the prophecy of Ezekiel, chap. 37: 15-22; though a still higher fulfilment of it may be reserved for the future.

8. As the he-goats before the flocks: this is addressed especially to the Jewish rulers and leaders.

12. Your mother—she that bare you; that is, Babylon, considered as the mother of the people.

15. She hath given her hand, surrendered herself as vanquished.

16. They shall turn; the foreigners in Babylon.

18. As I have punished the king of Assyria; Assyria, with Nineveh its capital, had already fallen in the days of Jeremiah, and was now subject to the Chaldeans.

21. Merathaim—Pekod; symbolical names: the first, double rebellion, indicating the character; the second, visitation, the fate of Babylon.

A. M. 3469. B. 595. **22** A sound of battle is in the land, and of great destruction.^a

23 How is the hammer of the whole earth cut asunder and broken!^b how is Babylon become a desolation among the nations!

24 I have laid a snare for thee,^c and thou art also taken, O Babylon, and thou wast not aware:^d thou art found, and also caught, because thou hast striven against the LORD.

25 The LORD hath opened his armory, and hath brought forth the weapons of his indignation:^e for this is the work of the Lord God of hosts in the land of the Chaldeans.

26 Come against her from the utmost border;^f open her storehouses: cast^g her up as heaps, and destroy her utterly: let nothing of her be left.

27 Slay all her bullocks:^h let them go down to the slaughter: woe unto them! for their day is come, the time of their visitation.

28 The voice of them that flee and escape out of the land of Babylon, to declare in Zion the vengeance of the LORD our God,ⁱ the vengeance of his temple.^j

29 Call together the archers against Babylon: all ye that bend the bow, camp against it round about; let none thereof escape: recompense her according to her work;^k according to all that she hath done, do unto her: for she hath been proud against the LORD, against the Holy One of Israel.

30 Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day, saith the LORD.

31 Behold, I am against thee, O thou most proud,^l saith the Lord God of hosts: for thy day is come, the time that I will visit thee.

32 And the most proud^m shall stumble and fall, and none shall raise him up: and I will kindle a fire in his cities,ⁿ and it shall devour all round about him.

33 ^o Thus saith the LORD of hosts; The children of Israel and the children of Judah were oppressed together: and all that took them captives held them fast; they refused to let them go.

34 Their Redeemer is strong;¹ The LORD of hosts is his name: he shall thoroughly plead their cause,^m that he may give rest to the land, and disquiet the inhabitants of Babylon.

35 ^q A sword is upon the Chaldeans, saith the

LORD, and upon the inhabitants of Babylon, and upon her princes, and upon her wise men.ⁿ

36 A sword is upon the liars;^o and they shall dote:^p a sword is upon her mighty men; and they shall be dismayed.

37 A sword is upon their horses, and upon their chariots, and upon all the mingled people that are in the midst of her;^q and they shall become as women:^r a sword is upon her treasures; and they shall be robbed.

38 A drought is upon her waters; and they shall be dried up:^s for it is the land of graven images, and they are mad upon their idols.

39 Therefore the wild beasts of the desert with the wild beasts of the islands shall dwell there, and the owls shall dwell therein; and it shall be no more inhabited for ever;^t neither shall it be dwelt in from generation to generation.

40 As God overthrew Sodom and Gomorrah and the neighbor cities thereof,^u saith the LORD; so shall no man abide there, neither shall any son of man dwell therein.

41 Behold, a people shall come from the north,^v and a great nation, and many kings shall be raised up from the coasts of the earth.^w

42 They shall hold the bow and the lance; they are cruel,^x and will not show mercy: their voice shall roar like the sea, and they shall ride upon horses, every one put in array, like a man to the battle, against thee, O daughter of Babylon.

43 The king of Babylon hath heard the report of them, and his hands waxed feeble: anguish took hold of him, and pangs as of a woman in travail.^y

44 Behold, he shall come up like a lion from the swelling of Jordan unto the habitation of the strong: but I will make them suddenly run away from her: and who is a chosen man, that I may appoint over her? for who is like me? and who will appoint me the time?^z and who is that shepherd that will stand before me?^{aa}

45 Therefore hear ye the counsel of the LORD, that he hath taken against Babylon; and his purposes, that he hath purposed against the land of the Chaldeans:^a Surely the least of the flock shall draw them out: surely he shall make their habitation desolate with them.

46 At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations.^b

^a Ch. 51:54. ^b ch. 51:20; Isa. 14:6. ^c Eccl. 9:12. ^d Dan. 5:30, 31. ^e Psa. 45:3-5; Isa. 13:5. ^f Heb. end. ^g Or, tread. ^h ch. 46:21; Isa. 24:7. ⁱ ch. 51:10, 11. ^j Lam. 1:10; 2:6, 7. ^k ver. 15. ^l Heb. pride. ^m J. Prov. 16:18; 17:12. ⁿ Rev. 18:8. ^o Isa. 47:4. ^p Isa. 51:22. ^q Isa. 47:12. ^r Or, chief stages; Heb. bars. ^s Isa. 41:25. ^t 2 Thess. 2:11. ^u ch. 45:20, 24.

^v 26. Cast her up as heaps; heaps of sheaves at the threshing-floor.

^w 34. To the land; the land of Israel.

^x 37. Liars; diviners, who deceived the people with lies. ^y 43. Mingled people; mingled mass of foreigners made up of men of different nations. Chap. 25:20, 24.

^z 44. Behold—before me; see note chap. 49:19. ^{aa} 45. Shall draw them out; see note chap. 49:20.

INSTRUCTIONS.

4. It is when God's people seek his face with weeping and supplication that he interposes for their deliverance, accomplishing with infinite ease the mightiest overthrows in their behalf, and restoring them to more than their former prosperity. Dan. 9:20, 21.

Ezek. 30:5. ¹ ch. 51:30. ² Isa. 41:27. Rev. 16:12. ³ ch. 25:12; Isa. 13:20. ⁴ Gen. 19:24, 25. ⁵ ch. 6:22. ⁶ w. ch. 51:27, 28; Rev. 17:16. ⁷ Isa. 13:17, 18. ⁸ Dan. 5:6. ⁹ Or, consent me to plead? ¹⁰ Job 41:10. ¹¹ Isa. 14:21, 27. ¹² Rev. 18:9, 15.

7. Since wicked men are moved by hatred and malice to persecute God's church, he will hold them guilty for all the sufferings which they inflict upon her; while at the same time he uses them as a rod for chastisement and correction. Isa. 10:5-12.

9. All the nations of the earth move in accordance with God's eternal counsels: while they are intent upon the accomplishment of their own selfish schemes, he is bringing to pass, through their instrumentality, his wise and good purposes for the chastisement of Zion, or for her deliverance and enlargement.

20. The outward deliverance of God's people is connected with their inward penitence and return to duty. Neh. 1:4-11; 2:1-8.

CHAPTER LI.

1 The severe judgment of God against Babylon in revenge of Israel. 59
Jeremiah delivereth the book of this prophecy to Seraiah, to be cast into Euphrates, in token of the perpetual sinking of Babylon.

THUS saith the LORD: Behold, I will raise up against Babylon, and against them that dwell in the midst* of them that rise up against me, a destroying wind;^a

2 And will send unto Babylon fanners, that shall fan her, and shall empty her land:^b for in the day of trouble they shall be against her round about.

3 Against *him that bendeth* let the archer bend his bow, and against *him that lifteth himself up* in his brigandine: and spare ye not her young men; destroy ye utterly all her host.

4 Thus the slain shall fall in the land of the Chaldeans, and *they that are thrust* through in her streets.^c

5 For Israel *hath not been forsaken*,^d nor Judah of his God,^e of the LORD of hosts; though their land was filled with sin against the Holy One of Israel.^f

6 Flee out of the midst of Babylon,^g and deliver every man his soul: be not cut off in her iniquity; for this is the time of the LORD's vengeance; he will render unto her a recompense.^h

7 Babylon *hath been a golden cup* in the LORD's hand,ⁱ that made all the earth drunken: the nations have drunken of her wine;^j therefore the nations are mad.^k

8 Babylon is suddenly fallen and destroyed:^l howl for her;^m take balm for her pain, if so be she may be healed.

9 We would have healed Babylon, but she is not healed:ⁿ forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up *even to the skies*.

10 The LORD hath brought forth our righteousness:^o come, and let us declare in Zion the work of the LORD our God.^p

11 Make bright* the arrows; gather the shields:^q the LORD hath raised up the spirit of the kings of the Medes: for his device *is against Babylon*, to

destroy it; because it is the vengeance of the LORD, the vengeance of his temple.^r

12 Set up the standard upon the walls of Babylon, make the watch strong, set up the watchmen, prepare the ambushes:^s for the LORD hath both devised and done that which he spake against the inhabitants of Babylon.

13 O thou that dwellest upon many waters,^t abundant in treasures, thine end is come, and the measure of thy covetousness.^u

14 The LORD of hosts hath sworn by himself,^v saying, Surely I will fill thee with men, as with caterpillars;^w and they shall lift up^x a shout against thee.

15 He hath made the earth by his power,^y he hath established the world by his wisdom, and hath stretched out the heaven by his understanding.^z

16 When he uttereth *his voice*, there is a multitude* of waters in the heavens;^{aa} and he causeth the vapors to ascend from the ends of the earth:^{ab} he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

17 Every man is brutish by *his knowledge*;^{ac} every founder is confounded by the graven image; for his molten image is falsehood, and there is no breath in them.^{ad}

18 They are vain, the work of errors: in the time of their visitation they shall perish.

19 The portion of Jacob is not like them;^{ae} for he is the former of all things; and *Israel is the rod* of his inheritance;^{af} the LORD of hosts is his name.

20 Thou art my battle-axe and weapons of war: for with^{ag} thee will I break in pieces the nations, and with thee will I destroy kingdoms;^{ah}

21 And with thee will I break in pieces the horse and his rider: and with thee will I break in pieces the chariot and his rider;

22 With thee also will I break in pieces man and woman: and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid;

23 I will also break in pieces with thee the shepherd and his flock; and with thee will I break

* Heb. heart. ^a ch. 4:11, 12; 2 Kings 19:7. ^b ch. 15:7; Matt. 3:12. ^c ch. 49:26. ^d Isa. 44:21; 49:14, 15; Hos. 1:10. ^e Zech. 2:12; 12:16-18. ^f ch. 31:37; Mic. 7:18-20. ^g ch. 50:8, etc.; Gen. 19:10, 17. ^h ch. 35:14, 16. ⁱ Rev. 17:1. ^j Rev. 18:3; 18:9, etc. ^k ch. 25:16. ^l Dan. 5:21-31. ^m Isa. 44:6, 7. ⁿ ch. 5:20; Matt. 25:10-13. ^o Ps. 37:6; Mic. 7:9, 10. ^p ch. 50:28. ^q Heb. pure. ^r ch. 46:4. ^s ch. 50:25. ^t Heb. tiers in wait. ^u Rev. 17:1.

23. 31. Sometimes God allows wicked nations to accumulate vast power and wealth, so that it seems as if they would be able to trample under foot and break in pieces the whole earth without end. But he can at any moment open his armory against them, and overwhelm them with the weapons of his indignation. The examples on record of the sudden fall of mighty monarchies, are a standing manifestation of God's supreme power over all that is called powerful among men.

42. They who have oppressed and destroyed their fellow-men without mercy, whether nations or individuals, shall be destroyed in like manner. James 2:13.

46. Haughty and powerful oppressors shall be visited by God with terrible judgments, such as shall fill the inhabitants of the earth with awe and terror.

CHAPTER LI.

5. *Though their land was filled with sin*; more literally, "for their land," the land of the Babylonians, "is filled."

15. ¹ Hab. 2:9, 10. ² Heb. his soul. ³ Nah. 3:15-17. ⁴ Heb. utter. ⁵ Gen. 1:6. ⁶ Job 9:8. ⁷ Ps. 104:2. ⁸ Prov. 3:19; Isa. 10:22. ⁹ Or, noise. ¹⁰ ch. 10:12, etc.; Ps. 107:22. ¹¹ Ps. 135:17. ¹² Or, is more brutish than to know. ¹³ Rom. 1:21. ¹⁴ Ps. 115:5, etc. ¹⁵ Ps. 105:5, 7; 28; Lam. 3:21. ¹⁶ Deut. 32:9; Ps. 74:2. ¹⁷ Or, in, or by. ¹⁸ Isa. 41:15, 16; Mic. 4:13.

7. *Babylon—a golden cup*; the wine-cup of God's wrath. She is called a golden cup to indicate her great wealth. *Have drunken of her wine*; have suffered divine inflictions through her agency. In Rev. 17:4, the figure is used in a different way, to express the intoxication of error and sin.

9. *We would have healed Babylon*; the allies of Babylon speak.

12. *Upon the walls of Babylon*; or, "against the walls of Babylon."

13. *The measure of thy covetousness*; it is full for punishment. Compare Gen. 15:16.

14. *With men*; that is, troops of enemies.

15-19. *He hath made—his name*; repeated from chap. 10:12-16.

20. *Thou art my battle-axe*; that is, Babylon, as the instrument which God has employed to punish the nations, ver. 25; but some understand these words of Cyrus. *Will I break in pieces*; or, "I have broken in pieces."

A. M. 3469. in pieces the husbandman and his yoke of
R. C. about 550. oxen; and with thee will I break in pieces
captains and rulers.

24 And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight,^a saith the Lord.

25 Behold, I am against thee, O destroying mountain,^b saith the Lord, which destroyest all the earth: and I will stretch out my hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain.^c

26 And they shall not take of thee a stone for a corner, nor a stone for foundations: but thou shalt be desolate for ever,^d saith the Lord.^d

27 Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Aschenaz; appoint a captain against her: cause the horses to come up as the rough caterpillars.^e

28 Prepare against her the nations with the kings of the Medes,^f the captains thereof, and all the rulers thereof, and all the land of his dominion.

29 And the land shall tremble and sorrow: for every purpose of the Lord shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant.

30 The mighty men of Babylon have forborne to fight, they have remained in their holds: their might hath failed; they became as women:^g they have burned her dwelling-places; her bars are broken.^h

31 One post shall run to meet another, and one messenger to meet another, to show the king of Babylon that his city is taken at one end,

32 And that the passages are stopped, and the reeds they have burned with fire, and the men of war are affrighted.

33 For thus saith the Lord of hosts, the God of Israel: the daughter of Babylon is like a threshing-floor, it is time to thresh her:ⁱ yet a little while, and the time of her harvest shall come.^j

34 Nebuchadrezzar the king of Babylon hath devoured me, he hath crushed me,^k he hath made me an empty vessel,^l he hath swallowed me up like a dragon, he hath filled his belly with my delicates, he hath cast me out.

25. O destroying mountain; Babylon is here compared to a volcanic mountain, which has sent forth desolating streams of fire over all the nations. But she shall be thrust down from her high position, and made a mass of burnt and broken fragments.

27. Ararat, Minni, and Aschenaz; provinces of Armenia, or of adjacent regions.

31. At one end; literally, "at the end." The armies of Cyrus marched into Babylon at both ends, through the channel of the Euphrates, the waters of which they had turned off while the Babylonians were engaged in feasting.

32. The passages; probably those which connected the two parts of the city. The reeds; literally, "the marshes;" probably marshes covered with tall reeds, that impeded the march of the enemy.

34. Cast me out; from my own land. Zion is the speaker. Ver. 35.

35 The violence done to me and to my flesh^m be upon Babylon,ⁿ shall the inhabitant^o of Zion say; and, My blood upon the inhabitants of Chaldea, shall Jerusalem say.

36 Therefore thus saith the Lord; Behold, I will plead thy cause, and take vengeance for thee: and I will dry up her sea, and make her springs dry.

37 And Babylon shall become heaps, a dwelling-place for dragons, an astonishment, and a hissing, without an inhabitant.

38 They shall roar together like lions: they shall yell^p as lions' whelps.

39 In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake,^q saith the Lord.

40 I will bring them down like lambs to the slaughter, like rams with he-goats.

41 How is Sheshach taken! and how is the praise of the whole earth surprised!^r how is Babylon become an astonishment among the nations!

42 The sea is come up upon Babylon: she is covered with the multitude of the waves thereof.^s

43 Her cities are a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth any son of man pass thereby.

44 And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up: and the nations shall not flow together any more unto him; yea, the wall of Babylon shall fall.^t

45 My people, go ye out of the midst of her,^u and deliver ye every man his soul from the fierce anger of the Lord.

46 And lest^v your heart faint, and ye fear for the rumor that shall be heard in the land;^w a rumor shall both come one year, and after that in another year shall come a rumor, and violence in the land, ruler against ruler.

47 Therefore, behold, the days come, that I will do^x judgment upon the graven images of Babylon: and her whole land shall be confounded, and all her slain shall fall in the midst of her.

48 Then the heaven and the earth, and all that is therein, shall sing for Babylon:^y for the spoilers shall come unto her from the north,^z saith the Lord.

36. Dry up her sea; this seems to be a prophetic allusion to the way in which the city was taken, by the drawing off of the waters of the Euphrates, so as to afford a passage to the army of Cyrus through its channel.

39. In their heat; while they are inflamed with wine. See note on ver. 31. I will make their feasts; Jehovah will himself prepare for them another banquet, even a deadly cup; that is, destruction by the armies of Cyrus. Rejoice; rave, after the manner of the drunken.

41. Sheshach; see note on chap. 25: 26.

42. The sea; the desolating armies of the Medes. Compare Isa. 8: 7, 8.

46. And lest your heart faint, and ye fear; better as the margin, "And let not your heart faint, that ye should fear." In such a time of confusion many discouraging rumors would reach the ears of the returning exiles; these they are exhorted to disregard.

^a Ch. 50: 15, 29. ^b Isa. 13: 2; Zech. 4: 7. ^c Rev. 18: 2. ^d Heb. everlasting desolations. ^e Ch. 50: 40, 41. ^f ver. 14. ^g ver. 11. ^h Isa. 49: 16. ⁱ Ch. 50: 39; Lam. 2: 9; Amos 1: 9; Nah. 3: 13. ^j Or, in the time that he thresheth her. ^k Hab. 3: 12. ^l Isa. 17: 5; Joel 3: 13; Matt. 13: 39; Rev. 14: 13, 18.

^m Ch. 50: 17. ⁿ Lam. 1: 15. ^o Heb. My. ^p Or, remainder. ^q Psa. 137: 8, 9. ^r Heb. inhabitants. ^s Or, shake themselves. ^t ver. 57. ^u Dan. 5: 4, etc. ^v Isa. 8: 7. ^w ver. 58. ^x Ch. 50: 3; Rev. 18: 4. ^y Or, let not. ^z Prov. 3: 35, 36. ^{aa} Mark 13: 7. ^{ab} Heb. visit. ^{ac} Rev. 18: 20. ^{ad} Ch. 50: 3, 41.

49 As Babylon hath caused the slain of Israel to fall, so at Babylon* shall fall the slain of all the earth.[†]

50 Ye that have escaped the sword,[‡] go away, stand not still: remember the LORD afar off, and let Jerusalem come into your mind.[§]

51 We are confounded, because we have heard reproach: shame hath covered our faces; for strangers are come into the sanctuaries of the LORD's house.[¶]

52 Wherefore, behold, the days come, saith the LORD, that I will do judgment upon her graven images:[‡] and through all her land the wounded shall groan.[¶]

53 Though Babylon should mount up to heaven, and though she should fortify the height of her strength, yet from me shall spoilers come unto her, saith the LORD.[†]

54 A sound of a cry cometh from Babylon, and great destruction from the land of the Chaldeans:[¶]

55 Because the LORD hath spoiled Babylon, and destroyed out of her the great voice; when her waves do roar like great waters, a noise of their voice is uttered:

56 Because the spoiler is come upon her, even upon Babylon, and her mighty men are taken, every one of their bows is broken:[‡] for the LORD God of recompenses shall surely requite.[†]

57 And I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men:[‡] and they shall sleep a perpetual sleep, and not wake, saith the King, whose name is The LORD of hosts.[‡]

58 Thus saith the LORD of hosts: The broad walls of Babylon[‡] shall be utterly broken,[‡] and her high gates shall be burned with fire; and the people shall labor in vain, and the folk in the fire, and they shall be weary.[‡]

59 * The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Maaseiah, when he went with[†] Zedekiah the king of Judah into Babylon in the fourth year of his reign. And this Seraiah was a quiet prince.[†]

60 So Jeremiah wrote in a book all the evil that should come upon Babylon, even all these words that are written against Babylon.

61 And Jeremiah said to Seraiah, When thou comest to Babylon, and shalt see, and shalt read all these words;

62 Then shalt thou say, O LORD, thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be desolate* for ever.

63 And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of the Euphrates:[‡]

64 And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: and they shall be weary.[‡] Thus far are the words of Jeremiah.

CHAPTER LII.

1 Zedekiah rebelled. 4 Jerusalem is besieged and taken. 8 Zedekiah's sons killed, and his own eyes put out. 12 Nebuzar-adan burneth and spoileth the city. 24 He sendeth away the captives. 31 Evil-merodach advanceth Jehonathan.

ZEDEKIAH was one and twenty years old when he began to reign,[†] and he reigned eleven years in Jerusalem. And his mother's name was Hamutal the daughter of Jeremiah of Libnah.[¶]

2 And he did that which was evil in the eyes of the LORD, according to all that Jehoiakim had done.

3 For through the anger of the LORD it came to pass in Jerusalem and Judah, till he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

4 * And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadrezzar king of Babylon came, he and all his army, against Jerusalem, and pitched against it, and built forts against it round about.[‡]

5 So the city was besieged unto the eleventh year of king Zedekiah.

6 And in the fourth month, in the ninth day of the month, the famine was sore in the city, so that there was no bread for the people of the land.

7 Then the city was broken up, and all the men of war fled, and went forth out of the city by night by the way of the gate between the two walls, which was by the king's garden; (now the Chal-

* Or, Both Babylon is to fall, or ye slain of Israel, and with Babylon I (or, country). † 2 K. 24: 18. ‡ Isa. 12: 5, 13: 5, 6. § Lam. 1: 10. ¶ Rev. 17: 15, 16; Dan. 5: 30, 31. † Gen. 49: 16. ‡ Isa. 139: 8-10, Isa. 11: 13, Amos. 9: 2, Obad. 4. ‡ Jer. 50: 22, 29. † 1 Sam. 2: 1. ‡ Psa. 91: 1, 137: 3.

51. We are confounded; the prophet here speaks in the name of God's covenant people.

55. The great voice; the tumult of her vast population, which is compared to the roaring of the waves of the sea. Rev. 17: 15.

58. The broad walls—high gates; according to Herodotus, the walls of Babylon were four-square, three hundred and fifty feet high, and eighty-seven thick, with twenty-five gates of solid brass on each side. In the fire; or, "for the fire." They shall gather wealth only to be consumed by fire.

61. Read all these words; to the captive Jews residing there.

64. They shall be weary; the Babylonians shall sink down exhausted and powerless. Ver. 58. Thus far are the words of Jeremiah; the following chapter seems to have been added to the book by some inspired writer, perhaps Ezra.

1 ch. 25: 27. Hab. 2: 16. ‡ ch. 46: 18; 48: 15. † Or, walls; of broad Babylon. ‡ Or, made naked. † Hab. 2: 13. † Or, on the behalf of. * i.e. prince of Mesopotamia, or chief chamberlain. † Heb. desolations. ‡ Rev. 1: 21. ‡ Rev. 5: 2. Psa. 76: 12. † Heb. reignal. ‡ 2 Kings 24: 18. † ch. 39: 1, etc. ‡ 2 Kings 23: 1, etc.

INSTRUCTION.

Babylon was one of the mightiest empires which the world ever saw, and it made itself conspicuous above all other nations of ancient times by persecuting God's covenant people. For this reason it stands in the Scriptures as the representative of all organized forms of persecution, whether secular or spiritual. Its terrible overthrow, so complete and so perpetual, is both a proof of God's power, and a pledge of his purpose to destroy and break in pieces every thing that exalts itself against the kingdom of his Son, however great may be its power and resources. All who join themselves to his enemies shall perish; but "blessed are all they that put their trust in him."

CHAPTER LII.

This chapter is mostly a repetition of 2 Kings from chap. 24: 18 to the end of chap. 25, where see the notes and instructions.

A. M. 3416. deans were by the city round about;) and
B. C. about they went by the way of the plain.

8 ¶ But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him.

9 Then they took the king, and carried him up unto the king of Babylon to Riblah in the land of Hamath;^a where he gave judgment upon him.

10 And the king of Babylon slew the sons of Zedekiah before his eyes: he slew also all the princes of Judah in Riblah.

11 Then he put out^{*} the eyes of Zedekiah; and the king of Babylon bound him in chains,[†] and carried him to Babylon, and put him in prison[‡] till the day of his death.[§]

12 ¶ Now in the fifth month,[¶] in the tenth day of the month, which was the nineteenth year of Nebuchadrezzar king of Babylon,^{||} came Nebuzar-adan, captain of the guard,^{¶¶} which served^{††} the king of Babylon, into Jerusalem,

13 And burned the house of the LORD, and the king's house; and all the houses of Jerusalem, and all the houses of the great men, burned he with fire.

14 And all the army of the Chaldeans, that were with the captain of the guard, brake down all the walls of Jerusalem round about.

15 Then Nebuzar-adan the captain of the guard carried away captive certain of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude.

16 But Nebuzar-adan the captain of the guard left certain of the poor of the land for vine-dressers and for husbandmen.^{‡‡}

17 Also the pillars of brass that were in the house of the LORD, and the bases, and the brazen sea that was in the house of the LORD, the Chaldeans brake, and carried all the brass of them to Babylon.^{§§}

18 The caldrons also, and the shovels,^{¶¶¶} and the snuffers, and the bowls,^{¶¶¶¶} and the spoons, and all the vessels of brass wherewith they ministered,^{¶¶¶¶¶} took they away.

19 And the basins, and the frepans,^{¶¶¶¶¶¶} and the bowls, and the caldrons, and the candlesticks, and the spoons, and the cups: that which was of gold in gold, and that which was of silver in silver, took the captain of the guard away.

20 The two pillars, one sea, and twelve brazen bulls that were under the bases, which king Solomon had made in the house of the LORD:^{¶¶¶¶¶¶¶} the brass of all these vessels was without weight.

21 And concerning the pillars, the height of one pillar was eighteen cubits; and a fillet^{¶¶¶¶¶¶¶¶} of twelve

cubits did compass it; and the thickness thereof was four fingers; it was hollow.

22 And a chapiter of brass was upon it;^{¶¶¶¶¶} and the height of one chapiter was five cubits, with network and pomegranates upon the chapiters round about, all of brass. The second pillar also and the pomegranates were like unto these.

23 And there were ninety and six pomegranates on a side; and all the pomegranates upon the network were a hundred round about.

24 ¶ And the captain of the guard took Seraiah the chief priest,^{¶¶¶¶¶¶} and Zephaniah the second priest,^{¶¶¶¶¶¶¶} and the three keepers of the door:^{¶¶¶¶¶¶¶¶}

25 He took also out of the city a eunuch, which had the charge of the men of war; and seven men of them that were near the king's person,^{¶¶¶¶¶¶¶¶¶} which were found in the city; and the principal scribe of the host,^{¶¶¶¶¶¶¶¶¶¶} who mustered the people of the land; and threescore men of the people of the land, that were found in the midst of the city.

26 So Nebuzar-adan the captain of the guard took them, and brought them to the king of Babylon to Riblah.

27 And the king of Babylon smote them, and put them to death in Riblah in the land of Hamath. Thus Judah was carried away captive out of his own land.^{¶¶¶¶¶¶¶¶¶¶}

28 This is the people whom Nebuchadrezzar carried away captive:^{¶¶¶¶¶¶¶¶¶¶¶} in the seventh year three thousand Jews and three and twenty;

29 In the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred thirty and two persons:^{¶¶¶¶¶¶¶¶¶¶¶¶}

30 In the three and twentieth year of Nebuchadrezzar, Nebuzar-adan the captain of the guard carried away captive of the Jews seven hundred forty and five persons: all the persons were four thousand and six hundred.

31 ¶ And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth day of the month,^{¶¶¶¶¶¶¶¶¶¶¶¶¶} that Evil-merodach king of Babylon, in the first year of his reign, lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison.^{¶¶¶¶¶¶¶¶¶¶¶¶¶¶}

32 And spake kindly unto him,^{¶¶¶¶¶¶¶¶¶¶¶¶¶¶¶} and set his throne above the throne of the kings that were with him in Babylon,

33 And changed his prison garments:^{¶¶¶¶¶¶¶¶¶¶¶¶¶¶¶¶} and he did continually eat bread before him all the days of his life.^{¶¶¶¶¶¶¶¶¶¶¶¶¶¶¶¶¶}

34 And for his diet, there was a continual diet given him of the king of Babylon, every day a portion^{¶¶¶¶¶¶¶¶¶¶¶¶¶¶¶¶¶¶} until the day of his death,^{¶¶¶¶¶¶¶¶¶¶¶¶¶¶¶¶¶¶¶} all the days of his life.

¶ Ch. 32:4, 5. * Heb. blinded. † Or, fetters. ‡ Heb. house of the wards. § Ezek. 12:13. ¶ Zech. 7:5; 8:19. ¶¶ ver. 20. ¶¶¶ Or, chief marshal; Heb. chief of the executioners, or slaughtermen; and so ver. 14, etc., and Dan. 2:14. ¶¶¶¶ Heb. stood before. ¶¶¶¶ ch. 39:10. ¶¶¶¶ ch. 27:19-22; 1 Kings 7:15, etc. ¶¶¶¶ Or, instruments to remove the ashes. ¶ Or, basins. ¶ Exod. 27:3. † Or, censers. † Heb. their. † Heb. thread. † 2 Chr. 3:15. † 2 Kings 25:18.

¶ ch. 21:1; 29:25. † Heb. threshold. ¶ Heb. saw the face of the king. ¶¶ Or, scribe of the captain of the host. ¶ Lam. 1:1, 2. ¶ 2 Kings 24:1, etc. ¶ Heb. souls. ¶ 2 Kings 25:27, etc. ¶ Gen. 40:13, 20. † Heb. good things with him. ¶ Zech. 3:3-5. ¶ 2 Sam. 9:13; 1 Kings 2:7. † Heb. the matter of the day in his day. ¶ Luke 11:3.

27. Thus Judah was carried away captive; in the three captivities mentioned in the next three verses.

28. Three thousand—three and twenty; to these must be added seven thousand soldiers, making the whole number of captives in this first captivity, in round numbers, ten thousand, as in 2 Kings 24:14 compared with verse 16.

30. Seven hundred forty and five—all the persons were four thousand and six hundred; adding the seven thousand soldiers, we have, for the total number of adult males, eleven thousand six hundred. Reckoning women and children, the number may have been fifty thousand or more.

THE

LAMENTATIONS OF JEREMIAH.

THE book of Lamentations was written in view of the desolation of Judah and Jerusalem by the Chaldeans, and in it the feelings of a tender-hearted and compassionate man, a sincere patriot, and a devout worshipper of God are beautifully blended.

The structure of the book is peculiar. The first, second, and fourth chapters consist each of twenty-two verses, arranged in the order of the Hebrew alphabet, that is, the first verse beginning with the first letter, the second with the second, and so on. Each of the verses, moreover, contains three clauses. The third chapter contains sixty-six short verses, the first three beginning with the first letter of the alphabet, the next three with the second, and so through. The fifth chapter contains twenty-two short verses not arranged alphabetically.

CHAPTER I.

1 The miserable estate of Jerusalem by reason of her sin. 12 She complaineth of her grief, 18 and confesseth God's judgment to be righteous.

HOW doth the city sit solitary, *that was full of people!*^a *how* is she become as a widow!^b she *that was great among the nations, and princess among the provinces,*^c *how* is she become tributary!

2 She weepeth sore in the night, and her tears are on her cheeks: among all her lovers she hath none to comfort *her*:^d all her friends have dealt treacherously with her, they are become her enemies.

3 Judah is gone into captivity because of affliction, and because of great servitude: she dwelleth among the heathen,^e she findeth no rest: all her persecutors overtook her between the straits.

4 The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she is in bitterness.

5 Her adversaries are the chief, her enemies prosper; for the Lord hath afflicted her for the multitude of her transgressions:^f her children are gone into captivity before the enemy.

6 And from the daughter of Zion all her beauty is departed: her princes are become like harts that find no pasture,^g and they are gone without strength before the pursuer.

7 Jerusalem remembered in the days of her affliction and of her miseries all her pleasant things

that she had in the days of old, when her people fell into the hand of the enemy,^h and none did help her; the adversaries saw her, and did mock at her sabbaths.ⁱ

8 Jerusalem hath grievously sinned; therefore she is removed:^j all that honored her despise her, because they have seen her nakedness:^k yea, she sigheth, and turneth backward.

9 Her filthiness is in her skirts; she remembereth not her last end:^l therefore she came down wonderfully: she had no comforter. O LORD, behold my affliction: for the enemy hath magnified himself.

10 The adversary hath spread out his hand upon all her pleasant things: for she hath seen that the heathen entered into her sanctuary,^m whom thou didst command that they should not enter into thy congregation.ⁿ

11 All her people sigh, they seek bread; they have given their pleasant things for meat to relieve the soul:^o see, O LORD, and consider; for I am become vile.^p

12 *Is it* nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow,^q which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger.

13 From above hath he sent fire into my bones, and it prevaileth against them: he hath spread a net for my feet,^r he hath turned me back: he hath made me desolate and faint all the day.

^a Jer. 52:27. ^b Isa. 17:8. ^c 2 Chr. 9:36; Ezra 4:20. ^d Jer. 4:30; 39:11, 15. ^e Heb. for the greatness of. ^f Deut. 28:61. ^g Deut. 28:43, 41. ^h Dan. 9:7, 16. ⁱ Jer. 52:13. ^j Or, desirable; ver. 10. ^k Psal. 137:3. ^l Heb. become a renouncing, or wandering. ^m 1 Kings 8:46. ⁿ Ezek. 16:37; Hos. 2:9.

^o Jer. 51:51, 52-13. ^p Deut. 23:3. ^q Or, make the soul to come again. ^r Job 10:4. ^s Or, it is. ^t Heb. by the way. ^u Dan. 9:12. ^v Ezek. 17:20; Hos. 7:12.

CHAPTER I.

- 2. Her lovers; her heathen allies.
- 3. Between the straits; where escape was impossible.

7. The adversaries saw her, and did mock at her sabbaths; rather, mocked at her desolations. The word in the original is not the same as that elsewhere used for "sabbath."

A. M. 3416. 14 The yoke of my transgressions is bound
 B. C. about by his hand:^a they are wreathed, and come
 288. up upon my neck: he hath made my strength to
 fall, the Lord hath delivered me into their hands,
 from whom I am not able to rise up.^b

15 The Lord hath trodden under foot all my
 mighty men in the midst of me: he hath called an
 assembly against me to crush my young men: the
 Lord hath trodden the virgin, the daughter of Ju-
 dah, as in a wine-press.^c

16 For these things I weep:^d mine eye, mine eye
 runneth down with water, because the comforter
 that should relieve^e my soul is far from me: my
 children are desolate, because the enemy prevailed.^f

17 Zion spreadeth forth her hands, and there is
 none to comfort her:^g the Lord hath commanded
 concerning Jacob, that his adversaries should be
 round about him:^h Jerusalem is as a menstruous
 woman among them.

18 ⁱ The Lord is righteous:^j for I have rebelled
 against his commandment:^k hear, I pray you, all
 people, and behold my sorrow: my virgins and
 my young men are gone into captivity.

19 I called for my lovers, but they deceived me:^l
 my priests and mine elders gave up the ghost in
 the city, while they sought their meat to relieve
 their souls.

20 Behold, O Lord; for I am in distress: my
 bowels are troubled; my heart is turned within
 me; for I have grievously rebelled:^m abroad the
 sword bereaveth, at home there is as death.ⁿ

21 They have heard that I sigh; there is none to
 comfort me: all mine enemies have heard of my
 trouble; they are glad that thou hast done it:
 thou wilt bring the day that thou hast called,^o
 and they shall be like unto me.

22 Let all their wickedness come before thee;^p
 and do unto them, as thou hast done unto me for
 all my transgressions:^q for my sighs are many,
 and my heart is faint.^r

^a Deut. 28:18. ^b Hos. 5:14. ^c Or, the wine-press of the virgin. ^d Isa. 63:3. ^e Jer. 13:17, 14:17. ^f Heb. bring back. ^g Hos. 9:12. ^h ver. 2:9. ⁱ Hos. 8:8. ^j Neh. 9:33; Dan. 9:7, 14. ^k Heb. mouth. ^l Jer. 2:2; 30:14. ^m Isa. 51:3, 4. ⁿ Deut. 32:25; Ezek. 7:15. ^o Or, proclaimed. ^p Isa. 13:6. ^q Jer. 46:10; 50:15, 31. ^r Psa. 137:7; Jer. 51:35. ^s Luke 23:31.

14. They are wreathed; that is, my transgressions, as a chain.

15. Is turned within me; is writhed with anguish.

21. The day that thou hast called; the day of their punishment.

INSTRUCTIONS.

1. The great and terrible reverses that have so often befallen nations for their sins, are standing memorials to the world of God's supreme control over human affairs, and his determination to punish all, however high and powerful, that persist in disobeying him.

2. When God turns to be our enemy, all human helpers and comforters fail us.

4. Those calamities are especially to be deplored which interrupt the stated worship of God, and cause the ways of Zion to be unfrequented.

5, 6. It is easy for God to take away, from both princes and people, all strength and counsel, and make them a prey to their enemies.

8. The way of transgression ends in ignominy; and the dishonor and derision which God brings upon his enemies here, is but an earnest of the "shame and everlasting contempt" which awaits the impenitent in the future world.

CHAPTER II.

1 Jeremiah lamenteth the misery of Jerusalem. 20 He complaineth thereof to God.

HOW hath the Lord covered the daughter of Zion with a cloud in his anger,^p and cast down from heaven unto the earth the beauty of Israel,^q and remembered not his footstool in the day of his anger!^r

2 The Lord hath swallowed up all the habitations of Jacob, and hath not pitied:^s he hath thrown down in his wrath the strong-holds of the daughter of Judah; he hath brought them down to the ground:^t he hath polluted the kingdom and the princes thereof.

3 He hath cut off in his fierce anger all the horn of Israel: he hath drawn back his right hand from before the enemy,^u and he burned against Jacob like a flaming fire, which devoureth round about.^v

4 He hath bent his bow like an enemy:^w he stood with his right hand as an adversary, and slew all that were pleasant to the eye in the tabernacle of the daughter of Zion: he poured out his fury like fire.

5 The Lord was as an enemy: he hath swallowed up Israel, he hath swallowed up all her palaces: he hath destroyed his strong-holds, and hath increased in the daughter of Judah mourning and lamentation.

6 And he hath violently taken away his tabernacle, as if it were of a garden;^x he hath destroyed his places of the assembly: the Lord hath caused the solemn feasts and sabbaths to be forgotten in Zion,^y and hath despised in the indignation of his anger the king and the priest.

7 The Lord hath cast off his altar, he hath abhorred his sanctuary,^z he hath given up into the hand of the enemy the walls of her palaces; they have made a noise in the house of the Lord,^a as in the day of a solemn feast.

^p ch. 5:17. ^q Joel 2:2. ^r 2 Sam. 1:19. ^s 1 Chr. 28:2; Psa. 132:7. ^t Jer. 13:14. ^u Heb. made to touch. ^v Psa. 99:30. ^w Psa. 71:11. ^x Psa. 80:16. ^y Isa. 63:10; Jer. 30:14. ^z Heb. the desirable of. ^a Or, hedge; Job 1:10. ^b Isa. 5:5. ^c ch. 1:4. ^d Lev. 26:31-44. ^e Heb. shut up. ^f Psa. 74:4, etc.

12-17. God attaches supreme value to the holiness of his people, and he regards no infliction of suffering upon churches or individuals as too great which has the effect of fruiting them from sin, and making them abound in the fruits of righteousness.

18. In all our sorrows it is both our duty and our privilege to acknowledge our ill desert, and justify God's dealings with us before our fellow-men.

21, 22. Wicked men, instead of exulting over the humiliation which God brings upon his people for their sins, ought to see in it the manifestation of his infinite holiness, which makes their own destruction inevitable. 1 Pet. 4:17, 18.

CHAPTER II.

3. Hath drawn back his right hand from before the enemy; refused to use it against them, and thus allowed them to prevail.

6. Of a garden; which is only temporary, and is taken away when the fruit is gathered. Isa. 1:8.

7. As in the day of a solemn feast; the number and tumultuous shouting of the enemy is compared to that of the Israelites assembled at Jerusalem to celebrate their solemn feasts.

8 The LORD hath purposed to destroy the wall of the daughter of Zion: he hath stretched out a line,^a he hath not withdrawn his hand from destroying: therefore he made the rampart and the wall to lament; they languished together.

9 Her gates are sunk into the ground; he hath destroyed and broken her bars:^b her king and her princes are among the Gentiles:^c the law is no more: her prophets also find no vision from the LORD.

10 The elders of the daughter of Zion sit upon the ground, and keep silence:^d they have cast up dust upon their heads; they have girded themselves with sackcloth: the virgins of Jerusalem hang down their heads to the ground.

11 Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth, for the destruction of the daughter of my people; because the children and the sucklings swoon^e in the streets of the city.

12 They say to their mothers, Where is corn and wine? when they swooned as the wounded in the streets of the city, when their soul was poured out into their mothers' bosom.

13 What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach is great like the sea: who can heal thee?

14 Thy prophets have seen vain and foolish things for thee:^f and they have not discovered thine iniquity,^g to turn away thy captivity; but have seen for thee false burdens and causes of banishment.

15 All that pass by^h clap their hands at thee; they hiss and wag their head at the daughter of Jerusalem, saying, Is this the city that men call The perfection of beauty, The joy of the whole earth?

16 All thine enemies have opened their mouth against thee:ⁱ they hiss and gnash the teeth: they

say, We have swallowed her up: certainly this is the day that we looked for; we have found, we have seen it.

17 The LORD hath done that which he had devised;^j he hath fulfilled his word that he had commanded in the days of old: he hath thrown down, and hath not pitied: and he hath caused thine enemy to rejoice over thee,^k he hath set up the horn of thine adversaries.

18 Their heart cried unto the LORD, O wall of the daughter of Zion, let tears run down like a river day and night;^l give thyself no rest; let not the apple of thine eye cease.

19 Arise, cry out in the night: in the beginning of the watches pour out thy heart like water before the face of the LORD:^m lift up thy hands toward him for the life of thy young children, that faint for hunger in the top of every street.ⁿ

20 Behold, O LORD, and consider to whom thou hast done this. Shall the women eat their fruit,^o and children of a span long?^p shall the priest and the prophet be slain in the sanctuary of the LORD?

21 The young and the old lie on the ground in the streets:^q my virgins and my young men are fallen by the sword; thou hast slain them in the day of thine anger; thou hast killed, and not pitied.

22 Thou hast called as in a solemn day my terrors round about,^r so that in the day of the LORD's anger none escaped nor remained: those that I have swaddled and brought up hath mine enemy consumed.^s

CHAPTER III.

1 The faithful bewail their calamities. 22 By the mercies of God they nourish their hope. 37 They acknowledge God's justice. 55 They pray for deliverance. 64 and vengeance on their enemies.

I AM the man that hath seen affliction by the rod of his wrath.

2 He hath led me, and brought me into darkness, but not into light.^a

Dent. 28:15, etc.; Jer. 18:11; Mic. 2:3. ^a Psa. 89:12. ^b Jer. 14:17. ^c Psa. 62:5. ^d Ezek. 5:10, 16. ^e Dent. 28:53; Jer. 19:9. ^f Or, swaddled with their hands. ^g 2 Chr. 36:17. ^h Jer. 6:25. ⁱ Hos. 9:12, 13. ^j Amos 5:20.

^a 2 Kings 21:13, 14. ^b Heb. *stretched up*. ^c Jer. 51:30. ^d Dent. 28:30; 2 Kings 24:13; 25:7. ^e Isa. 3:26. ^f Or, faint. ^g Jer. 27:14, 15. ^h Isa. 59:1; Jer. 23:22. ⁱ Heb. *by the way*. ^j Psa. 35:21. ^k Lev. 26:16, etc.

8. *Stretched out a line*; measured out Jerusalem for destruction. 2 Kings 21:13; Isa. 34:11.

11. *My liver is poured*; that is, my gall; the effect of excessive grief. Job 16:13.

13. *What thing—witness for thee*; what example can I bring that shall meet thy case, and thus be a source of consolation to thee?

14. *Not discovered thine iniquity, to turn away thy captivity*; not declared to thee faithfully thine iniquity, that so, by bringing thee to repentance, they might prevent thy captivity. *False burdens and causes of banishment*; pretended communications from God, that flattered men in sin by lying words, and so became causes of banishment. But others render, "false burdens and seductions," that is, seducing prophecies.

22. *Hast called—my terrors round about*; hast called together terrors against me on every side, as men are called together in a solemn feast.

INSTRUCTIONS.

1-10. None can know the power of God's anger. The nation that presumes to provoke him by persisting in transgression will find that he is able to visit it with calamity upon calamity, till his resources are utterly exhausted, and it sinks in hopeless misery and ruin.

11. As good men are the first to lift up their warning

voice against the sins which destroy men's bodies and souls, so are they the first to mourn over the misery which men bring upon themselves by refusing to listen to reproof: they who have been most hated and persecuted for their faithful reproofs, often shed most tears over the calamities which these reproofs were intended to avert.

12. It is a universal law of God's providential government that none sin for themselves alone: they involve those who are connected with them in the consequences of their transgressions. Especially does this law hold good in the relation of parents to children. Exod. 20:5.

14. The worst enemies of both nations and individuals are "false prophets," who flatter sinners with the hope of impunity in sin, instead of faithfully warning them of its guilt and ruin.

15-19. Good men mourn over the calamities which befall God's people, and pour out their hearts in prayer for their removal; but wicked men exult over them, and make them the occasion of blaspheming God's name. By this test the friends and the enemies of God may be known.

CHAPTER III.

The subject of this chapter is the prophet's own afflictions in connection with his prophetic office, and the calamities which befell his country.

A. V. 346. 3 Surely against me is he turned; he
B. C. about
588. turneth his hand *against me* all the day.

4 My flesh and my skin hath he made old;^a he hath broken my bones.^b

5 He hath builded against me, and compassed me with gall and travail.

6 He hath set me in dark places, as *they that be* dead of old.^c

7 He hath hedged me about, that I cannot get out:^d he hath made my chain heavy.

8 Also when I cry and shout, he shutteth out my prayer.^e

9 He hath inclosed my ways with hewn stone; he hath made my paths crooked.

10 He was unto me as a bear lying in wait, and as a lion in secret places.^f

11 He hath turned aside my ways and pulled me in pieces:^g he hath made me desolate.

12 He hath bent his bow, and set me as a mark for the arrow.^h

13 He hath caused the arrows* of his quiver to enter into my reins.

14 I was a derision to all my people; and their song all the day.ⁱ

15 He hath filled me with bitterness,[†] he hath made me drunken with wormwood.

16 He hath also broken my teeth with gravel-stones,[‡] he hath covered me with[‡] ashes.

17 And thou hast removed my soul far off from peace: I forgot prosperity.[§]

18 And I said, My strength and my hope is perished from the LORD:[¶]

19 Remembering^{||} mine affliction and my misery, the wormwood and the gall.^{||}

20 My soul hath *them* still in remembrance, and is humbled[¶] in me.

21 This I recall to my mind,[¶] therefore have I hope.^{¶¶}

22 *It is of* the LORD's mercies that we are not consumed,[¶] because his compassions fail not.[¶]

23 *They are new every morning:* great is thy faithfulness.

24 The LORD is my portion,[¶] saith my soul; therefore will I hope in him.[¶]

25 The LORD is good unto them that wait for him,[¶] to the soul that seeketh him.

26 *It is good that a man should both hope and quietly wait for the salvation of the LORD.*

27 *It is good for a man that he bear the yoke in his youth.[¶]*

28 He sitteth alone and keepeth silence,[¶] because he hath borne it upon him.

29 He putteth his mouth in the dust; if so be there may be hope.

30 He giveth[¶] his cheek to him that smiteth him:[¶] he is filled full with reproach.

31 For the Lord will not cast off for ever:[¶]

32 But though he cause grief, yet will he have compassion according to the multitude of his mercies.^{¶¶}

33 For he doth not afflict willingly,[†] nor grieve the children of men.[¶]

34 To crush under his feet all the prisoners of the earth.

35 To turn aside the right of a man before the face of the Most High,[¶]

36 To subvert a man in his cause, the Lord approveth not.[¶]

37 ¶ Who is he that saith, and it cometh to pass, when the Lord commaundeth it not?

38 Out of the mouth of the Most High proceedeth not evil and good?[¶]

39 Wherefore doth a living man complain,[¶] a man for the punishment of his sins?^{¶¶}

40 Let us search and try our ways,[¶] and turn again to the LORD.

41 Let us lift up our heart with *our* hands unto God in the heavens.

42 We have transgressed and have rebelled:[¶] thou hast not pardoned.

43 Thou hast covered with anger, and persecuted us: thou hast slain, thou hast not pitied.[¶]

44 Thou hast covered thyself with a cloud, that *our* prayer should not pass through.

45 Thou hast made us as the offscouring and refuse in the midst of the people.

46 All our enemies have opened their mouths against us.

47 Fear and a snare is come upon us,[¶] desolation and destruction.[¶]

48 Mine eye runneth down with rivers of water for the destruction of the daughter of my people.

49 Mine eye trickleth down, and ceaseth not, without any intermission.

50 Till the LORD look down, and behold from heaven.[¶]

51 Mine eye affecteth my heart,[¶] because of[¶] all the daughters of my city.

52 Mine enemies chased me sore, like a bird, without cause.

* Job 16 8, etc. b Psa. 51:8; Jer. 50:17. c Psa. 143:3. d Hos. 2:6. e Job 30:30. f Hos. 5:14; 13:7,8. g Hos. 6:1. h Job 7:20. i Heb. sons. j Psa. 63:12. † Heb. bitterness. ‡ Prov. 20:17. § Heb. rolled me in the. ¶ Heb. good; Job 7:7. ¶ Psa. 31:22. || Or, Remember. || Jer. 9:15. ¶ Heb. bowed. ¶¶ Heb. make to return to my heart. ¶ Psa. 77:5, etc. ¶ Ezra 9:8, 9; Neh. 9:31. ¶ Mal. 3:6. ¶ Psa. 73:26. q Psa. 130:7. r Isa. 30:14; Mic. 7:7.

* Matt. 11:29. † Jer. 15:17. ¶ Isa. 50:6. ¶ Psa. 94:14. ¶ Psa. 30:5. † Heb. from his heart. ‡ Jer. 31:20. Ezek. 33:11; Heb. 12:10. † Or, a superior. ¶ Or, seek not; Hab. 1:13. ¶ Isa. 45:7. † Or, narrow. ‡ Mic. 7:9. § Hag. 1:5, 7. b Dan. 9:5. c 2 Chr. 36:17. d Isa. 24:17. e Isa. 51:19. f Isa. 63:15. ¶ Heb. my soul. ¶ Or, more than.

4. *Hath broken my bones;* crushed and overwhelmed my spirit with affliction. Compare Isa. 38:13.

5. *Builded against me;* builded ramparts against me as against a besieged city.

8. *Shutteth out my prayer;* delays answering it, as if he had refused to hear it.

9. *Inclosed my ways with hewn stone;* imprisoned me within walls of hewn stone; that is, shut up every way of escape. *Made my paths crooked;* led me into perplexity and difficulty.

11. *Turned aside my ways;* see note on verse 9.

14. *A derision;* Jer. 20:7.

19. *Remembering;* rather, as the margin, "Remember thou."

21. *This;* that the Lord's mercies fail not. Ver. 22, 23.

27. *Bear the yoke;* have trials laid upon him for his discipline, and the purification of his corrupt nature. *In his youth;* this was the case with Jeremiah. Compare Jer. 1:6-8.

28-30. *He sitteth—he is filled;* or, "that he should sit," etc.; that is, it is good that he should bear the trials enumerated in these verses.

53 They have cut off my life in the dungeon, and cast a stone upon me.^a

54 Waters flowed over my head;^b then I said, I am cut off.

55 ¶ I called upon thy name, O LORD, out of the low dungeon.^c

56 Thou hast heard my voice: hide not thine ear at my breathing, at my cry.

57 Thou drewest near in the day that I called upon thee: thou saidst, Fear not.^d

58 O Lord, thou hast pleaded the causes of my soul;^e thou hast redeemed my life.

59 O LORD, thou hast seen my wrong: judge thou my cause.^f

60 Thou hast seen all their vengeance and all their imaginations against me.^g

61 Thou hast heard their reproach, O LORD, and all their imaginations against me;

62 The lips of those that rose up against me, and their device against me all the day.

63 Behold their sitting down, and their rising up; I am their music.

64 ¶ Render unto them a recompense, O LORD, according to the work of their hands.

65 Give them sorrow* of heart, thy curse unto them.

66 Persecute and destroy them in anger from under the heavens of the LORD.

CHAPTER IV.

1 Zion bewaileth her pitiful estate. 13 She confesseth her sins. 21 Edom is threatened. 22 Zion is comforted.

HOW is the gold become dim! how is the most fine gold changed! the stones of the sanctuary are poured out in the top of every street.^h

2 The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter!ⁱ

^a Dan 6:17. ^b Jonah 2:4, 7. ^c Psa. 136:1. ^d Isa. 43:1, 2. ^e Jer. 51:36. ^f Psa. 35:14, 23. ^g Jer. 41:19, 20. ^h Or, *distillery*; Isa. 6:10. ⁱ 2 Kings 25:9, 10. ^j 2 Tim. 2:20. ^k Or, *sea-valves*. ^l Job 39:13-16. ^m Deut. 32:21.

53, 54. *In the dungeon—I am cut off*; Jeremiah probably refers to his various imprisonments. Jer. 37:15, 16; 38:6. Yet his language must be, in part at least, figurative.

56. *At my breathing*; or, "for my engagement."

63. *Their sitting down, and their rising up*; that is, their whole demeanor towards me. Psa. 139:2, which is that of mockery and derision. *Music*; an object of derisive songs.

INSTRUCTIONS.

1-36. In times of great corruption and accompanying public calamity, they whom God has set for the defence of the truth, are often exposed to persecution and reproach; and when they receive no present fruit of their faithful labors, but only protracted suffering, they are strongly tempted to indulge in despondency and unavailing lamentations; but in such dark times God is accomplishing his own wise and good ends through the ministry of his word, and his servants who "hope and quietly wait" for him, shall see his salvation.

37. God's control over all human affairs is unlimited; no counsel of men can be accomplished which is contrary to his high purposes.

40, 41. In the deepest affliction it is good to remember that God chastens us less than our iniquities deserve, and that we have occasion, not for complaint, but for adoring gratitude. This view will lead to earnest self-examination and repentance, and thus to the restoration of God's favor.

3 Even the sea-monsters[†] draw out the breast, they give suck to their young ones: the daughter of my people is become cruel, like the ostriches in the wilderness.[†]

4 The tongue of the sucking child cleaveth to the roof of his mouth for thirst: the young children ask bread, and no man breaketh it unto them.^k

5 They that did feed delicately are desolate in the streets: they that were brought up in scarlet embrace dunghills.^l

6 For the punishment[†] of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was overthrowen as in a moment,^m and no hands stayed on her.

7 Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphire:

8 Their visage is blacker than a coal;ⁿ they are not known in the streets: their skin cleaveth to their bones;^o it is withered, it is become like a stick.

9 They that be slain with the sword are better than they that be slain with hunger: for these pine away, stricken through for want of the fruits of the field.

10 The hands of the pitiful women have sodden their own children:^p they were their meat in the destruction of the daughter of my people.^q

11 The LORD hath accomplished his fury; he hath poured out his fierce anger,^r and hath kindled a fire in Zion, and it hath devoured the foundations thereof.^s

12 The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem.

† Job 21:8. † Or, *iniquity*; Rom. 7:13. [†] Heb. 39:25. † Heb. *slacker than blackness*. [†] Job 5:10. [†] Psa. 102:5. † Heb. *flow out*; Psa. 49:13. [†] Deut. 28:56, 57. [†] 2 Kings 6:2, 25. [†] Jer. 7:30. [†] Jer. 21:11.

42-47. In our meditations and prayers, we should not separate the sufferings which come upon us and upon God's people, from the sins which have been the occasion of them, but should unite humble confession with our complaints and supplications for deliverance.

48-51. Good men do not confine their prayers and complaints before God to their own personal trials and sufferings; with them the common welfare of their country, and especially of God's church, are objects of the deepest solicitude.

53-57. In times of the deepest gloom, when earthly helpers have failed us, God is present to hear and save, and we never call upon him in vain.

58-66. All the injuries which God's servants receive for the truth's sake he regards as done to himself, and he will visit them with a heavy retribution.

CHAPTER IV.

1. *How is the gold become dim?* how is the glory of Jerusalem, and the honor in which her people were once held, turned to shame.

3. *Is become cruel*; hunger has driven her to cruel deeds. Ver. 10.

7. *Nazarites*; persons specially consecrated or set apart. For the law of the Nazarites, see Num. 6:1-21. They were in high honor with the people, and paid especial attention to purity of person.

A. M. 3416. 13 ¶ For the sins of her prophets, and
B. C. about
588. the iniquities of her priests,^a that have
shed the blood of the just in the midst of her.^b

14 They have wandered as blind men in the streets, they have polluted themselves with blood,^c so that men could not touch their garments.^d

15 They cried unto them, Depart ye;^e it is unclean; depart, depart, touch not: when they fled away and wandered, they said among the heathen, They shall no more sojourn there.

16 The anger^f of the LORD hath divided them; he will no more regard them: they respected not the persons of the priests, they favored not the elders.

17 As for us, our eyes as yet failed for our vain help:^g in our watching we have watched for a nation that could not save us.

18 They hunt our steps, that we cannot go in our streets: our end is near, our days are fulfilled; for our end is come.^h

19 Our persecutors are swifter than the eagles of the heaven:ⁱ they pursued us upon the mountains, they laid wait for us in the wilderness.

20 The breath of our nostrils, the anointed of the LORD, was taken in their pits,^j of whom we said, Under his shadow we shall live among the heathen.

21 ¶ Rejoice and be glad,^k O daughter of Edom, that dwellest in the land of Uz; the cup also shall pass through unto thee;^l thou shalt be drunken, and shalt make thyself naked.

22 ¶ The punishment of thine iniquity^m is accom-

plished,^k O daughter of Zion; he will no more carry thee away into captivity: he will visit thine iniquity, O daughter of Edom;^l he will discoverⁿ thy sins.

CHAPTER V.

A pitiful complaint of Zion in prayer unto God.

REMEMBER, O LORD, what is come upon us: Consider, and behold our reproach.^m

2 Our inheritance is turned to strangers,ⁿ our houses to aliens.

3 We are orphans and fatherless, our mothers are as widows.

4 We have drunken our water for money; our wood is sold^o unto us.

5 Our necks are under persecution:^p we labor, and have no rest.^o

6 We have given the hand to the Egyptians, and to the Assyrians, to be satisfied with bread.

7 Our fathers have sinned, and are not; and we have borne their iniquities.

8 Servants have ruled over us:^p there is none that doth deliver us out of their hand.

9 We gat our bread with the peril of our lives, because of the sword of the wilderness.

10 Our skin was black like an oven, because of the terrible^q famine.

11 They ravished the women in Zion, and the maids in the cities of Judah.^q

12 Princes are hanged up by their hand: the faces of elders were not honored.

^a Jer. 5:31; Ezek. 22:26, 28; Zeph. 3:4. ^b Matt. 23:31, 37. ^c Jer. 2:34. ^d Or, in that they could not but. ^e Num. 19:16. ^f Or, ye polluted. ^g Or, fare. ^h Isa. 30:6, 7; 31:1, 3; Jer. 37:7. ⁱ Ezek. 7:2, 3, 6. ^j Deut. 2:49; Jer. 4:13. ^k Jer. 52:9. ^l Eccl. 11:9. ^m Obad. 10, 15. ⁿ Or,

Thine iniquity. ^o Isa. 40:2. ^p Psa. 137:7. ^q Or, carry thee captive for. ^r Psa. 29:30, 51. ^s Psa. 79:1, etc. ^t Heb. ransom for price. ^u Or, Our our necks are ye persecuted. ^v Neh. 9:36, 37. ^w Neh. 5:15. ^x Or, terrors, or storms of. ^y Zech. 14:2.

11. They have wandered: the prophets and priests, with the people whom they had seduced into sin. With blood; the blood of the people of Jerusalem slaughtered by the enemy to avenge the righteous blood which they had shed. Compare Rev. 18:6. The city was so filled with this, that the living could not avoid polluting their garments with it.

15. They cried; all whom they met. Depart ye; that is, keep at a distance from us as unclean. Fled away and wandered; from their own land into captivity. Sojourn there; dwell in their own land.

16. Divided; dispersed. Gen. 49:7. They respected not; that is, the enemy.

17. A nation; Egypt. Jer. 37:7.

20. The breath of our nostrils, the anointed of the Lord; our king. He is called the breath of their nostrils because their life as a nation is bound up in his. Taken in their pits; like a wild beast. Jer. 52:9. Under his shadow—among the heathen; there had been two previous captivities, and many of the Jews were already dispersed among the heathen. So long as Zedekiah remained at peace with Nebuchadnezzar, they trusted to his influence to secure them from oppression.

21. Rejoice and be glad; that is, if thou wilt; but thy joy shall be short. The cup; the cup of God's wrath.

22. Is accomplished; that is, shall soon be accomplished.

INSTRUCTIONS.

1. 2. They who honor God by obeying his commands, shall be exalted by him to true honor and strength; but all who despise him, and trample under foot his law, he will make weak and contemptible before their fellow-men. 1 Sam. 2:30.

5. The ease and frequency with which God's judgments reach the high and luxurious, reducing them to a condi-

tion of extreme want and wretchedness, ought to be a warning to all parents against the common error of bringing up children in habits of luxury and self-indulgence, such habits not only tempt to sin in many ways, but disqualify them for the endurance of those hardships which, amid the many vicissitudes of life, will very probably fall to their lot.

10. The unnatural cruelty to which the horrors of famine so often impelled Jewish mothers, was a striking fulfilment of God's prophetic denunciations by Moses, Lev. 26:29; Dent. 28:53-57; at the same time it showed the weakness of mere natural affection to resist the pressure of extreme snifering.

21, 22. God chastises his own people for their profit, not for their destruction; the calamities that come upon them will be in due time overpast; but the enemies of Zion, who desire her destruction, and rejoice in her misfortunes, shall fall to rise no more.

CHAPTER V.

6. Given the hand; yielded up ourselves. Assyrians; here used for the Chaldeans, of whose empire Assyria was now a part. The Jews were at this time partly in Egypt, and partly under the Chaldeans. Jer. 44:1.

7. Our fathers—borne their iniquities; a common proverb among the Jews, Jer. 31:29; Ezek. 18:2; here used of the children who had imitated the sins of their fathers. Compare Exod. 20:5.

INSTRUCTION.

In the darkest days of adversity, when all around us is gloom and desolation, we ought still to maintain our confidence in God, and to seek his presence and salvation by humble confession and supplication, united with sincere

13 They took the young men to grind, and the children fell under the wood.

14 The elders have ceased from the gate, the young men from their music.

15 The joy of our heart is ceased; our dance is turned into mourning.

16 The crown is fallen from our head: * woe unto us, that we have sinned!

17 For this our heart is faint; ^a for these things our eyes are dim.

18 Because of the mountain of Zion, which ^{A. M. 346.} is desolate, the foxes walk upon it. ^{B. C. about 588.}

19 Thou, O LORD, remainest for ever; thy throne from generation to generation.^b

20 Wherefore dost thou forget us for ever, and forsake us so long time?

21 Turn thou us unto thee, O LORD, and we shall be turned; ^c renew our days as of old.^d

22 But thou hast utterly rejected us; ^e thou art very wroth against us.

* Heb. of our head is fallen. ^a Mic. 6:13. ^b Hab. 1:12. [†] Heb. for length

of days? ^c Psa. 80:3, etc. ^d Hab. 3:2. [‡] Or. For wilt thou utterly reject us?

repentance and obedience. If we do this, we may rest assured that our present sorrows, and those of God's people, will end in joy and gladness, even as God, at the appointed time, turned again the captivity of the Jews and restored them to their own land.

GENERAL INSTRUCTION.

The darkest eras in the history of both churches and individuals, often prove to be the seed-time of a glorious future harvest of holiness and prosperity.

THE BOOK

OF

THE PROPHET EZEKIEL.

EZEKIEL was especially the prophet of the captivity. Daniel, his contemporary, received in Babylon glorious revelations respecting the future history of his people and of the kingdom of God in the world; but he was a statesman, and exercised the prophetic office, like David, only in an incidental way. Ezekiel, on the other hand, was expressly called and consecrated, like his predecessors Isaiah and Jeremiah, to the work of delivering to the people God's messages, and warning them from him.

Of the particulars of his personal history we know almost nothing, except that he was the son of Buzi, and of priestly descent; and that he belonged to a company of Jewish captives who had been located on the river of Chebar, chap. 1:1-3. He was called to the prophetic office in the fifth year of Zedekiah's reign—see notes to chap. 1:1—and consequently exercised it for some years along with Jeremiah. Called to prophesy to “a rebellious house,” “impudent and hardhearted,” he was endowed by God with a bold and unflinching spirit, and a burning zeal for Jehovah's glory, which carried him without wavering through all the opposition and contumely to which his work exposed him. His style is at once recognized by every reader as peculiar to himself. It is vehement and copious, abounds in the enumeration of particulars, and is distinguished for its method of returning again and again to the inculcation of the same great truth. In common with the other later prophets, he abounds in allegories and symbols. A few words respecting the nature of these, and the principles upon which they are to be interpreted, are here subjoined.

An *allegory* is a narrative of a past, or a prophecy of a coming event, expressed in figurative language. Thus, in chap. 17:1-10, the two great eagles are Nebuchadnezzar and Pharaoh; the highest branch of the cedar is Jehoiachin; the cropping off and carrying away of this branch, is his removal by Nebuchadnezzar to Babylon, etc. Here we have an allegorical description of a *past* event. Again, in chap. 24:11, under the figure of heating a brazen vessel, for the purpose of burning out its filth, we have a prediction of the *coming* judgments of God upon Jerusalem for her purification.

A *symbol* is an action, or a material object, intended to represent some great truth in a vivid and striking way. Prophetic symbols are of two kinds:

First, *actual*, where the prophet himself performs some act before the eyes of his countrymen, as in chap. 37:16, 17, where he joins together two sticks to represent the reunion of the two kingdoms of Judah and Israel.

Secondly, seen only *in vision*, like the appearance of the cherubim in the first and tenth chapters; the prophesying to dry bones, chap. 37:1-10; and the measuring of the new Jerusalem with its temple, chap. 40, etc.

It may sometimes be difficult to determine to which of these two classes symbols belong, as, for example, those in the fourth chapter; but in either case their meaning, and the instructions which they furnish, are the same.

In interpreting symbols, we are to be guided first of all by the writer's own explanations: where these are wanting, we must carefully study the nature of the figures used, and the connections in which they occur.

CHAPTER I.

A. M. 3409.
1700 about 535.

1 The time of Ezekiel's prophecy at Chebar. 4 His vision of four living creatures, 15 of the four wheels, 26 and of the glory of God.

NOW it came to pass in the thirtieth year, in the fourth month, in the fifth day of the

* Hebrew, *captivity*. † chapter 3:15, 23. ‡ Revelation 19:11. § chapter

month, as I *was* among the captives* by the river of Chebar,[†] that the heavens were opened,[‡] and I saw visions of God.[§]

2 In the fifth day of the month, which *was* the fifth year of king Jehoiachin's captivity,^d

8:3. † 2 Kings 24:12, 15.

CHAPTER I.

1. In the thirtieth year; this was also “the fifth year of

king Jehoiachin's captivity,” verse 2, and consequently the fifth year of Zedekiah's reign, or five hundred and ninety-five years before Christ. Reckoning back from

3 The word of the Lord came expressly unto Ezekiel^a the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the Lord was there upon him.^a

4 ¶ And I looked, and behold, a whirlwind came out of the north, a great cloud, and a fire infolding[†] itself, and a brightness was about it, and out of the midst thereof as the color of amber, out of the midst of the fire.

5 Also out of the midst thereof came the likeness of four living creatures.^b And this was their appearance; they had the likeness of a man.^c

6 And every one had four faces, and every one had four wings.

7 And their feet were straight feet;[‡] and the sole of their feet was like the sole of a calf's foot; and they sparkled like the color of burnished brass.^d

8 And they had the hands of a man under their wings, on their four sides; and they four had their faces and their wings.

9 Their wings were joined one to another; they turned not when they went; they went every one straight forward.

10 As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.

11 Thus were their faces: and their wings were stretched upward;[§] two wings of every one were

^a Heb. *Ezekiel*. ^b 1 Kings 1:46. [†] Heb. *enveloping*. ^c Rev. 4:6, etc. ^d ch. 10:5, etc. [‡] Heb. *a straight foot*. [§] Dan. 10:6; Rev. 1:15. [¶] Or, *divided*

this date thirty years, we come to the eighteenth year of Josiah, when he repaired the temple and solemnly renewed the worship of God; and also to the first year of Nabopolassar, the father of Nebuchadnezzar, who made Babylon independent of the Assyrian monarchy, and thus established a new era. It is uncertain from which of these events the prophet reckons; but the latter is the most probable. Among the captives; whom Nebuchadnezzar had carried away with Jehoiachin. 2 Kings 24:10-16. *The river of Chebar*; generally supposed to be the stream which now bears the name of Khabour, a river of Mesopotamia flowing into the Euphrates from the north-east. But this is not absolutely certain. *The heavens were opened*; to impart divine revelations. Compare Matt. 3:16; Acts 10:11; Rev. 4:1; 19:11.

3. *The hand of the Lord—upon him*; the same as, "the Spirit of God came upon him, enabling him to prophesy." Compare 2 Kings 3:15.

4. *Whirlwind—great cloud—fire*; the symbols of God's presence, Exod. 19:16-18; Job 38:1; Psa. 50:3. *Infolding itself*; forming a continuous rolling mass. *Amber*; here a compound metal of great brilliancy.

5. *Came*; that is, appeared. The word is supplied by the translators. *They had the likeness of a man*; their general form was that of a man with four faces.

7. *Like the sole of a calf's foot*; rounded on every side alike, so that no one part was more front than another, and they could move in every direction without turning. Compare verses 9, 12, 17. *Burnished brass*; compare Rev. 1:15.

8. *The hands of a man—on their four sides*; each had four hands, one under each of his four wings.

9. *Joined one to another*; their position was four-square, each having one wing opposite to the wing of his fellow on two sides; these two opposite wings were stretched forth so as to meet each other. *They turned not when they went*; they went every one straight forward; they had each four fronts, and the figure which they formed had

joined one to another, and two covered their bodies.^e

12 And they went every one straight forward; whither the spirit was to go, they went; and they turned not when they went.

13 As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lumps; it went up and down among the living creatures;^f and the fire was bright, and out of the fire went forth lighting.

14 And the living creatures ran and returned as the appearance of a flash of lightning.^g

15 ¶ Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces.

16 The appearance of the wheels and their work was like unto the color of a beryl; and they four had one likeness; and their appearance and their work was as it were a wheel in the middle of a wheel.

17 When they went, they went upon their four sides; and they turned not when they went.

18 As for their rings, they were so high that they were dreadful;^h and their rings were full of eyes round about them four.ⁱ

19 And when the living creatures went, the wheels went by them; and when the living creatures were lifted up from the earth, the wheels were lifted up.

^e above. ^f Isa. 6:2. ^g Gen. 15:17. ^h Psa. 147:15; Zech. 4:10. ⁱ Isa. 55:9-10; *Or, strakes* [‡] ch. 10:12; Prov. 15:3.

also four fronts, so that they could move alike in every direction without turning. This denotes their absolute readiness to execute the divine will, whithersoever it required them to go.

10. *They four had the face of a man—the face of an eagle*; by a change of punctuation this passage will be made clearer, thus: "They four had the face of a man; and the face of a lion on the right side; and they four had the face of an ox," etc. All four had the face of a man in front, that is, on the south, since the vision came from the north; the face of an eagle in the rear; the face of a lion on the right side, and of an ox on the left. The four faces, corresponding to the four principal divisions of living creatures among the Hebrews, seem to represent the fullness of their endowments.

11. *Covered their bodies*; a token of reverence.

12. *Whither the spirit was to go, they went*; one spirit animated both the living creatures and the wheels, so that they all moved together.

14. *Ran and returned*; that is, moved all together with the wheels and firmament above them. *As the appearance—lightning*; in respect to both brightness and velocity.

15. *By the living creatures*; that is, by each of the four. *With his four faces*; see note on verse 10.

16. *A wheel in the middle of a wheel*; a second wheel at right angles with the first. Thus the four half circles made four faces or sides.

17. *Went upon their four sides*; went in the direction of any one of their four sides, whithersoever the spirit directed them. *Turned not*; the prophet does not mean that they did not revolve, but that having four sides, they moved every way without the necessity of turning about to change their course.

18. *Rings*; rims, fellows. *Full of eyes*; denoting intelligence. The wheels were pervaded by the spirit of the living creatures, verse 20. The meaning is, that all the movements of divine Providence are pervaded and directed by infinite intelligence.

A. M. 3469
B. C. about
595.

20 Whithersoever the spirit was to go, they went, thither *was* their spirit to go;^a and the wheels were lifted up over against them: for the spirit of the living creature *was* in the wheels.

21 When those went, *these* went; and when those stood, *these* stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature *was* in the wheels.

22 And the likeness of the firmament upon the heads of the living creature *was* as the color of the terrible crystal,^b stretched forth over their heads above.

23 And under the firmament *were* their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies.

24 And when they went, I heard the noise of their wings, like the noise of great waters,^c as the voice of the Almighty,^d the voice of speech, as the noise of a host:^e when they stood, they let down their wings.

25 And there was a voice from the firmament that *was* over their heads, when they stood, and had let down their wings.

26 ^f And above the firmament that *was* over their heads *was* the likeness of a throne,^g as the appearance of a sapphire stone:^h and upon the likeness of the throne *was* the likeness as the appearance of a man above upon it.ⁱ

27 And I saw as the color of amber, as the appearance of fire round about within it: from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

28 As the appearance of the bow that is in the cloud in the day of rain,^j so *was* the appearance of the brightness round about. *This was* the appearance of the likeness of the glory of the Lord.^k

^a Ver. 12; 1 Cor. 14:32. ^b Or, life. ^c Job 37:22. ^d ch. 43:2; Dan. 10:6; Rev. 1:15. ^e Job 37:2-5; Psa. 29:3, 4; 6:33. ^f 2 Kings 7:6; 1 Psa. 15:6; Dan. 7:9; Matt. 25:31; Heb. 8:1; 12:2. ^g Exod. 24:10. ^h Rev. 3:21; 4:2, 3. ⁱ Gen. 9:13; Rev. 4:3; 10:1. ^j Exod. 16:7, 10; 24:16, 17; 1 Kings 8:10, 11. ^k ch. 3:23; Dan. 8:17; Acts 9:4; Rev. 1:17, 18. ^l Dan. 10:11. ^m ch.

22. *Living creature*; here used collectively of the four.

The terrible crystal; dazzling and amazing by its splendor.

23. *Straight*; stretched out horizontally so as to touch each other, verse 9.

24. *Let down their wings*; as ceasing to fly.

26. *Above the firmament—appearance of a man*; compare Exod. 24:10.

28. *The bow*; Rev. 4:3; 10:1. *The glory of the Lord*; the prophet saw in vision the Lord enthroned in glory upon the firmament above the cherubim. The cherubim with their wheels, moving every way like a flash of lightning, seem to denote all the agencies by which God administers his government over the world, which are absolutely at his command, and execute with unerring certainty all his high purposes.

INSTRUCTIONS.

1-3. God was with his ancient people in captivity, and revealed himself to them there for their warning, instruction, and consolation; so he is with his churches now in the darkest days of adversity and sorrow, preparing them, if they will listen to his voice, for returning prosperity and gladness.

4-28. All the powers of heaven and earth are from God as their author, and at his absolute disposal as their gov-

And when I saw *it*, I fell upon my face,^k and I heard a voice of one that spake.

CHAPTER II.

1 Ezekiel's commission. 6 His instruction. 9 The roll of his heavy prophecy.

AND he said unto me, Son of man, stand upon thy feet,^l and I will speak unto thee.

2 And the spirit entered into me when he spake unto me, and set me upon my feet,^m that I heard him that spake unto me.

3 And he said unto me, Son of man, I send thee to the children of Israel, to a rebellions nationⁿ that hath rebelled against me: they and their fathers have transgressed against me,^o *even* unto this very day.

4 For *they are* impudent children^p and stiff-hearted. I do send thee unto them;^q and thou shalt say unto them, Thus saith the Lord God.

5 And they, whether they will hear, or whether they will forbear,^r (for they *are* a rebellions house,) yet shall know that there hath been a prophet among them.^s

6 ^t And thou, son of man, be not afraid of them,^u neither be afraid of their words, though briars^v and thorns *be* with thee,^w and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks,^x though they *be* a rebellions house.

7 And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they *are* most rebellious.^y

8 But thou, son of man, hear what I say unto thee; Be not thou rebellions like that rebellions house:^z open thy mouth, and eat that I give thee.^{aa}

9 ^{ab} And when I looked, behold, a hand *was* sent unto me;^{ac} and lo, a roll of a book *was* therein;^{ad}

10 And he spread it before me; and it *was* written within and without: and *there was* written therein lamentations, and mourning, and woe.

3:21. ^t Heb. nations. ^u ch. 30:18-30; Deut. 9:27; Jer. 3:25; Acts 7:51. ^v Heb. hart of face. ^w Matt. 10:16. ^x ch. 3:11, 27. ^y ch. 33:33. ^z Jer. 1:18, 17; Luke 12:4; Acts 4:29, 31. ^{aa} Or, rebels. ^{ab} 2 Sam. 23:6, 7; Isa. 9:18; Mic. 7:4. ^{ac} 1 Pet. 3:14. ^{ad} Heb. rebellion. ^{ae} Isa. 50:5. ^{af} Rev. 10:9, 10. ^{ag} ch. 8:3. ^{ah} ch. 3:1.

enor, to do whatsoever he will: nothing can thwart or hinder the execution of his purposes. Psa. 115:3; 135:6; Matt. 26:53.

CHAPTER II.

1. *I will speak unto thee*; the prophet now receives his commission.

9. *A roll of a book*; a book in the form of a roll, after the ancient custom.

10. *Spread it*; by unrolling it. *Within and without*; that is, on both sides, to denote the fullness of its contents. Compare Rev. 5:1. The rolls were generally written only on the inner side.

INSTRUCTIONS.

3-5. God's servants must deliver his messages to the rebellions and stiff-hearted, as well as to the obedient; not omitting any part of them through fear of persecution, but holding themselves ever ready, after the example of their great Master, to suffer reproach and persecution for their fidelity to the truth.

6. Wicked men show their enmity to God's truth by persecuting those who proclaim it: the faithful preacher must expect to find them briars and thorns in his side and scorpions in his path; but if he puts his trust in God and

CHAPTER III.

1 Ezekiel eateth the roll. 4 God encourageth him. 15 God sheweth him the rule of prophecy. 22 God shutteth and openeth the prophet's mouth.

MOREOVER he said unto me, Son of man, eat that thou findest; eat this roll,^a and go speak unto the house of Israel.

2 So I opened my mouth, and he caused me to eat that roll.

3 And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it:^b and it was in my mouth as honey for sweetness.^c

4 ^a And he said unto me, Son of man, go, get thee into the house of Israel, and speak with my words unto them.

5 For thou art not sent to a people of a strange speech and of a hard language,^d but to the house of Israel:

6 Not to many people of a strange speech and of a hard language,^e whose words thou canst not understand. Surely, had I sent thee to them, they would^f have hearkened unto thee.^d

7 But the house of Israel will not hearken unto thee; for they will not hearken unto me:^e for all the house of Israel are impudent and hard-hearted.^f

8 Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads.

9 As an adamant harder than flint have I made thy forehead:^g fear them not, neither be dismayed at their looks, though they be a rebellious house.^h

10 Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thy heart, and hear with thine ears.^h

11 And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord God; whether they will hear, or whether they will forbear.

12 Then the spirit took me up,ⁱ and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the Lord from his place.

13 I heard also the noise of the wings of the living creatures that touched^j one another, and the

noise of the wheels over against them, and a noise of a great rushing.

14 So the spirit lifted me up,^j and took me away, and I went in bitterness,^k in the heat^l of my spirit; but the hand of the Lord was strong upon me.^k

15 ^m Then I came to them of the captivity at Tel-abib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days.^l

16 And it came to pass at the end of seven days, that the word of the Lord came unto me, saying,

17 Son of man, I have made thee a watchman unto the house of Israel:^m therefore hear the word at my mouth, and give them warning from me.

18 When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity;ⁿ but his blood will I require at thy hand.ⁿ

19 Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.ⁿ

20 Again, When a righteous man doth turn from his righteousness,^o and commit iniquity, and I lay a stumbling-block before him,^o he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered;^o but his blood will I require at thy hand.

21 Nevertheless, if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned;^p also thou hast delivered thy soul.

22 ^q And the hand of the Lord was there upon me; and he said unto me, Arise, go forth into the plain, and I will there talk with thee.

23 Then I arose, and went forth into the plain; and behold, the glory of the Lord stood there, as the glory which I saw by the river of Chebar: and I fell on my face.

24 Then the spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shew thyself within thy house.

^a Ch. 2: 9. ^b Jer. 15: 16. ^c Psa. 19: 10; 119: 103. ^d Heb. deep of tyrant's heart of tongue. ^e Or, if I had sent thee to them, would they not? ^f Mat. 11: 21, 12: 41. ^g John 15: 20. ^h Heb. staff of forehead, and hard of heart. ⁱ Isa. 50: 7, Mic. 3: 3. ^j 2 Tim. 2: 3. ^k 2 Tim. 2: 7. ^l ch. 3: 1; 1 Kings

18: 12; 2 Kings 2: 16; Acts 2: 30. ^m Heb. Aisod. ⁿ Jer. 12: 1. ^o Heb. bitter. ^p Heb. hot anger. ^q 2 Kings 3: 15. ^r Psa. 137: 1. ^s Isa. 52: 5; 56: 10; Jer. 16: 7, Heb. 13: 17. ^t John 8: 21, 24. ^u ch. 33: 6. ^v Isa. 49: 1, 5. ^w Acts 20: 26. ^x Heb. righteousnesses. ^y 1 Pet. 2: 6-8. ^z ch. 18: 21; 33: 12, 13. ^{aa} Psa. 19: 11.

does his duty, he will be delivered from all their evil devices.

10. For those who persist in sin, God has no messages but those of evil. 1 Kings 22: 8; Psa. 11: 6; Isa. 3: 11.

CHAPTER III.

1. Eat this roll; this symbol denotes the inward willing reception of the prophetic messages committed to him. Compare verse 10.

3. As honey for sweetness; he received the divine revelations with holy delight, although their contents of "lamentations, and mourning, and woe" were bitter to him. Compare Rev. 10: 9, 10.

5. Of a strange speech—a hard language; that is, speaking a foreign tongue unintelligible to him.

6. They would have hearkened; compare Matt. 11: 21-24.

12. Took me up; "lifted me up between the earth and the heaven," and took me away to Tel-abib; compare ver.

14 and chap. 8: 3. This, however, was not bodily, but in prophetic vision; for he afterwards went thither by his own proper act, as is plain from verses 11, 15. The vision indicated a duty which he immediately performed. A voice of a great rushing; the sound of the cherubim and wheels in motion, for "whithersoever the spirit was to go, they went." Chap. 1: 20.

13. The noise of the wings; compare chap. 10: 5.

14. I went in bitterness, in the heat of my spirit; full of grief and holy anger. The spirit of prophecy brought his feelings towards his countrymen into harmony with those of God.

15. Astonished; in view of the solemn office committed to me.

16. At the end of seven days; Ezekiel, like Saul of Tarsus, was left, for a period after his call, to his own meditations.

20. A stumbling-block; any occasion of sin which comes to men through God's providence for their trial.

A. M. 3403. B. C. 605. 25 But thou, O son of man, behold, they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them:

26 And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb,^a and shalt not be to them a reprover:^b for they are a rebellious house.

27 But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord God; He that heareth, let him hear; and he that forbeareth, let him forbear: for they are a rebellious house.

CHAPTER IV.

¹ Under the type of a siege is shown the time from the defection of Jeroboam to the captivity. ⁹ By the provision of the siege, is shown the hardness of the famine.

THOU also, son of man, take thee a tile, and lay it before thee, and portray upon it the city, even Jerusalem:

2 And lay siege against it, and build a fort against it, and cast a mount against it;^c set the camp also against it, and set battering rams^d against it round about.

3 Moreover, take thou unto thee an iron pan,^e and set it for a wall of iron between thee and the city: and set thy face against it, and it shall be

^a Luke 1:20, 22. ^b Heb. *man reproving*. ^c Psa. 38:12, 14; Amos 8:11. ^d Luke 19:43, 44. ^e Or, *chief leaders*; ch. 21:22. ^f Or, *a flat plate*, or *slate*. ⁴ ch. 12:6, 11. ⁵ Beginning 975; 1 Kings 12:23; ending 575. ⁶ Num.

25. *They shall put bands upon thee*; that is, thou shalt be bound at my command. This is probably to be understood figuratively of a divine restraint at certain times from the exercise of the prophetic office, as is explained in the following verses.

26, 27. *Will make thy tongue cleave—when I speak*; he is to keep silence, except when God's Spirit moves him to speak; the perverseness of the people makes this reserve necessary.

INSTRUCTIONS.

3. That we may be prepared to proclaim God's truth to others, we must first receive it with holy obedience and joy into our own hearts, and make it our daily food and strength.

5. In the work of making known God's truth to our own neighbors and countrymen we enjoy many advantages above the foreign missionary, who goes to people of strange customs and a strange speech: these advantages ought to excite us to great zeal and diligence in the performance of this duty.

6, 7. None are so hardhearted and desperately wicked as those who have enjoyed and abused great religious privileges. Matt. 11:20-24.

8, 9. When God appoints his servants to any work, he gives them the strength and grace which they need for its performance.

14. A burning zeal for the glory of God, united with "great heaviness" of heart in view of men's perverseness and rebellion, have been in all ages the marks of God's true servants. Exod. 32:19, 20, 31, 32; Psa. 119:136; Jer. 9:1, 2; 20:9; John 2:17; Rom. 9:1-3.

15. Silent meditation and prayer are among the best means of preparation for a great and difficult service. Acts 2:8, 9, 11, 15.

17-21. God holds the preacher responsible for the faithful delivery of his messages: when this is done, it is both the preacher's duty and his privilege to leave the consequences with God.

26. God sometimes, in his displeasure, withdraws his admonitions from the perverse and incorrigible, and leaves them to their own ways. Isa. 1:5.

besieged, and thou shalt lay siege against it. This shall be a sign to the house of Israel.⁴

4 Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity.

5 For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days:⁵ so shalt thou bear the iniquity of the house of Israel.⁶

6 And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year.⁷

7 Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm shall be uncovered, and thou shalt prophesy against it.

8 And behold, I will lay bands upon thee,^f and thou shalt not turn thee from one side to another;⁸ till thou hast ended the days of thy siege.

9 Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and fitches,⁹ and put them in one vessel, and make thee bread thereof, according to the number of the days that thou shalt lie upon thy side; three hundred and ninety days shalt thou eat thereof.

10 And thy meat which thou shalt eat shall be by

13-34. ¹ Heb. *a day for a year. a day for a year*. ⁴ ch. 3:25. ⁵ Heb. *thy side to thy side*. ⁶ Or, *spelt*.

CHAPTER IV.

1. *A tile*; the large tiles of Babylon were commonly used for inscriptions and drawings.

2. *Lay siege against it*; that is, portray a siege. The final siege of Jerusalem is here meant. Ezekiel began to prophesy in the fifth year of Zedekiah; consequently six years before the last capture of the city by Nebuchadnezzar. With the exception of his vision of the temple, chapters 40-48, the great body of his prophecies was delivered during the intervening period. It is not till chapter 33:21 that he records his reception of the news that the city was smitten.

3. *For a wall of iron*; this seems to be a symbol of God's wrath arrayed against Jerusalem in the form of a siege. For the meaning of iron as a symbol, see Dan. 2:40.

4-6. *Lie thou*; the prophet himself now represents the people of Israel and Judah. *The years of their iniquity—the number of the days*; the meaning is, that each day represents a year. *Three hundred and ninety days—forty days*; the interpretation of these numbers is uncertain. According to some, the forty days correspond to the forty years' wandering of the Israelites in the wilderness, and the sum of the two numbers, four hundred and thirty days, to the four hundred and thirty years of servitude in Egypt, Exod. 12:40; meaning that God will repeat to his covenant people the chastisements inflicted upon their fathers. Others understand by the three hundred and ninety days, the three hundred and ninety years from the establishment of idolatry in Israel by Jeroboam to the destruction of Jerusalem by Nebuchadnezzar; and by the forty days, forty of the last years of the kingdom of Judah, when idolatry abounded in it.

7. *Uncovered*; as ready for hostile action against Jerusalem. Here, as in verses 1-3, the prophet acts as God's representative.

8. *Lay bands upon thee*; to signify that Judah and Israel cannot escape the coming judgments which the prophet thus represents.

10, 11. *By weight—by measure*; a scanty allowance of food and drink, dealt out by weight and measure, as in

weight, twenty shekels a day: from time to time shalt thou eat it.

11 Thou shalt drink also water by measure, the sixth part of a hin: from time to time shalt thou drink.

12 And thou shalt eat it as barley cakes, and thou shalt bake it with dung that cometh out of man, in their sight.

13 And the LORD said, Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them.^a

14 Then said I, Ah Lord God! behold, my soul hath not been polluted;^b for from my youth up even till now have I not eaten of that which dieth of itself, or is torn in pieces;^c neither came there abominable flesh into my mouth.^d

15 Then he said unto me, Lo, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread therewith.

16 Moreover he said unto me, Son of man, behold, I will break the staff of bread in Jerusalem:^e and they shall eat bread by weight, and with care; and they shall drink water by measure, and with astonishment:^f

17 That they may want bread and water, and be astonished one with another, and consume away for their iniquity.^g

CHAPTER V.

I Under the type of hair, 5 is shown the judgment of Jerusalem for their rebellion, 12 by famine, sword, and dispersion.

AND thou, son of man, take thee a sharp knife, take thee a barber's razor, and cause it to pass upon thy head and upon thy beard: then take thee balances to weigh, and divide the hair.

2 Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled:^a and thou shalt take a third part, and smite about it with a knife: and a third part thou shalt scatter in the wind; and I will draw out a sword after them.

3 Thou shalt also take thereof a few in number,^b and bind them in thy skirts.^c

4 Then take of them again, and cast them into the midst of the fire, and burn them in the fire:^d for thereof shall a fire come forth into all the house of Israel.

^a Hos. 9:3. ^b Acts 10:11. ^c Exod. 22:31; Lev. 17:15. ^d Dent. 14:3; Isa. 65:1. ^e ch. 5:16; 14:13; Lev. 26:26; Psa. 105:16; Isa. 3:1. ^f ch. 12:19. ^g ch. 21:23; Lev. 26:39. ^h ch. 4:1, 8, 9. ⁱ Jer. 52:16. ^j Heb. wings. ^k Jer. 44:14. ^l Jude 1. ^m ch. 16:47; 1 Cor. 5:1. ⁿ Neh. 9:16, 17; Jer. 5:3. ^o Lam. 1:9; Dan. 9:12; Amos 3:2. ^p Lev. 26:29; Dent. 2:34; Lam.

time of famine. A shekel was something more than half an ounce; a hin was about ten pints.

12. *With dung*; that is, dung for fuel; indicating the extreme scarcity of fuel in the city. By using this unclean substance for fuel, the bread itself would become defiled, that is, unclean, according to the distinctions of the Mosaic law. Compare verse 11.

15. *Cow's dung*; a common fuel in eastern countries. In reference to the symbolical actions of this chapter, see the general remarks at the beginning of the book.

INSTRUCTION.

When nations and cities refuse to be corrected by God's chastisements, he will multiply his judgments against them until they are utterly destroyed. No human power can avail to loose the lands which he lays upon the workers of iniquity.

5 ¶ Thus saith the Lord God; This is ^{A. M. 3460} Jerusalem: I have set it in the midst of the nations and countries that are round about her.

6 And she hath changed my judgments into wickedness more than the nations,^k and my statutes more than the countries that are round about her:^l for they have refused my judgments and my statutes, they have not walked in them.^m

7 Therefore thus saith the Lord God; Because ye multiplied more than the nations that are round about you, and have not walked in my statutes, neither have kept my judgments, neither have done according to the judgments of the nations that are round about you;

8 Therefore thus saith the Lord God; Behold, I, even I, am against thee, and will execute judgments in the midst of thee in the sight of the nation.ⁿ

9 And I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine abominations.^o

10 Therefore the fathers shall eat the sons in the midst of thee,^p and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I scatter into all the winds.^q

11 Wherefore, as I live, saith the Lord God, surely, because thou hast defiled my sanctuary with all thy detestable things,^r and with all thine abominations,^s therefore will I also diminish thee:^t neither shall mine eye spare, neither will I have any pity.^u

12 ¶ A third part of thee shall die by the pestilence, and with famine shall they be consumed in the midst of thee:^v and a third part shall fall by the sword round about thee; and I will scatter a third part into all the winds, and I will draw out a sword after them.^w

13 Thus shall mine anger be accomplished,^x and I will cause my fury to rest upon thee,^y and I will be comforted:^z and they shall know that I the Lord have spoken it in my zeal, when I have accomplished my fury in them.

14 Moreover I will make thee waste,^{aa} and a reproach among the nations that are round about thee, in the sight of all that pass by.

15 So it shall be a reproach and a taunt, an in-

2:20; 4:10. ^b ch. 12:11; Dent. 28:61. ^c Zech. 2:6. ^d ch. 8:5, etc. ^e 2 Chr. 36:11. ^f ch. 11:21; Jer. 41:1. ^g Psa. 107:39. ^h Lam. 2:21. ⁱ ver. 2; ch. 6:12; Jer. 15:2; 21:9. ^j Jer. 9:16. ^k ch. 6:12; 7:4; Lam. 4:11. ^l ch. 21:17. ^m ch. 16:63; Isa. 1:21. ⁿ Neh. 2:17.

CHAPTER V.

2. *Burn with fire—smite about it—scatter in the wind*; the meaning of these symbols is explained in verse 12.

3. *Bind them in thy skirts*; a sign of God's preserving care.

4. *Take of them again*; take some of the hairs bound in thy skirt. The remnant that is spared needs a new purification. See note on Isa. 6:13.

6. *Changed my judgments into wickedness*; or, "wickedly rebelled against my judgments."

7. *According to the judgments of the nations*; they had not adhered as steadfastly to the worship of the true God as the nations did to their idols. Compare Jer. 2:11.

13. *Be comforted*; by the manifestation of my justice towards them.

15. *It shall be*; that is, my dealing with thee shall make

struction and an astonishment unto the nations that *are* round about thee,^a when I shall execute judgments in thee in anger and in fury and in furious rebukes.^b I the LORD have spoken *it*.

16 When I shall send upon them the evil arrows of famine, which shall be for *their* destruction, and which I will send to destroy you;^c and I will increase the famine upon you, and will break your staff of bread:

17 So will I send upon you famine and evil beasts,^d and they shall bereave thee; and pestilence and blood shall pass through thee;^e and I will bring the sword upon thee. I the LORD have spoken *it*.

CHAPTER VI.

1 The judgment of Israel for their idolatry. 8 A remnant shall be blessed. 11 The faithful are exhorted to lament their calamities.

AND the word of the LORD came unto me, saying,

2 Son of man, set thy face toward the mountains of Israel, and prophesy against them,^f

3 And say, Ye mountains of Israel, hear the word of the Lord God:^g Thus saith the Lord God to the mountains and to the hills, to the rivers and to the valleys; Behold, I, *even* I, will bring a sword upon you, and I will destroy your high places.^h

4 And your altars shall be desolate, and your imagesⁱ shall be broken: and I will cast down your slain *men* before your idols.

5 And I will lay⁺ the dead carcases of the children of Israel before their idols; and I will scatter your bones round about your altars.^j

6 In all your dwelling-places the cities shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your images^k may be cut down, and your works may be abolished.

7 And the slain shall fall in the midst of you, and ye shall know that I *am* the LORD.^l

8 ¶ Yet will I leave a remnant,^k that ye may have *some* that shall escape the sword among the

nations, when ye shall be scattered through the countries.

9 And they that escape of you shall remember me among the nations whither they shall be carried captives,^l because I am broken with their whorish heart,^m which hath departed from me,ⁿ and with their eyes, which go a whoring after their idols;^o and they shall loathe themselves for the evils which they have committed in all their abominations.^p

10 And they shall know that I *am* the LORD, and that I have not said in vain that I would do this evil unto them.

11 ¶ Thus saith the Lord God: Smite with thy hand,^q and stamp with thy foot, and say, Alas for all the evil abominations of the house of Israel! for they shall fall by the sword, by the famine, and by the pestilence.^r

12 He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is besieged shall die by the famine: thus will I accomplish my fury upon them.

13 Then shall ye know that I *am* the LORD, when their slain *men* shall be among their idols round about their altars, upon every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer sweet savor to all their idols.^s

14 So will I stretch out my hand upon them,^t and make the land desolate, yea, more desolate than the wilderness^u toward Diblath, in all their habitations: and they shall know that I *am* the LORD.

CHAPTER VII.

1 The final desolation of Israel. 16 The mournful repentance of them that escape. 20 The enemies defile the sanctuary because of the Israelites' abominations. 23 Under the type of a chain is shown their miserable captivity.

MOREOVER the word of the LORD came unto me, saying,

2 Also, thou son of man, thus saith the Lord God unto the land of Israel; An end, the end is come upon the four corners of the land.^v

thee a reproach, etc., thus manifesting the evil of sin, and how fearful a thing it is to fall under God's displeasure.

INSTRUCTIONS.

3, 4. In the severity of God's dealings with the remnant of his ancient people, we have at once an affecting proof of the desperate wickedness of the human heart, which makes so much suffering necessary, and also a solemn pledge of God's purpose to purify his church from time to time, and make her fruitful in righteousness to the glory of his own name.

5-17. God has set his people for the light of the world; he would have them, by their holy example, bring their fellow-men to the knowledge and obedience of the truth. When they change his judgments into wickedness, and become leaders in sin to the world without, he will punish them with a severity proportioned to their guilt, and make them "a reproach and a taunt, an instruction and an astonishment" to those who are about them, that all may learn to fear his holy name.

CHAPTER VI.

3. *Rivers*; beds of torrents, which are dry except in the rainy season. *High places*; for sacrificing to idols.

6. *Your idols may be broken—abolished*; the object of these severe judgments is here given, the extirpation of idolatry.

12. *Far off*; from the invading army. *Remaineth*; in the city. No situation shall secure the sinful people from God's wrath.

11. *Diblath*; perhaps the same as Diblathaim, Jer. 48:22; according to some, Riblah, on the north-eastern border of Palestine.

INSTRUCTIONS.

5. In the punishment of sinners, God will so order events as to make the folly of their vain confidences manifest to all men. Ver. 13.

9, 10. When God's chastisements have brought us to see ourselves as he sees us, and to loathe ourselves for the evils which we have done, they have accomplished their proper object, and he will soon remove them.

3 Now is the end come upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways, and will recompense* upon thee all thine abominations.

4 And mine eye shall not spare thee, neither will I have pity:^a but I will recompense thy ways upon thee,^b and thine abominations shall be in the midst of thee: and ye shall know that I am the LORD.

5 Thus saith the Lord God; An evil, an only evil, behold, is come.

6 An end is come, the end is come: it watcheth for^c thee; behold, it is come.

7 The morning is come unto thee, O thou that dwellest in the land: the time is come, the day of trouble is near,^c and not the sounding again^d of the mountains.

8 Now will I shortly pour out my fury upon thee, and accomplish mine anger upon thee: and I will judge thee according to thy ways, and will recompense thee for all thine abominations.

9 And mine eye shall not spare, neither will I have pity: I will recompense thee^e according to thy ways and thine abominations that are in the midst of thee;^d and ye shall know that I am the LORD that smiteth.^e

10 Behold the day, behold, it is come: the morning is gone forth; the rod hath blossomed, pride hath budded.^f

11 Violence is risen up into a rod of wickedness;^g none of them shall remain, nor of their multitude,^g nor of any of theirs:^g neither shall they be wailing for them.

12 The time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn: for wrath is upon all the multitude thereof.

13 For the seller shall not return to that which is sold, although they were yet alive:^h for the vision is touching the whole multitude thereof, which shall not return; neither shall any strengthen himself in the iniquityⁱ of his life.^h

14 They have blown the trumpet, even to make

* Heb. give. ^a ch. 5:11. ^b Heb. 9:7. ^c Heb. awaketh against. ^d Zeph. 1:11, 15. ^e Or, echo. ^f Heb. upon thee. ^g Gal. 6:7. Rev. 20:13. ^h Mic. 6:9. ⁱ Prov. 16:18. ^j Jer. 6:7. ^k Or, tumult. ^l Or, their tumultuous persons. ^m Heb. though their life were yet among the living. ⁿ Heb. his iniquity. ^o Or, whose life is in his iniquity. ^p Eccl. 8:8. ^q Lam. 1:20. ^r Heb.

CHAPTER VII.

4. *Thine abominations shall be*; that is, the recompense of thine abominations shall come.

6. *Watcheth for thee*; or, waketh up against thee, as an enemy intent on thy destruction.

7. *The morning*; the morning of the day of trouble. So also verse 10. *Not the sounding again of the mountains*; the resounding of the mountains with joyous shouts. It is a cry of trouble, and not of gladness.

10. *Pride hath budded*; into a rod. The pride and violence of the people have grown into a rod which Jehovah will use to punish their wickedness. Compare Prov. 5:22.

12. *Buyer rejoice—seller mourn*; because in the approaching day of captivity buyer and seller will be alike poor and miserable.

13. *Return to that which is sold*; return at the year of the jubilee to the possession of his inheritance which he has sold. Lev. 25:10, 25-28. *Although they were yet alive*; although the sellers were yet alive at the year of jubilee; or the land shall be in the possession of the enemy. This is added to make the picture of the desolation of the land

all ready: but none goeth to the battle: ^{A. M. 3110.} for my wrath is upon all the multitude thereof. ^{B. C. 591}

15 The sword is without, and the pestilence and the famine within: he that is in the field shall die with the sword; and he that is in the city, famine and pestilence shall devour him.

16 ^q But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity.

17 All hands shall be feeble, and all knees shall be weak as^r water.

18 They shall also gird themselves with sackcloth; and horror shall cover them; and shame shall be upon all faces, and baldness upon all their heads.

19 They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord:^s they shall not satisfy their souls, neither fill their bowels: because it is the stumbling-block of their iniquity.^t

20 ^u As for the beauty of his ornament, he set it in majesty: but they made the images of their abominations and of their detestable things therein:^u therefore have I set it far from them.^u

21 And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall pollute it.

22 My face will I turn also from them, and they shall pollute my secret place: for the robbers^v shall enter into it, and defile it.

23 ^w Make a chain: for the land is full of bloody crimes, and the city is full of violence.^w

24 Wherefore I will bring the worst of the heathen,^x and they shall possess their houses: I will also make the pomp of the strong to cease; and their holy places shall be defiled.^x

25 Destruction^y cometh; and they shall seek peace, and there shall be none.

26 Mischief shall come upon mischief,^y and rumor shall be upon rumor; then shall they seek a

go into. ¹ Amos 8:10. ² Heb. for a separation, or uncleanness. ³ Prov. 11:1. ⁴ Or, their iniquity is their stumbling-block. ⁵ ch. 11:3, 4. ⁶ Jer. 7:30. ⁷ Or, made it unto them an unclean thing. ⁸ Or, burglars. ⁹ 2 Kings 21:16. ¹⁰ Psal. 105:41. ¹¹ Or, they shall inherit their holy place. ¹² 2 Chr. 7:20; Psal. 83:12. ¹³ Heb. Cutting off. ¹⁴ Deut. 32:23; Jer. 1:20

complete. *Is touching the whole multitude thereof*; threatens not a partial, but a universal devastation of the land.

14. *They have blown the trumpet*; the Jewish leaders, to summon the people to battle against their enemies. *None goeth to the battle*; God's wrath has taken from the people all their courage. Ver. 17.

16. *Like doves of the valleys*; with allusion to the mourning noise of doves. Isa. 58:41; 59:11.

19. *Cast their silver in the streets*; in their flight. *Shall be removed*; or, shall become an unclean thing; that is, be cast away as an unclean thing. *Satisfy their souls*; with their wealth. God's judgments shall reduce rich and poor to a common level.

20. *The beauty of his ornament*; the temple, or the land of Palestine, which was "the glory of all lands." *He set it*; God set it. *Set it far from them*; or, "made it to them an unclean thing." Compare verse 22.

22. *From them*; from my people. *They shall pollute*; the robbers immediately mentioned; that is, foreign enemies. *My secret place*; my sanctuary.

23. *Make a chain*; for binding the rebellious Jews and leading them into captivity.

^{A. N. 3409}
^{B. C. 596.} vision of the prophet; but the law shall perish from the priest,^a and counsel from the ancients.

27 The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: I will do unto them after their way, and according to their deserts^b will I judge them; and they shall know that I *am* the LORD.

CHAPTER VIII.

1 Ezekiel, in a vision of God at Jerusalem, 5 is shown the image of jealousy, 7 the chambers of imagery, 13 the mourners for Tammuz, 15 the worshippers towards the sun. 18 God's wrath for their idolatry.

AND it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in my house, and the elders of Judah sat before me,^b that the hand of the Lord God fell there upon me.^c

2 Then I beheld, and lo, a likeness as the appearance of fire:^d from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the color of amber.^e

3 And he put forth the form of a hand,^f and took me by a lock of my head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem,^g to the door of the inner gate that looketh toward the north; where *was* the seat of the image of jealousy,^h which provoketh to jealousy.ⁱ

4 And behold, the glory of the God of Israel *was* there, according to the vision that I saw in the plain.^j

5 ¶ Then said he unto me, Son of man, lift up thine eyes now the way toward the north.^k So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry.

6 He said furthermore unto me, Son of man, seest thou what they do? *even* the great abominations that the house of Israel committeth here,^l that I should go far off from my sanctuary?^m but

turn thee yet again, *and* thou shalt see greater abominations.

7 ¶ And he brought me to the door of the court; and when I looked, behold a hole in the wall.

8 Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door.

9 And he said unto me, Go in, and behold the wicked abominations that they do here.ⁿ

10 So I went in and saw;^o and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel,^p portrayed upon the wall round about.

11 And there stood before them seventy men of the ancients of the house of Israel,^q and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censor in his hand;^r and a thick cloud of incense went up.

12 Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark,^s every man in the chambers of his imagery? for they say, The LORD seeth us not;^t the LORD hath forsaken the earth.

13 ¶ He said also unto me, Turn thee yet again, *and* thou shalt see greater abominations that they do.

14 Then he brought me to the door of the gate of the LORD's house which *was* toward the north; and behold, there sat women weeping for Tammuz.

15 ¶ Then said he unto me, Hast thou seen *this*. O son of man? turn thee yet again, *and* thou shalt see greater abominations than these.^u

16 And he brought me into the inner court of the LORD's house, and behold, at the door of the temple of the LORD, between the porch and the altar,^v were about five and twenty men,^w with their backs toward the temple of the LORD,^x and their faces toward the east; and they worshipped the sun toward the east.^y

17 ¶ Then he said unto me, Hast thou seen *this*, O son of man? Is it a light thing to^z the house of Judah that they commit the abominations which

INSTRUCTIONS.

1-13. God bears long with sinners, "not willing that any should perish, but that all should come to repentance;" yet if they persist in disregarding his warnings, he will execute upon them all his threatened judgments without mitigation.

14. When God will destroy a people for their iniquity, he takes from them courage and counsel in the day of trouble, and gives them up to terror and confusion. Ver. 17.

19. The wealth of wicked men is no protection against God's judgments. With infinite ease he can destroy them and their possessions together.

22-25. God would not spare his ancient people when they sinned against him, on account of their "holy and beautiful temple," with its divinely appointed ordinances; neither will he spare unfaithful churches now, on account of their outward relations and privileges. Jer. 7:4, 12-15.

26. They who will not listen when God graciously calls them to repentance and obedience, shall call upon him in the time of trouble, but receive no answer. Prov. 1:24-28.

CHAPTER VIII.

1. In the sixth year; of Jehoiahin's captivity, chap. 1:2.

2. *A likeness*; "a likeness as the appearance of a man," chap. 1:26. *Amber*; see note to chap. 1:4.

3. *In the visions of God*; he was carried to Jerusalem only in a vision, not bodily; but the idolatrous rites there represented to him actually existed. *The inner gate*; next to the temple lay the inner court, or court of the priests; then the outer, or court of the Israelites. The gate here named seems to have led from the inner to the outer court on the north side; but the exact determination of the various localities named in this chapter is difficult.

11. *Ancients*; elders, who ought to have been foremost in maintaining the purity of God's worship.

14. *Women weeping for Tammuz*; Tammuz answers to the Adonis of the Greeks, a deified mortal, whose death the women annually lamented with idolatrous rites.

16. *The inner court*; that of the priests, whence it appears that these men were priests. *Their backs toward the temple—worshipped the sun*; the priests were appointed by God to minister at his altar, and intercede with him for the people. Joel 2:17. That these should worship the sun, with their backs towards God's temple, was the crowning act of wickedness.

17. *Put the branch to their nose*; after the manner of the

they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and lo, they put the branch to their nose.

18 Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity:^a and though they cry in mine ears with a loud voice, yet will I not hear them.^b

CHAPTER IX.

1 A vision, whereby is shown the preservation of some, 5 and the destruction of the rest. 8 God cannot be entreated for them.

I cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand.

2 And behold, six men came from the way of the higher gate, which lieth toward the north; and every man a slaughter weapon^a in his hand; and one man among them was clothed with linen,^c with a writer's inkhorn by his side:^d and they went in, and stood beside the brazen altar.

3 And the glory of the God of Israel was gone up from the cherub,^d whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's inkhorn by his side;

4 And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark^e upon the foreheads of the men^f that sigh and that cry for all the abominations that be done in the midst thereof.^g

5 ¶ And to the others he said in my hearing,^h Go ye after him through the city, and smite:ⁱ let not your eye spare, neither have ye pity:

6 Slay utterly^k old and young, both maids, and little children, and women: but come not near any man upon whom is the mark;^l and begin at my

^a Ch. 5:11. ^b Prov. 1:28; Mic. 3:1. ^c Zech. 7:13. ^d Heb. is turned. ^e Heb. weapon of his breaking in pieces. ^f Rev. 15:6. ^g Heb. upon his toes ^h ch. 3:21. ⁱ Heb. mark a mark. ^j Exod. 12:7; Rev. 7:3. ^k Psa. 119:136; Jer. 13:17. ^l Heb. ears. ^m Exod. 32:27; Num. 35:7, 8; 1 Kings 18:40. ⁿ Heb.

ancient Parsees, who worshipped the rising sun holding in their left hand a bundle of twigs.

INSTRUCTIONS.

1-14. God's holy eyes continually behold all the abominations which are practised by the wicked in secret places; and so far as he chooses, he reveals them to the view of others.

17, 18. When they who are set for the defence of true religion become leaders of the people in superstition and wickedness, the community becomes speedily corrupted in every part, and ripe for God's desolating judgments.

CHAPTER IX.

1. Cause them that have charge over the city—weapon in his hand; that is, the destroying angels charged to execute my wrath upon it; these, however, represent here not so much literal angels, as all the ministries and agencies which God employs to execute punishment upon the wicked.

2. Toward the north; where the seat of idolatry is, there also the punishment begins. One man among them; a seventh man among these six.

3. Was gone up; the temple was Jehovah's earthly dwelling-place; and here he presides over the execution of his judgments. The cherub; besides, in chap. 10:2, 4, used collectively of the four cherubim. These are the same as the "living creatures," chap. 1.

sanctuary.¹ Then they began at the an- ^{A M 3410.}
cient men which were before the house. ^{B. C. about 291}

7 And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city.

8 ¶ And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord God! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem?²

9 Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great,³ and the land is full of blood,⁴ and the city full of perverseness:⁵ for they say, The Lord hath forsaken the earth, and the Lord seeth not.⁶

10 And as for me also, mine eye shall not spare, neither will I have pity, but I will recompense their way upon their head.

11 And behold, the man clothed with linen, which had the inkhorn by his side, reported the matter,⁷ saying, I have done as thou hast commanded me.

CHAPTER X.

1 The vision of the eagle of fire, to be scattered over the city. 8 The vision of the cherubim.

WHEN I looked, and behold, in the firmament that was above the head of the cherubim there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne.^a

2 And he spake unto the man clothed with linen,^b and said, Go in between the wheels, *even* under the cherub, and fill thy^c hand with coals of fire from between the cherubim,^d and scatter them over the city.^e And he went in in my sight.

3 Now the cherubim stood on the right side of the house, when the man went in; and the cloud filled the inner court.

to destruction. ^a Rev. 9:1. ^b Jer. 25:29; 1 Pet. 4:17. ^c 1 Gen. 1:23, etc. ^d Jer. 5:1. ^e Heb. filled with. ^f 2 Kings 24:1. ^g Or, vesting of judgment. ^h Isa. 10:11; Isa. 29:15. ⁱ Heb. returned the word. ^j ch. 1:22, 26. ^k ch. 9:2, 3. ^l Heb. the hollow of thy. ^m ch. 1:13. ⁿ Exod. 9:8-10. ^o Rev. 8:5.

4. Set a mark; that the destroying angels may recognize them and spare them. There seems to be an allusion here to the mark of blood on the houses of the Israelites in Egypt, Exod. 12:22, 23.

6. Begin at my sanctuary; the sanctuary was the dwelling-place of God's holiness; thence the judgment proceeded, and it fell first upon those who were nearest to God in their official character, and also first in guilt. Compare 1 Pet. 4:17.

INSTRUCTION.

In the most corrupt periods, God has a faithful remnant who sigh and cry for the abominations that surround them, he knows the names of all of these, and is abundantly able to protect and deliver them while he destroys his enemies. But the perfect separation of the righteous from the wicked is reserved for the last great day, when every one of his friends shall receive complete and eternal salvation, and all his enemies be destroyed utterly and for ever.

CHAPTER X.

The prophet has a new vision of the glory of the Lord described in the first chapter, where see the notes.

2. Under the cherub; that is, under the wings and hands of the four cherubim which were above the wheels. Coals of fire—scatter them; a symbol of the pouring out of God's wrath upon Jerusalem. Compare Rev. 8:5.

3. The right side; that is, the south, as the temple faced

4 Then the glory of the LORD went^a up from the cherub, and stood over the threshold of the house;^b and the house was filled with the cloud, and the court was full of the brightness of the LORD's glory.^b

5 And the sound of the cherubim's wings was heard even to the outer court, as the voice of the Almighty God when he speaketh.^c

6 And it came to pass, that when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubim;^d then he went in, and stood beside the wheels.

7 And one cherub stretched forth^e his hand from between the cherubim unto the fire that was between the cherubim, and took thereof, and put it into the hands of him that was clothed with linen; who took it, and went out.

8 ¶ And there appeared in the cherubim the form of a man's hand under their wings.^f

9 And when I looked, behold the four wheels by the cherubim, one wheel by one cherub, and another wheel by another cherub;^g and the appearance of the wheels was as the color of a beryl stone.

10 And as for their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel.

11 When they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went.

12 And their whole body,^h and their backs, and their hands, and their wings, and the wheels, were full of eyes round about, even the wheels that they four had.

13 As for the wheels, it was cried unto them in my hearing, O wheel.ⁱ

14 And every one had four faces: the first face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle.^j

15 And the cherubim were lifted up. This is the living creature that I saw by the river of Chebar.^k

^a Heb. *was lifted.* ^b Num. 16:19. ^c ch. 43:5; 1 Kings 8:10, 11. ^d e ch. 1:24. ^e Psal. 80:1; 99:1. ^f Heb. *sent forth.* ^g ver. 21. ^h ch. 1:15, etc. ⁱ Heb. *flesh.* ^j Or, *they were called in my hearing, wheel, or galgal.* ^k ch. 1:6, 10. ^l ch. 1:5. ^m Heb. *life.* ⁿ ch. 11:22; Gen. 3:21. ^o ch. 2:3. ^p ch.

the east. Thus the prophet's view of the threshold was unobstructed.

4. *Went up from the cherub;* see note on chap. 9:3. *The court;* the inner court, ver. 3.

5. *To the outer court;* where the prophet was stationed, for he could not stand in the inner court by reason of the cloud. Compare 1 Kings 8:11; Rev. 15:8.

8. *Under their wings;* one under each wing.

13. *O wheel;* they were addressed as possessing intelligence, and able to obey God's commands. Compare chap. 1:21.

14. *Every one;* of the cherubim. *The face of a cherub;* this answers to "the face of an ox," in chap. 1:10. Hence some have inferred that the cherubim over the ark of the covenant had the face of an ox. These cherubim were symbolic beings, and not real angels.

20. *The living creature;* that is, the fourfold living creature.

INSTRUCTION.

God is ever present among his people, disposing all the events which befall them to his own glory and the

16 And when the cherubim went, the wheels went by them: and when the cherubim lifted up their wings to mount up from the earth, the same wheels also turned not from beside them.

17 When they stood, *these stood;* and when they were lifted up, *these lifted up themselves also:* for the spirit of the living creature^l was in them.

18 Then the glory of the LORD departed from off the threshold of the house, and stood over the cherubim.^l

19 And the cherubim lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also were beside them, and every one stood at the door of the east gate of the LORD's house; and the glory of the God of Israel was over them above.

20 This is the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they were the cherubim.

21 Every one had four faces apiece, and every one four wings; and the likeness of the hands of a man was under their wings.

22 And the likeness of their faces was the same faces which I saw by the river of Chebar, their appearances and themselves: they went every one straight forward.

CHAPTER XI.

1 The presumption of the princes. 4 Their sin and judgment. 13 Ezekiel complaining, God showeth him his purpose in saving a remnant, 21 and punishing the wicked. 22 The glory of God leaveth the city. 24 Ezekiel is returned to the captivity.

MOREOVER the spirit lifted me up,^j and brought me unto the east gate of the LORD's house,^k which looketh eastward: and behold at the door of the gate five and twenty men;^l among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people.^m

2 Then said he unto me, Son of man, these are the men that devise mischief, and give wicked counsel in this city:ⁿ

3 Which say, *It is not near:*^o let us build houses:^o this city is the caldron,^p and we be the flesh.

10:19. ^l ch. 8:16. ^m ch. 22:27; Isa. 1:10, 23; Hos. 5:10. ⁿ Mic. 2:1. ^o ch. 12:22, 27; 2 Pet. 3:1. ^p Or, for us to build houses near. ^q ch. 21:3, etc.; Jer. 1:13.

advancement of the cause of righteousness; the most terrible calamities come immediately from his hand, and are directed by his providence. It is his will that we recognize him alike in mercies and judgments, and act habitually under a sense of his presence and absolute power to save or to destroy.

CHAPTER XI.

1. *Five and twenty men;* these seem to represent the rulers of Judah.

3. *It is not near;* the destruction of Jerusalem threatened by Jeremiah. But we may better render the first clause of the verse thus: "The time is not near to build houses," that is, in Babylon, according to the advice of Jeremiah. Jer. 29:5. They scornfully reject the idea of a long captivity in Babylon. *This city is the caldron, and we be the flesh;* as the flesh remains in the caldron till cooked, so we shall remain till death in Jerusalem. We shall not be removed prematurely by captivity. Compare verses 7, 9, 11, where God threatens to bring them out of Jerusalem.

4 ¶ Therefore prophesy against them, prophesy, O son of man.

5 And the Spirit of the LORD fell upon me, and said unto me, Speak;^a Thus saith the LORD; Thus have ye said, O house of Israel: for I know the things that come into your mind, every one of them.^b

6 Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain.^c

7 Therefore thus saith the Lord God; Your slain whom ye have laid in the midst of it, they are the flesh, and this city is the caldron; but I will bring you forth out of the midst of it.

8 Ye have feared the sword; and I will bring a sword upon you, saith the Lord God.

9 And I will bring you out of the midst thereof, and deliver you into the hands of strangers,^d and will execute judgments among you.^e

10 Ye shall fall by the sword;^f I will judge you in the border of Israel;^g and ye shall know that I am the LORD.^h

11 This city shall not be your caldron, neither shall ye be the flesh in the midst thereof; but I will judge you in the border of Israel:

12 And ye shall know that I am the LORD: for ye have not walked in my statutes,ⁱ neither executed my judgments,^j but have done after the manners of the heathen that are round about you.^k

13 ¶ And it came to pass, when I prophesied, that Pelatiah the son of Benaiah died.^l Then fell I down upon my face,^m and cried with a loud voice, and said, Ah Lord God! wilt thou make a full end of the remnant of Israel?

14 Again the word of the LORD came unto me, saying,

15 Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Je-

rusalem have said, Get you far from the LORD: unto us is this land given in possession.

16 Therefore say, Thus saith the Lord God; Although I have cast them far off among the heathen,ⁿ and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come.^o

17 Therefore say, Thus saith the Lord God; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel.^p

18 And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence.^q

19 And I will give them one heart,^r and I will put a new spirit within you;^s and I will take the stony heart out of their flesh,^t and will give them a heart of flesh:^u

20 That they may walk in my statutes,^v and keep mine ordinances, and do them:^w and they shall be my people, and I will be their God.^x

21 But as for them whose heart walketh after the heart of their detestable things and their abominations,^y I will recompense their way upon their own heads,^z saith the Lord God.

22 ¶ Then did the cherubim lift up their wings, and the wheels beside them; and the glory of the God of Israel was over them above.^{aa}

23 And the glory of the LORD went up from the midst of the city, and stood upon the mountain which is on the east side of the city.^{ab}

24 ¶ Afterwards the spirit took me up,^{ac} and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me.

25 Then I spake unto them of the captivity all the things that the LORD had showed me.^{ad}

^a Ch. 2:7; Isa. 58:1. ^b Psa. 139:2, 3; John 2:24, 25; Heb. 4:13; Rev. 2:23. ^c Ch. 7:24; 22:3, 4; 2 Kings 24:4; Isa. 1:14; Jer. 2:34; Hos. 4:2; Mic. 3:2, 3. ^d Deut. 28:36; Num. 9:36, 37; Psa. 106:11. ^e Ch. 16:38. ^f Jer. 52:10. ^g 2 Kings 14:25. ^h Psa. 9:16. ⁱ Or, which. ^j Ezra 9:7; Neh. 9:34. ^k 2 Kings 18:12. ^l Ch. 8:10, etc.; Lev. 1:3, etc.; Deut. 12:30, 31; Psa. 105:35. ^m 1 ver. 1; Deut. 7:4; Prov. 6:13; Acts 3:4, 10. ⁿ Ch. 9:2.

^o Lev. 26:11; Deut. 30:3, 4. ^p Psa. 96:1; 91:9. ^q Ch. 28:25; 34:13; 36:24; Jer. 30:18; Amos 9:11. ^r Ch. 37:33; Col. 3:5-8; Titus 2:12. ^s Jer. 32:39; 1 Cor. 1:10. ^t Ch. 1:8; Psa. 51:10; Luke 11:13; John 14:26. ^u Zech. 17:12. ^v Ch. 36:26; 2 Kings 22:19. ^w Psa. 105:45; Rom. 16:26. ^x Luke 1:6; 1 Cor. 11:2. ^y Jer. 21:7; Hos. 2:23. ^z Heb. 10:38; Jude 19. ^{aa} Ch. 22:31. ^{ab} Ch. 16:19. ^{ac} Zech. 14:4. ^{ad} Ch. 3:12. ^{ae} Ch. 2:7.

7. Your slain—are the flesh; Jehovah gives a new turn to their figure. The city boiling with violence and bloodshed is the caldron, and the murdered are the flesh in it. Bring you forth; that is, violently and prematurely.

10. In the border of Israel; the princes of Judah were slain at Riblah, on the borders of Palestine. Jer. 52:10.

13. Dead; the prophet sees in vision the death of Pelatiah, a leader among the Jewish princes—a sure token that they shall all be destroyed.

15. Thy brethren—the men of thy kindred; thy fellow-captives of the Jewish nation. Get you far from the Lord; literally, "Be far from the Lord." Those who remain in Jerusalem despise their countrymen who have gone into captivity, as far removed from God's presence, and no longer the objects of his care. But God assures the prophet that he will bless the latter, while he destroys the former. Compare Jer. chap. 24.

16. A little sanctuary; little, answering to the fewness of their number. Some render, "a sanctuary for a short time," that is, till their return from captivity.

20. My people; the remnant, to whom the promises contained in verses 17-21 are made, represent "the Israel of God." The fulfilment of these promises belongs not to any one period of time. It began in the restoration under Ezra, Zerubbabel, and others, but its full accomplishment belongs to "the last days" of Zion's glory.

23. The mountain—on the east side of the city; the mount of Olives.

INSTRUCTIONS.

2, 3. Carnal security and contempt of God's threatenings prepare the way for wicked counsels and mischievous devices.

6-12. God has appointed rulers for the defence of the innocent and the punishment of the guilty. When they become the oppressors and destroyers of the people, he will take the cause of justice into his own hands, and destroy them and their possessions together.

13. We ought to be filled with fear and trembling in view of God's threatenings, knowing that he will execute them upon all who persevere in sin, without respect of persons.

15, 16. The Jews who remained at Jerusalem in Ezekiel's day, gloried in their outward privileges and relations to God, and despised their brethren who had gone into captivity; but God destroyed the former, while he blessed the latter, and restored them at the appointed time to their own home. So he deals with man, abasing the proud and exalting the humble.

17-21. God's own glory is concerned in the perpetuation from age to age of his true worshippers. The same judgments which destroy the wicked he will make efficacious for the purification of the "remnant according to the elec-

A. M. 3910.
B. C. 594.

CHAPTER XII.

1 The type of Ezekiel's removing. 8 It showed the captivity of Zedekiah. 17 Ezekiel's trembling showeth the Jews' desolation. 21 The Jews' presumptuous proverb is reproved. 25 The speediness of the vision.

THE word of the LORD also came unto me, saying,

2 Son of man, thou dwellest in the midst of a rebellious house,^a which have eyes to see, and see not; they have ears to hear, and hear not:^b for they are a rebellious house.

3 Therefore, thou son of man, prepare thee stuff^c for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight: it may be they will consider,^d though they be a rebellious house.

4 Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing: and thou shalt go forth at even in their sight, as they that go forth into^e captivity.

5 Dig thou^f through the wall in their sight, and carry out thereby.

6 In their sight shalt thou bear it upon thy shoulders, and carry it forth in the twilight: thou shalt cover thy face, that thou see not the ground: for I have set thee for a sign unto the house of Israel.^g

7 And I did so as I was commanded: I brought forth my stuff by day, as stuff for captivity, and in the even I digged through^h the wall with my hand: I brought it forth in the twilight, and I bare it upon my shoulder in their sight.

8ⁱ And in the morning came the word of the LORD unto me, saying,

9 Son of man, hath not the house of Israel, the rebellious house, said unto thee, What doest thou?^j

10 Say thou unto them, Thus saith the Lord God; This burden concerneth the prince in Jerusalem,^k and all the house of Israel that are among them.^l

11 Say, I am your sign: like as I have done, so shall it be done unto them: they shall remove and go into captivity.^m

12 And the prince that is among them shall bear upon his shoulder that is among them shall bear upon his shoulder in the twilight, and shall go forth:ⁿ they shall dig through the wall to carry

^a Ch. 2:3-5; 3:26, 27. ^b Jer. 5:21. ^c Or, instruments. ^d 2 Tim. 2:25. ^e Heb. the go-as-forth of. ^f Heb. for thee. ^g Ch. 21:24. ^h Heb. for me. ⁱ Ch. 24:19. ^j Mal. 1:1. ^k Ch. 17:12. ^l Heb. by removing go into captivity.

out of grace,^o and their increase in the fruits of righteousness.

CHAPTER XII.

3. *Stuff for removing*; literally, "equipments for exile," such as the king and his princes will presently prepare in their flight from Jerusalem, ver. 10-12.

5. *Dig thou through the wall*; to represent the flight of the king and his princes. They fled "by night, by the way of the gate between the two walls, which was by the king's garden," Jer. 52:7, doubtless by opening a passage there that had been kept closed during the siege.

6. *In the twilight*; in the darkness of night. See note on ver. 5. *Cover thy face*; as a sign of mourning and humiliation.

13. *My net—wall I spread upon him*; God's net was the army of the Chaldees, which pursued after him and overtook him. Jer. 52:8. *Bring him to Babylon—yet shall he not see it*; remarkably fulfilled in the case of Zedekiah, whose eyes were put out before he was carried to Babylon. Jer. 52:11.

out thereby: he shall cover his face, that he see not the ground with his eyes.

13 My net also will I spread upon him;^p and he shall be taken in my snare:^q and I will bring him to Babylon, to the land of the Chaldeans; yet shall he not see it, though he shall die there.^r

14 And I will scatter toward every wind all that are about him to help him, and all his bands; and I will draw out the sword after them.^s

15 And they shall know that I am the Lord, when I shall scatter them among the nations, and disperse them in the countries.

16 But I will leave a few men^t of them from the sword,^u from the famine, and from the pestilence: that they may declare all their abominations among the heathen whither they come; and they shall know that I am the Lord.

17^v Moreover the word of the LORD came to me, saying,

18 Son of man, eat thy bread with quaking, and drink thy water with trembling and with carefulness;^w

19 And say unto the people of the land, Thus saith the Lord God of the inhabitants of Jerusalem, and of the land of Israel; They shall eat their bread with carefulness, and drink their water with astonishment, that her land may be desolate from all that is therein,^x because of the violence of all them that dwell therein.^y

20 And the cities that are inhabited shall be laid waste, and the land shall be desolate; and ye shall know that I am the Lord.

21^z And the word of the LORD came unto me, saying,

22 Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth?^{aa}

23 Tell them therefore, Thus saith the Lord God; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision.

24 For there shall be no more any vain vision nor flattering divination within the house of Israel.

^b 2 Kings 25:4, etc. ^c Jer. 39:4. ^d Lam. 1:13, 11-14. ^e 7:12. ^f Jer. 52:8, etc. ^g Ch. 17:16. ^h Ch. 5:10, 12. ⁱ Heb. men of number. ^j Ch. 6:8-10. ^k Ch. 4:16. ^l Heb. the fulness thereof. ^m Ch. 7:14. ⁿ Isa. 107:34. ^o Amos 6:3.

16. *May declare all their abominations*; the abominations of their brethren whom God has destroyed, and on account of which they themselves have been carried captive, that thus the heathen may understand the reason of their destruction.

22. *The days are prolonged*; the days for executing the judgments threatened by the prophets. *Faileth*; proves false. From God's delay they take encouragement to disbelieve his threatenings. 2 Pet. 3:4.

24. *Vain vision—flattering divination*; the flatteries of the false prophets were the chief cause why the predictions of the true prophets were disregarded. While God destroys the former, he will fulfil the words of the latter.

INSTRUCTIONS.

2. It is not from the want of means to know God's will that sinners perish, but from unwillingness to use the means which he furnishes them. Their ignorance is voluntary and inexcusable.

3. When one method of admonition fails, we must employ others; not intermitting our efforts to reclaim and

25 For I *am* the LORD: I will speak, and the word that I shall speak shall come to pass;^a it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God.

26 ¶ Again the word of the LORD came to me, saying,

27 Son of man, behold, *they* of the house of Israel say, The vision that he seeth *is* for many days to come, and he prophesieth of the times that are far off.^b

28 Therefore say unto them, Thus saith the Lord God; There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord God.^c

CHAPTER XIII.

1 The reproof of lying prophets, 10 and their untempered mortar. 17 Of prophetesses and their pillows.

AND the word of the LORD came unto me, saying,

2 Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy* out of their own hearts,^d Hear ye the word of the LORD;

3 Thus saith the Lord God; Woe unto the foolish prophets, that follow[†] their own spirit, and have seen nothing![†]

4 O Israel, thy prophets are like the foxes in the deserts.

5 Ye have not gone up into the gaps,^{†e} neither made[†] up the hedge for the house of Israel to stand in the battle in the day of the LORD.[†]

6 They have seen vanity and lying divination,[†] saying, The LORD saith: and the LORD hath not sent them; and they have made *others* to hope that they would confirm the word.

7 Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The LORD saith *it*: albeit I have not spoken?^{†b}

8 Therefore thus saith the Lord God; Because ye have spoken vanity, and seen lies,[†] therefore, behold, I *am* against you, saith the Lord God.

9 And my hand shall be upon the prophets^{A. M. 3410, B. C. 591.} that see vanity, and that divine lies: they shall not be in the assembly[†] of my people; neither shall they be written in the writing of the house of Israel,[†] neither shall they enter into the land of Israel;[†] and ye shall know that I *am* the Lord God.

10 Because, even because they have seduced my people, saying, Peace; and *there was* no peace,^{†d} and one built up a wall,[†] and lo, others daubed it with untempered mortar:[†]

11 Say unto them which daub *it* with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend *it*.^{†e}

12 Lo, when the wall is fallen, shall it not be said unto you, Where *is* the daubing wherewith ye have daubed *it*?

13 Therefore thus saith the Lord God; I will even rend *it* with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in *my* fury to consume *it*.[†]

14 So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall,[†] and ye shall be consumed in the midst thereof: and ye shall know that I *am* the LORD.[†]

15 Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, The wall *is* no more, neither they that daubed it;

16 *To wit*, the prophets of Israel which prophesy concerning Jerusalem,[†] and which see visions of peace for her, and *there is* no peace,[†] saith the Lord God.

17[†] Likewise, thou son of man, set thy face against the daughters of thy people, which prophesy out of their own heart; and prophesy thou against them.

18 And say, Thus saith the Lord God; Woe to the *women* that sew pillows to all armholes,[†] and make kerchiefs upon the head of every stature to hunt souls! Will ye hunt the souls of my people,[†] and will ye save the souls alive *that come* unto you?

* Isa. 44:24, 55:11; Lam. 2:17; Dan. 9:12, Luke 21:31, 4:2 Pet. 3:1; Jer. 41:25. [†] Heb. *are* prophets. [†] ver. 17; Jer. 11:14, 23:16, 28:1. [†] Heb. *walk* after. [†] Or, *things which they have not seen*. [†] Or, *bravies*. [†] Ps. 119:23. [†] Heb. *hedge*. [†] Eze. 6:13, 14; Rev. 6:16. [†] Lam. 2:11. [†] Matt. 21:24, 21:31. [†] Tim. 4:1, 2. [†] Or, *secret*, or *council*, Gen. 49:6.

save sinners, so long as God prolongs to them the day of grace.

13. Zedekiah enjoyed the faithful instructions of Jeremiah, but he would not listen to them, and therefore all the calamities which the prophet had foretold came upon him. Led in chains to Babylon with his eyes put out, he became a sad and awful example of the end of those who harden themselves against God's reproofs.

14. When God is against a sinner, all his human confidences fail him.

22-28. God delays the execution of his threatenings, that men may have time for repentance; but they take occasion from this to harden themselves in unbelief and rebellion to their destruction. — Eccles. 8:11; Rom. 2:4, 5.

CHAPTER XIII.

4. *Deserts*; rather, "ruins," as of walls.
 5. *The gaps*; of the broken walls. *Hedge*; here in the sense of a fence, or rampart. *The day of the Lord*; of his wrath upon Israel for their sins. Instead of repairing the

† Ps. 107:7. [†] Eze. 2:62. [†] Num. 7:5; Ps. 69:1, Rev. 20:12. [†] Heb. 9:23. [†] Rev. 22:15. [†] Jer. 6:14; 5:11. [†] Or, *strong tower*. [†] num. 22:22. [†] Gen. 3:22. [†] Isa. 29:2, 17. [†] Ps. 39:30. [†] Hag. 2:17. [†] Matt. 7:26, 27. [†] ver. 9, 23, 22. [†] Jer. 5:31, 2:1, 2:29, 31. [†] ver. 10. [†] Or, *stones*. [†] 2 Pet. 2:14.

broken walls, and standing there for the defence of Israel, they have used them as foxes use ruins, to burrow in; that is, instead of laboring to reform the people, and thus avert from them God's judgments, they have made themselves rich and powerful by flattering them in their sins.

6. *Have made others to hope that they would confirm the word*; or, "have made men to hope for the establishment of the word"; that is, of the flattering promises made by them to the people.

9. *Shall not be in the assembly*; because they shall be destroyed by God's judgments. *Written in the writing*; enrolled among those who re-turn from captivity.

10. *Wall* — mortar; the wall and the mortar denote the vain plans of the people to escape destruction without repentance and faith in Jehovah, and the encouragement which the false prophets gave to them.

17. *The daughters of thy people*; the false prophetesses are now addressed.

18. *To all armholes* — upon the head of every stature; rather, "for all armholes," "for the heads of every stature," that

19 And will ye pollute me among my people for handfuls of barley and for pieces of bread,^a to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear *your* lies?^b

20 Wherefore thus saith the Lord God; Behold, I am against your pillows, wherewith ye there hunt the souls to make *them* fly,^c and I will tear them from your arms, and will let the souls go, even the souls that ye hunt to make *them* fly.

21 Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I am the LORD.

22 Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked,^d that he should not return from his wicked way, by promising him life;^e

23 Therefore ye shall see no more vanity, nor divine divinations:^d for I will deliver my people out of your hand:^e and ye shall know that I am the LORD.

CHAPTER XIV.

1 God answereth idolaters according to their own heart. 6 They are exhorted to repent, for fear of judgments, by means of seduced prophets. 12 God's irrevocable sentence of famine. 13 of no one benefit. 17 of the sword. 19 and of pestilence. 22 A remnant shall be reserved for example of others.

WHEN came certain of the elders of Israel unto me,^f and sat before me.

2 And the word of the LORD came unto me, saying,

3 Son of man, these men have set up their idols in their heart, and put the stumbling-block of their iniquity before their face:^g should I be inquired of at all by them?^h

4 Therefore speak unto them, and say unto them,

4 ^a 1 Sam. 2:16, 17; Prov. 2:9-11; Mic. 3:5; Mal. 1:10. 1 Pet. 5:2. ^b Prov. 19:27. ^c Or, *into gardens*. ^d Jer. 23:14. ^e Or, *that I should save his life*; Heb. *quicken him*. ^f ch. 12:21; Mic. 3:6. ^g Mark 13:22; Jude 24; ch. 8:1. ^h ch. 7:19; Psa. 101:3; Isa. 33:15. ⁱ 2 Kings 3:13, 14; Jer.

is, of men of every stature. The pillows and kerchiefs, (according to some, bolsters,) seem to denote figuratively the flatteries with which they quieted the minds of those who consulted them. *Hunt the souls*; their false prophecies destroyed souls. *Save the souls alive—unto you*; or, "save your own souls alive."

19. *Pollute me*; bring me into dishonor by pretending to prophesy in my name. *For handfuls of barley—pieces of bread*; the wages of these parasites. *To slay the souls—by your lying*; their prophecies strengthened the wicked, and stirred up deadly persecutions against the righteous. Compare ver. 22.

20. *To make them fly*; perhaps, to make them fly away to the other world; but some explain the whole clause thus: I am against your pillows, etc., that I may deliver them, namely, the souls which ye hunt. This interpretation is favored by the following verse.

INSTRUCTIONS.

2-7. In all ages of the church, God's true messengers have exposed themselves to reproach and persecution for the truth's sake; while false teachers have made themselves rich and powerful by flattering men in their sins. Luke 6:22, 23, 26.

8-16. No flatteries of corrupt teachers can hinder the execution of God's threatenings against the wicked; and when his judgments come like an overflowing stream, they will sweep away together both the prophets of lies and those who put their trust in them.

Thus saith the Lord God; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to the prophet: I the Lord will answer him that cometh, according to the multitude of his idols;ⁱ

5 That I may take the house of Israel in their own heart, because they are all estranged from me through their idols.

6 ^g Therefore say unto the house of Israel, Thus saith the Lord God; Repent, and turn *yourselves*^j from your idols; and turn away your faces from all your abominations.

7 For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to a prophet to inquire of him concerning me; I the Lord will answer him by myself:

8 And I will set my face against that man,^j and will make him a sign and a proverb,^k and I will cut him off from the midst of my people;^l and ye shall know that I am the LORD.

9 And if the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet,^m and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.

10 And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh *unto him*;

11 That the house of Israel may go no more astray from me,ⁿ neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God,^o saith the Lord God.

4-30, 31. ^a Gal. 6:7. 1 Or, others. ^b Lev. 30:3-5. ^c Num. 36:10; Dent. 28:37. 1 Cor. 10:11. 1 Pet. 37:22; Rom. 11:22. ^d 1 Kings 22:23; Job 12:16; 2 Thess. 2:11, 12. ^e Psa. 119:67; 1 Pet. 2:25. ^f ch. 37:37.

17-21. The flatteries and seductions of ungodly women exert a great influence to corrupt the faith and practice of communities, and God will punish them in a way corresponding to their sins. Isa. 3.

22. The false teacher may be distinguished from the true by the effect of his doctrine, which is to make the heart of the righteous sad, and strengthen the hands of the wicked.

CHAPTER XIV.

1. *Came certain of the elders of Israel*; that is, "to inquire of the Lord." Compare chap. 20:1.

3. *In their heart—before their face*; they loved their idols, and continued to worship them. *Stumbling-block of their iniquity*; this was their idolatry, over which they stumbled to their destruction.

4. *According to the multitude of his idols*; with punishment answerable to his multiplied idolatries.

5. *Take*; detect and punish.

7. *By myself*; not by a message of words alone, through the prophet, but by deeds, that is, by judgments proceeding from myself.

9. *The prophet be deceived*; the false prophet. *I the Lord have deceived*; given over him and his followers to delusion. Compare Psa. 81:11, 12; 2 Thess. 2:10-12.

11. *That the house of Israel may go no more astray*; the destruction of the false prophets and their followers shall result in the purification and prosperity of the surviving remnant.

12 ^a The word of the Lord came again to me, saying,

13 Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out my hand upon it, and will break the staff of the bread thereof,^a and will send famine upon it, and will cut off man and beast from it:

14 Though these three men,^b Noah,^c Daniel,^d and Job,^e were in it, they should deliver *but* their own souls by their righteousness,^f saith the Lord God.

15 ^g If I cause noisome beasts to pass through the land,^g and they spoil it,^g so that it be desolate, that no man may pass through because of the beasts:

16 *Though* these three men *were* in it,^h as I live, saith the Lord God, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate.

17 ⁱ Or *if* I bring a sword upon that land,^h and say, *Sword, go through the land; so that I cut off man and beast from it:*ⁱ

18 *Though* these three men *were* in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters, but they only shall be delivered themselves.

19 ^j Or *if* I send a pestilence into that land,^j and pour out my fury upon it in blood, to cut off from it man and beast:

20 *Though* Noah, Daniel, and Job, *were* in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall *but* deliver their own souls by their righteousness.^k

21 For thus saith the Lord God: How^l much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noi-

some beast, and the pestilence, to cut off ^{A. M. 3410. B. C. about 291.} from it man and beast?^l

22 ^m Yet, behold, therein shall be left a remnant that shall be brought forth, *both* sons and daughters:^m behold, they shall come forth unto you, and ye shall see their way and their doings:ⁿ and ye shall be comforted concerning the evil that I have brought upon Jerusalem, *even* concerning all that I have brought upon it.^o

23 And they shall comfort you, when ye see their ways and their doings: and ye shall know that I have not done without cause all that I have done in it,^p saith the Lord God.^q

CHAPTER XV.

1 By the unfitness of the vine-branch for any work, 6 is shown the rejection of Jerusalem.

AND the word of the Lord came unto me, saying,

2 Son of man, What is the vine-tree more than any tree,^r or than a branch which is among the trees of the forest?

3 Shall wood be taken thereof to do any work? or will men take a pin of it to hang any vessel thereon?

4 Behold, it is cast into the fire for fuel;^s the fire devoureth both the ends of it, and the midst of it is burned. Is it meet for any work?^t

5 Behold, when it was whole, it was meet^u for no work; how much less shall it be meet yet for any work, when the fire hath devoured it, and it is burned?

6 ^v Therefore thus saith the Lord God: As the vine-tree among the trees of the forest, which I

^a Lev. 26:30. ^b Jer. 15:1. ^c Gen. 7:1. ^d Dan. 10:11. ^e Job. 42:7. ^f Prov. 11:4. ^g Lev. 26:22. ^h Or, *beside it*. ⁱ Heb. *the midst of it*. ^j Lev. 26:25. ^k Zeph. 1:3. ^l 2 Sam. 24:15. ^m 1 Kings 11:17. ⁿ 1 Chr. 21:16. ^o 1 Chr. 21:17. ^p 1 Chr. 21:17. ^q 1 Chr. 21:17. ^r 1 Chr. 21:17. ^s 1 Chr. 21:17. ^t 1 Chr. 21:17. ^u 1 Chr. 21:17. ^v 1 Chr. 21:17.

^r Prov. 26:2. ^s Deut. 8:2. ^t Jer. 22:8. ^u Dan. 9:7. ^v Psa. 80:8, etc. ^w Isa. 5:2, 7. ^x Jer. 2:21. ^y 1 John 15:6. ^z Heb. *Will it prosper?* ^{aa} Heb. *made it*.

11. *David*: he had now been fourteen years in captivity, from the third year of Jehoiakim, who reigned eleven years, to the sixth of Zedekiah. Chap. 8:1; Dan. 1:1; 2 Kings 23:36. All the prophecies from the eighth to the nineteenth chapter, were delivered during the sixth year of Zedekiah. *Deliver but their own souls*: the people must not hope for deliverance in their impotence and rebellion against God for the sake of the few eminently pious among them.

19. *In blood*: that is, in the destruction of life.

22. *Be brought forth*: from Jerusalem, to join the captives among whom Ezekiel dwells. *Comforted concerning the evil—upon Jerusalem*: by seeing its justice, and acquiescing in it.

23. *Comfort you*: be the occasion of your being comforted.

INSTRUCTIONS.

3-8. God takes no pleasure in the outward form of worship when it is connected with a wicked heart and life. He cannot be deceived by those who come to inquire of him, and he will not suffer them to mock him by serving himself and idols at the same time. If they love iniquity and secretly practise it, he will answer them in wrath, and not in mercy.

9, 10. God punishes those who love falsehood rather than truth, by leaving them to believe and follow it to their destruction. Thus false teachers and their disciples perish together.

12-21. It is only by hearing and obeying the instructions of righteous men, that either nations or individuals can be profited by them. They who reject their holy example

and wise counsels, bring upon themselves deeper guilt and severer punishment. Hence we see the folly of trusting to the merits of saints on earth or in heaven, as if these could take the place of our own personal repentance and faith in Christ.

22, 23. Sinners are generally blind to their own wickedness, and therefore disposed to justify themselves, and complain of God's severity; but all whose hearts are right can see in their character and conduct the justice of God's dealings.

CHAPTER XV.

2. *What is the vine-tree more than any tree*; the value of the vine lies in its fruit. When this ceases, or is changed into "wild grapes," Isa. 5:2, it becomes the most worthless of all trees. So the excellence of God's people consisted in their fruits of righteousness. When these were changed to iniquity, they became as fuel fit for the burning. Compare John 15:1-6.

5. *When it was whole*; when Israel remained unbroken, as in the days of David and Solomon. *Was meet for no work*; was valuable only as bearing fruit. *When the fire hath devoured it*; an allusion to the destruction of Israel, which was already complete, and that of Judah, which was now in progress.

INSTRUCTION.

God values his churches, not for their worldly wealth, rank, or influence, but for their fruits of holiness. When these fail, they become abominable in his sight, and he casts them out of his favor, and gives them over to weakness and ruin.

1 A M. 3410. have given to the fire for fuel, so will I give
B. 47. about
294. the inhabitants of Jerusalem.

7 And I will set my face against them; they shall go out from *one* fire, and *another* fire shall devour them;* and ye shall know that I *am* the LORD, when I set my face against them.^b

8 And I will make the land desolate, because they have committed^c a trespass, saith the Lord God.

CHAPTER XVI.

1 Under the similitude of a wretched infant is shown the natural state of Jerusalem. 6 God's extraordinary love towards her. 15 Her monstrous whoredom. 35 Her grievous judgment. 44 Her sin, matching her mother, and exceeding her sisters Sodom and Samaria, called for judgments. 60 Mercy is promised her in the end.

A GAIN the word of the LORD came unto me, saying,

2 Son of man, cause Jerusalem to know her abominations.^c

3 And say, Thus saith the Lord God unto Jerusalem; Thy birth and thy nativity^d is of the land of Canaan; thy father *was* an Amorite, and thy mother a Hittite.^e

4 And *as for* thy nativity, in the day thou wast born thy navel was not cut,^f neither wast thou washed in water to supple *thee*;^g thou wast not salted at all, nor swaddled at all.

5 None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born.

6 ^h And when I passed by thee, and saw thee polluted^g in thine own blood, I said unto thee *when thou wast* in thy blood, Live; yea, I said unto thee *when thou wast* in thy blood, Live.^f

7 I have caused thee to multiply^h as the bud of the field,^g and thou hast increased and waxen great, and thou art come to excellent^h ornaments: thy breasts are fashioned,^h and thy hair is grown, whereas thou *wast* naked and bare.

8 Now when I passed by thee, and looked upon thee, behold, thy time *was* the time of love; and I spread my skirt over thee, and covered thy nakedness:^h yea, I swore unto thee, and entered into a covenant with thee,^h saith the Lord God, and thou becamest mine.^k

9 Then washed I thee with water;^l yea, I thoroughly washed away thy blood^l from thee, and I anointed thee with oil.

10 I clothed thee also with brodered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk.

11 I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck.

12 And I put a jewel on thy forehead,^l and earrings in thine ears, and a beautiful crown upon thy head.

13 Thus wast thou decked with gold and silver; and thy raiment *was of* fine linen, and silk, and brodered work;^m thou didst eat fine flour, and honey, and oil;ⁿ and thou wast exceeding beautiful,^o and thou didst prosper into a kingdom.

14 And thy renown went forth among the heathen for thy beauty;^p for it *was* perfect through my comeliness, which I had put upon thee,^q saith the Lord God.

15 ^r But thou didst trust in thine own beauty,^r and playedst the harlot because of thy renown,^r and pouredst out thy fornications on every one that passed by; his it was.

16 And of thy garments thou didst take, and deckedst thy high places with divers colors,^s and playedst the harlot thereupon: *the like things* shall not come, neither shall it be so.

17 Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images of men,^t and didst commit whoredom with them.

18 And tookest thy brodered garments, and coveredst them: and thou hast set mine oil and mine incense before them.

19 My meat also which I gave thee, fine flour, and oil, and honey, *wherewith* I fed thee, thou hast even set it before them for a sweet savor:^u and *thus* it was, saith the Lord God.

20 Moreover thou hast taken thy sons and thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them to be devoured.^v *Is this* of thy whoredoms a small matter,

21 That thou hast slain my children, and delivered them to cause them to pass through *the fire* for them?^w

22 And in all thine abominations and thy whoredoms thou hast not remembered the days of thy youth,^w when thou wast naked and bare, and wast polluted in thy blood.

23 And it came to pass after all thy wickedness, (woe, woe unto thee!^x saith the Lord God.)

* Isa. 24:18; Amos 5:18, 19. ^b ch. 14:8. ^c Heb. *trespassed*. ^d Isa. 56:1. ^e Heb. *cutting out or habitation*. ^f Gen. 11:26, 29; Neh. 9:7. ^g Hos. 2:3. ^h Or, *when I looked upon thee*. ⁱ Or, *trodden under foot*. ^j Exod. 3:7, 8. ^k Heb. *made thee a million*. ^l Exod. 1:7; Deut. 1:10. ^m Heb. *ornament of*. ⁿ Song 4:5. ^o Ruth 3:9. ^p Exod. 19:5. ^q Jer. 2:2. ^r 1 John 5:8. ^s Heb.

bloody. ^t Heb. *now*; Isa. 3:21. ^u Psa. 45:13, 14. ^v Deut. 32:13, 14. Psa. 81:16; 117:11. ^w Psa. 41:2. ^x 2 Chr. 9:23. ^y Deut. 4:7; Psa. 50:2; Lam. 2:15. ^z Jer. 7:4. ^{aa} Isa. 1:21; Jer. 2:30; 3:1, 2, 6; Hos. 1:2. ^{ab} ch. 7:20. Hos. 2:8. ^{ac} Heb. *a male*. ^{ad} Heb. *savor of rest*. ^{ae} Heb. *devour*. ^{af} 2 King-16:3; 2 Chr. 33:6; Isa. 57:5. ^{ag} Psa. 166:37. ^{ah} Jer. 2:2.

CHAPTER XVII.

In this chapter Jerusalem is set forth under the allegory of a lewd woman. Her history represents the whole history of God's covenant people from the beginning.

3. *Thy birth and thy nativity is of the land of Canaan*; the Jews gloried in their descent from Abraham; but their history proved them to have been from the beginning Canaanites in character. *Thy father was an Amorite, and thy mother a Hittite*; Jerusalem is described as a Canaanite on the side of both parents, that is, of unmixed Canaanitish descent. The Canaanitish tribes are chosen to represent her origin, because these were the vilest of the heathen, and devoted by God to destruction. The

great truth which this allegory teaches is, that no human descent can give holiness of heart and a title to God's favor. "That which is born of the flesh is flesh." John 1:13; 3:6.

4. *Thy nativity—nor swaddled*; the words describe the birth of a wretched infant, cast out and ready to perish.

5. 6. *None eye pitied thee—I said unto thee—Live*; in themselves, the Israelites were from the beginning utterly helpless; all the privileges which distinguished them from their heathen neighbors were God's free gift. Deut. 7:7, 8; 8:17, 18.

15. *Playedst the harlot*; by the worship of the gods of the heathen, which is spiritual fornication, and was generally connected with literal impurity.

24 That thou hast also built unto thee an eminent place,^a and hast made thee a high place in every street.^b

25 Thou hast built thy high place at every head of the way,^b and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy whoredoms.

26 Thou hast also committed fornication with the Egyptians thy neighbors,^c great of flesh; and hast increased thy whoredoms, to provoke me to anger.

27 Behold, therefore I have stretched out my hand over thee, and have diminished thine ordinary food,^d and delivered thee unto the will of them that hate thee,^e the daughters' of the Philistines,^f which are ashamed of thy lewd way.

28 Thou hast played the whore also with the Assyrians,^g because thou wast insatiable; yea, thou hast played the harlot with them, and yet couldest not be satisfied.

29 Thou hast moreover multiplied thy fornication in the land of Canaan unto Chaldea; and yet thou wast not satisfied herewith.

30 How weak is thy heart, saith the Lord God, seeing thou doest all these things, the work of an imperious whorish woman;^h

31 In that thou buildest thineⁱ eminent place in the head of every way,ⁱ and makest thy high place in every street; and hast not been as a harlot, in that thou scornest hire;

32 *But as a wife that committeth adultery, which taketh strangers instead of her husband!*

33 They give gifts to all whores: but thou givest thy gifts to all thy lovers,^j and hirest^k them, that they may come unto thee on every side for thy whoredom.

34 And the contrary is in thee from other women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary.

35 ^l Wherefore, O harlot, hear the word of the Lord:^k

36 Thus saith the Lord God; because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers,^l and with all the idols of thy abominations, and by the blood of thy children,^m which thou didst give unto them;

37 Behold, therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all them that thou hast loved, with all them that thou hast

hated; I will even gather them round about ^{A. M. 3410.} against thee, and will discover thy nakedness unto them, that they may see all thy nakedness.ⁿ

38 And I will judge thee, as women that break wedlock^o and shed blood are judged;^p and I will give thee blood in fury and jealousy.^q

39 And I will also give thee into their hand, and they shall throw down thine eminent place^r and shall break down thy high places: they shall strip thee also of thy clothes,^s and shall take thy fair jewels,^t and leave thee naked and bare.

40 They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords.^u

41 And they shall burn thy houses with fire,^v and execute judgments upon thee in the sight of many women:^w and I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more.

42 So will I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry.

43 Because thou hast not remembered the days of thy youth,^w but hast fretted me in all these things: behold, therefore I also will recompense thy way upon thy head,^x saith the Lord God: and thou shalt not commit this lewdness above all thine abominations.

44 ^y Behold, every one that useth proverbs shall use this proverb against thee, saying, As is the mother, so is her daughter.

45 Thou art thy mother's daughter, that loatheth her husband and her children; and thou art the sister of thy sisters, which loathed their husbands and their children: your mother was a Hittite, and your father an Amorite.

46 And thine elder sister is Samaria, she and her daughters that dwell at thy left hand: and thy younger sister,^z that dwelleth at thy right hand, is Sodom and her daughters.^z

47 Yet hast thou not walked after their ways, nor done after their abominations: but, as if that were a very little thing,^{aa} thou wast corrupted more than they in all thy ways.^z

48 As I live, saith the Lord God, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters.^{ab}

49 Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither

^a Or, brother-house. ^b Jer. 3:2. ^c Prov. 9:11. ^d Ch. 20:7. ^e Isa. 30:2, 3. ^f Jer. 2:2. ^g Jer. 106:41. ^h Or, cities. ⁱ 2 Chr. 28:18. ^j Ch. 23:12, etc. ^k 2 Kings 16:7. ^l Jer. 2:18, 35. ^m Prov. 7:11. ⁿ Or, In thy daughters is thine. ^o Jer. 2:28. ^p Hos. 9:10. ^q Heb. *whoredom*. ^r John 4:10, 18. ^s 1 Pet. 1:39, 41. ^t M. Jer. 2:34. ^u Jer. 13:22, 26; Lam. 1:9. ^v Hos. 2:3, 10. ^w Heb. *with judgments*. ^x Lev. 24:10; Deut. 22:32. ^y Exod. 21:12. ^z Nah. 1:2.

24. An eminent place; selected for prostitution, that is, idolatrous worship. See note on ver. 15.

26. With the Egyptians; here, as in verse 28, there is an allusion to the unlawful alliances of the Jews with Egypt and Assyria, which were made in the spirit of idolatry, and connected with idolatrous practices, and for which they were often reproved by the prophets. Isa. 59:1, 2; 31:1; 2 Kings 16:7; Hosea 5:13; 7:11; 11:3.

41. In the sight of many women; meaning, in the sight of the surrounding heathen nations, who are, like God's covenant people, represented under the symbol of women.

42. My fury—to rest; by satisfying my justice in thy

^r ver. 21, 31. ^s Hos. 2:3. ^t Heb. *instruments of thine ornament*. ^u Jer. 25:9. ^v 2 Kings 25:9. ^w Ch. 5:13, Job 31:26; 1 Tim. 5:20. ^x Jer. 7:42. ^y Ch. 9:10; 11:21. ^z Heb. *sister lesser than thou*. ^{aa} Deut. 32:32. ^{ab} Or, *that was loathed as a small thing*. ^{ac} 2 Kings 21:9; 1 Cor. 5:1. ^{ad} Matt. 10:15; 11:21.

punishment. This verse contains not a promise, but a threatening, as the following verses show.

46. Thine elder sister is Samaria—thy younger sister—Sodom; Samaria represents the ten tribes, who apostatized from God's service in the days of Jeroboam, as Sodom does the heathen world. Both these are sisters to Jerusalem in character. The terms "elder" and "younger" refer not to age, but to relative dignity. At thy left hand; to the north of Jerusalem, the east being the front. At thy right hand; to the south-east, probably where the southern bay of the Dead Sea now lies.

47. Corrupted more than they; compare Matt. 11:21-24.

A. M. 5410. did she strengthen the hand of the poor and needy.^a

50 And they were haughty,^b and committed abomination before me: therefore I took them away as I saw good.^c

51 Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done.^d

52 Thou also, which hast judged thy sisters,^e bear thine own shame for thy sins that thou hast committed more abominable than they:^f they are more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters.

53 When I shall bring again their captivity,^g the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them:

54 That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done,^h in that thou art a comfort unto them.

55 When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate.

56 For thy sister Sodom was not mentioned by thy mouthⁱ in the day of thy pride,^j

57 Before thy wickedness was discovered, as at the time of thy reproach of the daughters of Syria,^k and all that are round about her, the daugh-

ters of the Philistines, which despise^l thee round about.^k

58 Thou hast borne thy lewdness^m and thine abominations, saith the LORD.

59 For thus saith the LORD God; I will even deal with thee as thou hast done,ⁿ which hast despised the oath in breaking the covenant.^o

60 Nevertheless, I will remember my covenant with thee in the days of thy youth,^p and I will establish unto thee an everlasting covenant.^q

61 Then thou shalt remember thy ways,^r and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters,^s but not by thy covenant.^t

62 And I will establish my covenant with thee;^u and thou shalt know that I am the LORD:

63 That thou mayest remember, and be confounded,^v and never open thy mouth any more because of thy shame,^w when I am pacified toward thee for all that thou hast done, saith the LORD God.

CHAPTER XVII.

1 Under the parable of two eagles and a vine, 11 is shown God's judgment upon Jerusalem for revolting from Babylon to Egypt. 22 God promiseth to plant the cedar of the gospel.

AND the word of the LORD came unto me, saying,

2 Son of man, put forth a riddle, and speak a parable unto the house of Israel;

3 And say, Thus saith the LORD God: A great eagle with great wings,^x long winged, full of feathers, which had divers colors,^y came unto Lebanon, and took the highest branch of the cedar:^z

^a Gen. 13:10, 13; 18:20. ^b Deut. 32:15. ^c Prov. 16:15; 17:12. ^d Gen. 19:21; Jer. 39:16. ^e Jer. 3:11. ^f Rom. 1:32; 2:1-10. ^g Jer. 23:10. ^h Jer. 48:17; 49:29. ⁱ Jer. 63. ^j Heb. for a report, or hearing. ^k Heb. prides, or exultations. ^l Isa. 65:3; Luke 18:11. ^m Heb. Aram. ⁿ 2 Kings 16:5. ^o Isa. 7:1. ^p Or, spoil. ^q Jer. 33:24. ^r Heb. them. ^s Matt. 7:1, 2. ^t Deut.

29:12-15. ^u Psal. 106:47. ^v 2 Sam. 23:5; Jer. 32:40; 50:5. ^w Psal. 119:59. ^x Isa. 51:1; 60:1; Gal. 1:26-31. ^y Jer. 31:31; John 15:16. ^z Hos. 2:19, 20. ^{aa} Ezra 9:6. ^{ab} Dan. 9:7, 8. ^{ac} Rom. 3:19. ^{ad} Hos. 8:1. ^{ae} Heb. embroidering. ^{af} 2 Kings 24:12.

51. *Half of thy sins*; in comparing the guilt of Jerusalem with that of Samaria, God has regard to the greater privileges and mercies bestowed upon the former city. Compare John 15:22, 24. *Hast justified thy sisters*; hast shown them to be comparatively innocent.

52. *Hast judged thy sisters*; compare Rom. 2:1.

53. *The captivity of Sodom and her daughters*; not literally, but figuratively, by the conversion of the heathen nations whom she represents. Even in the restoration of Jerusalem, God humbles her by likening her to Samaria and Sodom. This prophecy is fulfilled in Christ, who has abolished the distinction between Jew and Gentile. Rom. 10:12.

56. *Hast not mentioned by thy mouth*; thou disdainest to mention her.

57. *Reproach of the daughters of Syria*; proceeding from them. The terrible judgments of God upon Jerusalem exposed her wickedness, and made her a byword to the surrounding nations. Chap. 5:14, 15.

60. *I will remember my covenant with thee*; this promise is made to the true Zion, the church of God, which Jerusalem represents.

61. *Give them unto thee for daughters*; by their conversion and incorporation into the church. *Not by thy covenant*; not for thy faithfulness in keeping thy covenant with me.

INSTRUCTIONS.

5. The Christian should continually remember that all which distinguishes him from the vilest of men he owes to the grace and providence of God, and not to any goodness or merit of his own. So also those nations which God has made great and powerful, should glory, not in their own wisdom and might and riches, but in God's unmerited favor, which has raised them from small beginnings to their present eminence.

6. No language is too strong to describe the vileness and wretchedness of that state in which Christ found the believer, and from which his grace has raised him to whatever holiness and blessedness he now possesses.

8-14. The consideration of the unspeakable goodness of our Redeemer, in bestowing upon us so many and so great mercies, is well adapted to make us ashamed of our past inconstancy, and to unite us more closely to him in the bonds of love and gratitude.

15-34. The history of God's ancient people is a sad but true picture of the course of events in those Christian nations that have been most highly favored with the means of grace; every Christian also will see in it, with deep shame and godly sorrow, much that agrees with his own past life and conduct.

35-43. God will turn all the vain confidences of those who forsake him against themselves, and make them the means of their destruction.

48. God estimates the guilt of transgressors by the light which they have enjoyed, and the means which have been used to bring them to repentance. At the last day he will regard and treat as the greatest sinners those who have rebelled against the most faithful instruction and reproof.

61. God will assuredly save his church, and gather all nations into her. But this work he will accomplish in such a way that his own name shall be glorified, and she deeply humbled in view of her past inconstancy and unfaithfulness.

CHAPTER XVII.

3. *A great eagle*; Nebuchadnezzar. *The highest branch of the cedar*; Jehoiachin, whom Nebuchadnezzar dethroned and carried to Babylon.

4 It cropped off the top of his young twigs, and carried it into a land of traffic; he set it in a city of merchants.

5 He took also of the seed of the land, and planted it in a fruitful field;^a he placed it by great waters, and set it as a willow-tree.^b

6 And it grew, and became a spreading vine of low stature,^c whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs.

7 There was also another great eagle with great wings and many feathers: and behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation.^d

8 It was planted in a good soil^e by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine.

9 Say thou, Thus saith the Lord God: Shall it prosper? shall he not pull up the roots thereof, and cut off the fruit thereof,^f that it wither? it shall wither in all the leaves of her spring, even without great power or many people to pluck it up by the roots thereof.

10 Yea, behold, being planted, shall it prosper? shall it not utterly wither,^g when the east wind toucheth it?^h it shall wither in the furrows where it grew.

11 Moreover the word of the Lord came unto me, saying,

12 Say now to the rebellions house,ⁱ Know ye not what these things mean? Tell them, Behold, the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon:^j

13 And hath taken of the king's seed, and made a covenant with him, and hath taken^k an oath of him:^l he hath also taken the mighty of the land:

14 That the kingdom might be base,^k that it might not lift itself up, but that by keeping of his covenant it might stand.^m

15 But he rebelled against him in sending his

ambassadors into Egypt,¹ that they might ¹ give him horses and much people,^m Shall ² he prosper?ⁿ shall he escape that doeth such things?^o or shall he break the covenant, and be delivered?^o

16 As I live, saith the Lord God, surely in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die.^o

17 Neither shall Pharaoh with his mighty army and great company make for him in the war,^p by casting up mounts, and building forts, to cut off many persons:

18 Seeing he despised the oath by breaking the covenant, when, lo, he had given his hand,^q and hath done all these things, he shall not escape.

19 Therefore thus saith the Lord God: As I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head.

20 And I will spread my net upon him,^r and he shall be taken in my snare, and I will bring him to Babylon, and will plead with him there for his trespass that he hath trespassed against me.

21 And all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered toward all winds:^s and ye shall know that I the Lord have spoken it.

22 Thus saith the Lord God: I will also take of the highest branch of the high cedar, and will set it;^t I will crop off from the top of his young twigs a tender one,^u and will plant it upon a high mountain and eminent:^v

23 In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.^w

24 And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree,^x have dried up the green tree, and have made the dry tree to flourish:^y I the Lord have spoken and have done it.

^a Heb. put it in a field of seed. ^b Deut. 7:9. ^c Isa. 11:4. ^d Jer. 14:1. ^e 1 ver. 15. ^f Heb. field. ^g 2 Kings 23:7. ^h 1 ch. 19:12. ⁱ Hos. 12:1; 13:15. ^j 1 ch. 2:5. ^k 1 ver. 3; 2 Kings 24:11-17. ^l Heb. brought him to. ^m 1 ch. 26:13. ⁿ 1 ch. 29:11. ^o Heb. to keep his covenant to stand to it. ^p 2 Kings 24:20. ^q Isa. 31:1-3. ^r 1 ch. 24:13; Jer. 52:11. ^s Jer. 37:7.

¹ 1 Chr. 29:21. ² ch. 32:3. ³ Amos 9:9, 10. ⁴ Isa. 11:1; Jer. 23:5. ⁵ Isa. 53:2. ⁶ ch. 29:40; Psa. 2:6; 72:16; Isa. 2:2, 3; Mic. 4:1, 2. ⁷ ch. 31:6. ⁸ Dan. 4:12; Mic. 1:3-7, 4:8; Luke 14:21-23. ⁹ Luke 1:52; 53; 1 Cor. 1:27. ¹⁰ Luke 21:31.

4. A land of traffic; Chaldea. A city of merchants; Babylon.

5. Of the seed of the land; that is, of "the king's seed," ver. 15, meaning Zedekiah, son of Josiah, whom Nebuchadnezzar made king in the place of Jehoiachin. See the narrative, 2 Kings 24:8-17, and the explanation below, verses 12-15.

6. Of low stature; not a lofty cedar, as before, but a low vine; that is, a tributary king. Compare verses 12, 13. Turned toward him: towards Nebuchadnezzar, as dependent upon him.

7. Another great eagle; Pharaoh. Did bend her roots toward him; turning away its confidence from Nebuchadnezzar to Pharaoh.

9. Shall he not pull; that is, the first eagle. All the leaves of her spring; literally, all the fresh leaves of her springing; that is, all her fresh and green foliage. Without great power—roots thereof: or without (the employment of) great power and many people to pluck her up from her roots. The work of plucking up the vine of Judah from the place where it grew shall not require a numerous force.

10. The east wind; a symbol of the Chaldean invasion, bringing with it desolation.

13. Taken the mighty of the land; taken them away to Babylon. 2 Kings 24:12.

15. Rebelled against him; 2 Kings 24:20; 2 Chron. 36:13.

16. In the midst of Babylon he shall die; 2 Kings 25:7; Jer. 52:11.

21. Toward all winds; 2 Kings 25:5.

22. Of the highest branch of the high cedar—a tender one: the Messiah, as the context shows, who is here, as elsewhere, compared to a branch of God's planting.

24. Brought down the high tree: abased Zedekiah and his princes, who are here the representatives of all who exalt themselves against God. Exalted the low tree—made the dry tree to flourish; that is, exalted the Messiah in his stead. Compare Isa. 53:2.

INSTRUCTIONS.

1-16. Every covenant which we make with others in lawful things must be faithfully kept, though they be wicked and unreasonable men, and though it seem greatly for our present interest to break our word. God will listen to no

A. M. 3110.
B. C. 594.

CHAPTER XVIII.

1 God reproveth the unjust parable of sour grapes. 5 He showeth how he dealeth with a just father; 10 with a wicked son of a just father; 14 with a just son of a wicked father; 19 with a wicked man repenting; 24 with a just man revolting. 25 He defendeth his justice, 31 and exhorteth to repentance.

THE word of the LORD came unto me again, saying,

2 What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge?^a

3 As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel.

4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.^b

5 ¶ But if a man be just, and do that which is lawful and right,^c

6 And hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbor's wife,^e neither hath come near to a menstruous woman,^d

7 And hath not oppressed any,^e but hath restored to the debtor his pledge,^f hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment;^g

8 He that hath not given forth upon usury, neither hath taken any increase,^h that hath withdrawn his hand from iniquity, hath executed true judgment between man and man,ⁱ

9 Hath walked in my statutes, and hath kept my judgments, to deal truly;^j he is just, he shall surely live, saith the Lord God.

10 ¶ If he beget a son that is a robber,^k a shedder of blood,^l and that doeth the like to any one of these things,^l

11 And that doeth not any of those duties, but even hath eaten upon the mountains, and defiled his neighbor's wife,

12 Hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge.

^a Jer. 31:29. ^b Lam. 5:7. ^c Rom. 6:23. ^d Heb. judgment and justice. ^e Lev. 20:10. ^f Lev. 19:19, etc. ^g Exod. 22:21, etc.; Prov. 3:31. ^h Deut. 24:12, 13. ⁱ Deut. 15:7, 8; Isa. 58:7; Matt. 25:35. ^j Lev. 25:36, 37; Neh. 5:7; Psa. 15:5. ^k Lev. 19:15, 35; Zech. 8:16. ^l Psa. 119:1-6. ^m Or, breaker up of a house. ⁿ Num. 35:31. ^o Or, to his brother besides any of these.

plea of expediency, but will punish perfidly towards our fellow-men as falsehood to himself; for he is the God of truth, and demands of us truth in all our dealings.

17-21. They who violate their obligations to God and their fellow-men, in the hope of some present advantage, generally meet with disappointment and shame in the present life, and they must incur God's wrath and curse in the life to come.

22-24. God exalts and abases earthly kingdoms as he chooses; but his kingdom of grace stands fast amid all the changes of time, and shall in the end cover the world with its glory.

CHAPTER XVIII.

6. Eaten upon the mountains; eaten sacrificial offerings to idols. Lifted up his eyes; in worship, with confidence and longing desire. Compare Psa. 121:1.

7. Restored—his pledge; see Exod. 22:26, 27.

8. Usury—increase; see Exod. 22:25.

10. The son shall not bear; be punished for. Shall be upon him; he alone shall be rewarded or punished for it.

and hath lifted up his eyes to the idols, hath committed abomination,

13 Hath given forth upon usury, and hath taken increase; shall he then live? he shall not live: he hath done all these abominations; he shall surely die, and his blood^l shall be upon him.^l

14 ¶ Now, lo, if he beget a son, that seeth all his father's sins which he hath done, and considereth,^m and doeth not such like,

15 That hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbor's wife,

16 Neither hath oppressed any, hath not withheld the pledge,ⁿ neither hath spoiled by violence, but hath given his bread to the hungry, and hath covered the naked with a garment,

17 That hath taken off his hand from the poor, that hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live.

18 As for his father, because he cruelly oppressed, spoiled his brother by violence, and did that which is not good among his people, lo, even he shall die in his iniquity.^o

19 ¶ Yet say ye, Why? doth not the son bear the iniquity of the father?^o When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live.

20 The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son:^p the righteousness of the righteous shall be upon him,^q and the wickedness of the wicked shall be upon him.^r

21 But if the wicked will turn from all his sins that he hath committed,^s and keep all my statutes, and do that which is lawful and right,^t he shall surely live, he shall not die.

22 All his transgressions that he hath committed,^u they shall not be mentioned unto him:^v in his righteousness that he hath done he shall live.

^l H-b. bloods. ^m ch. 33:4; Acts 1:6. ⁿ ver. 28. ^o Heb. pledged, or taken to pledge. ^p John 8:24. ^q Exod. 20:5. ^r 2 Kings 23:26; 24:3, 4. ^s Psa. 24:10; 2 Kings 14:5, 6. ^t Isa. 3:10, 11. ^u Rom. 2:9. ^v Prov. 28:13. ^w Jas. 2:11-26. ^x ch. 33:16. ^y Psa. 103:12; Rom. 8:1.

INSTRUCTIONS.

2, 3. God will in the end make the justice of his dealings with men so apparent that "every mouth shall be stopped, and all the world become guilty" before him. Rom. 3:4, 19.

4-23. God bestows upon children many blessings through the piety of their fathers, and sends upon them many evils through their wickedness, Exod. 20:5, 6; but no sinner will be saved for the goodness of his forefathers, nor any righteous man condemned for their wickedness. At the final reckoning, every one will be called to an account for the deeds he has himself done, whether they be good or bad. 2 Cor. 5:10.

26. It is only perseverance in holiness to the end that can secure eternal life. Past deeds of righteousness cannot benefit the man who turns from them to the practice of iniquity. Matt. 24:12, 13; Gal. 6:9; Heb. 6:4, 6, 11, 12; 10:36; Rev. 2:26.

27, 28. No sinner, who is willing to repent and turn to God, need be discouraged on account of his past transgressions. Isa. 55:7.

23 Have I any pleasure at all that the wicked should die? saith the Lord God; and not that he should return from his ways, and live?

24 ¶ But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

25 ¶ Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal?

26 When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them: for his iniquity that he hath done shall he die.

27 Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

28 Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.^c

29 Yet saith the house of Israel, The way of the Lord is not equal.^d O house of Israel, are not my ways equal? are not your ways unequal?

30 Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent,^e and turn yourselves^f from all your transgressions; so iniquity shall not be your ruin.

31 ¶ Cast away from you all your transgressions,^g whereby ye have transgressed; and make you a new heart and a new spirit:^h for why will ye die, O house of Israel?

32 For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves,ⁱ and live ye.

CHAPTER XIX.

1 A lamentation for the princes of Israel, under the parable of lions' whelps taken in a pit, 10 and for Jerusalem, under the parable of a wasted vine.

MOREOVER, take thou up a lamentation for the princes of Israel.^b

2 And say, What is thy mother? A lioness: she lay down among lions, she nourished her whelps among young lions.

3 And she brought up one of her whelps: it be-

¹ 1 Tim. 2: 1, 2 Pet. 3: 9, b Heb. 6: 1-6; 10: 36, 37; 2 Pet. 2: 20. ^c Luke 15: 17, etc. ^d Prov. 10: 3, ^e Rev. 2: 5. ^f Or, others; Psa. 51: 13; Luke 22: 32. ^g Eph. 4: 22, 31. ^h Psa. 51: 10; Jer. 32: 39. ⁱ h ch. 26: 17; 27: 2. ¹ 2 Kings 23: 31-34; 2 Chr. 36: 1-4; Jer. 22: 11-18. ¹ Or, widows. ¹ Lam.

CHAPTER XIX.

2. *Thy mother*; Jerusalem, as representing the Jewish state; the address is to Israel in the general sense, not to the ten tribes alone, as distinct from the two. *A lioness*; compare Gen. 49: 9.

3. *One of her whelps*; Jehoahaz, whom Pharaoh-necho deposed and carried into Egypt. 2 Kings 23: 30-34; 2 Chr. 36: 1-4.

5. *Another of her whelps*; the three kings who succeeded Jehoahaz were all carried to Babylon by Nebuchadnezzar. Of these some understand here Jehoikim, as the immediate successor of Jehoahaz; others Jehoiachin, because he alone of the three was raised to the throne by the people. But probably the fate of this second whelp represents that of "the princes of Israel" generally after Jehoahaz.

came a young lion, and it learned to catch the prey;¹ it devoured men.

4 The nations also heard of him; he was taken in their pit, and they brought him with chains unto the land of Egypt.

5 Now when she saw that she had waited, and her hope was lost, then she took another of her whelps, and made him a young lion.

6 And he went up and down among the lions, he became a young lion, and learned to catch the prey, and devoured men.

7 And he knew their desolate palaces,² and he laid waste their cities; and the land was desolate, and the fulness thereof, by the noise of his roaring.

8 Then the nations set against him on every side from the provinces, and spread their net over him: he was taken in their pit.³

9 And they put him in ward in chains,⁴ and brought him to the king of Babylon: they brought him into holds, that his voice should no more be heard upon the mountains of Israel.

10 ¶ Thy mother is like a vine in thy blood,⁵ planted by the waters:⁶ she was fruitful and full of branches by reason of many waters.¹

11 And she had strong rods for the sceptres of them that bare rule, and her stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches.

12 But she was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit:⁷ her strong rods were broken and withered; the fire consumed them.

13 And now she is planted in the wilderness, in a dry and thirsty ground.⁸

14 And fire is gone out of a rod of her branches,⁹ which hath devoured her fruit,⁹ so that she hath no strong rod to be a sceptre to rule.⁹ This is a lamentation, and shall be for a lamentation.

CHAPTER XX.

1 God refuseth to be consulted by the elders of Israel. 5 He sheweth the story of their rebellions in Egypt, 10 in the wilderness, 27 and in the land. 33 He promitteth to gather them by the gospel. 45 Under the name of a forest he sheweth the destruction of Jerusalem.

AND it came to pass in the seventh year, in the fifth month, the tenth day of the month, that certain of the elders of Israel came to inquire of the Lord, and sat before me.¹

4-20. ¹ Or, books. ² Or, quietness, or fitness. ³ h ch. 17: 6, etc. ⁴ Dent. 17: 9. ⁵ m ch. 17: 10; Hos. 13: 15. ⁶ Psa. 63: 1. ⁷ Judg. 9: 15; 2 Kings 24: 20; Psa. 80: 16. ⁸ Psa. 79: 7. ⁹ Neh. 9: 37; Hos. 3: 1. Amos 9: 11. ¹ ch. 8: 1.

10. *Is like a vine*; or, "was like a vine," prosperous and flourishing. *In thy blood*; in thy vigor and strength. The prophet here repeats what he has just said, under a new image.

14. *Out of a rod of her branches*; Zedekiah's rebellion against the king of Babylon became a consuming fire, which destroyed his kingdom and "the princes of Israel" together. 2 Kings 24: 20.

INSTRUCTION.

When we compare the weakness and helpless dependence of the royal family of Judah in the days of Jeremiah and Ezekiel, with its glory and strength in the time of David and Solomon, we have an affecting proof of God's supreme power over nations, as well as of his unalterable determination to destroy every people that persists in transgressing his laws.

A. M. 3411. 2 Then came the word of the LORD unto
B. C. about
593. me, saying,

3 Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord God; Are ye come to inquire of me? *As I live, saith the Lord God, I will not be inquired of by you.*^a

4 Wilt thou judge^b them, son of man, wilt thou judge *them*? cause them to know the abominations of their fathers:^b

5 ¶ And say unto them, Thus saith the Lord God; In the day when I chose Israel,^c and lifted up my hand^d unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt,^d when I lifted up my hand unto them, saying, *I am the Lord your God*;

6 In the day that I lifted up my hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey,^e which is the glory of all lands:^f

7 Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt:^g *I am the Lord your God.*

8 But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt:^h then I said, I will pour out my fury upon them,ⁱ to accomplish my anger against them in the midst of the land of Egypt.

9 But I wrought for my name's sake,^j that it should not be polluted before the heathen, among whom they were, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt.^k

10 ¶ Wherefore I caused them to go forth out of the land of Egypt,^l and brought them into the wilderness.

11 And I gave them my statutes,^m and showed themⁿ my judgments, which *if* a man do, he shall even live in them.ⁿ

12 Moreover also I gave them my sabbaths, to be a sign between me and them,^o that they might know that *I am the Lord* that sanctify them.

13 But the house of Israel rebelled against me in the wilderness:^p they walked not in my statutes, and they despised my judgments, which *if* a man do, he shall even live in them; and my sabbaths they greatly polluted:^q then I said, I would pour out my fury upon them in the wilderness to consume them.^r

14 But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out.

15 Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given *them*,^s flowing with milk and honey, which is the glory of all lands;

16 Because they despised my judgments, and walked not in my statutes,^t but polluted my sabbaths: for their heart went after their idols.^u

17 Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness.^v

18 But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers,^w neither observe their judgments, nor defile yourselves with their idols:^x

19 *I am the Lord your God*;^y walk in my statutes, and keep my judgments, and do them;^z

20 And hallow my sabbaths;^{aa} and they shall be a sign between me and you, that ye may know that *I am the Lord your God.*

21 Notwithstanding, the children rebelled against me:^{ab} they walked not in my statutes, neither kept my judgments to do them, which *if* a man do, he shall even live in them; they polluted my sabbaths:^{ac} then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness.

22 Nevertheless I withdrew my hand,^{ad} and wrought for my name's sake,^{ae} that it should not be polluted in the sight of the heathen, in whose sight I brought them forth.^{af}

23 I lifted up my hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries;^{ag}

24 Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols.^{ah}

25 Wherefore I gave them also statutes that *were* not good, and judgments whereby they should not live;^{ai}

26 And I polluted them in their own gifts,^{aj} in that they caused to pass through the fire all that they opened the womb,^{ak} that I might make them desolate, to the end that they might know that *I am the Lord.*

27 ¶ Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord God; Yet in this your fathers have blasphemed me,^{al} in that they have committed^{am} a trespass against me.

28 For when I had brought them into the land, for the which I lifted up my hand to give it to them, then they saw every high hill, and all the

^a Ch. 11. 1, 3, etc.; John 4:21. ^b Or, plead for. ^c ch. 16:2. ^d Deut. 7:6. ^e Or, swear; ver. 6; Exod. 6:8. ^f Exod. 3:8, etc.; Deut. 4:34, 35. ^g Deut. 8:7, etc. ^h Psa. 49:3. ⁱ Lev. 18:3; Deut. 29:16-18; Josh. 24:14. ^j Judg. 2:12-15; 1 Kings 11:5-8; 2 Kings 21:3, etc. ^k 2 Kings 22:16, 17. ^l ch. 20:21, 22; Deut. 9:28. ^m Num. 14:13, etc. ⁿ Exod. 13:17. ^o Deut. 4:8; Neh. 9:13, 14; Psa. 147:19. ^p Heb. made them to know. ^q Lev. 18:3; 19:3, 30. ^r Exod. 31:13. ^s Psa. 63:10. ^t Neh. 13:18. ^u Num. 26:65. ^v Psa.

95:11. ^w Prov. 1:30, 31. ^x Psa. 78:37; Amos 5:25, 26. ^y Psa. 78:15. ^z Jer. 9:11; Amos 2:1. ^{aa} Deut. ch. 5-12. ^{ab} Exod. 20:2; Lev. 19:1, etc. ^{ac} Psa. 119:3. ^{ad} Jer. 17:22. ^{ae} Num. 25:1, 2; Deut. 9:24, 21; 31:27. ^{af} ver. 13, 16. ^{ag} ver. 17. ^{ah} ver. 9, 11. ^{ai} Psa. 38:2. ^{aj} Lev. 20:31; Deut. 2:11; Psa. 106:26, 27. ^{ak} ch. 6:9; Psa. 119:37. ^{al} ver. 39; Psa. 81:12; Hos. 1:11; Rom. 1:21; 2 Thess. 2:11. ^{am} 1 Sa. 1:11-15. ^{an} 2 Kings 17:17; Jer. 32:35. ^{ao} Rom. 2:24. ^{ap} Heb. trespass.

23. *Would scatter them among the heathen*; see Lev. chap. 26, and Deut. chap. 28.

25. *I gave them also statutes—not good*; in a permissive sense. Psa. 81:12; Acts 7:42.

26. *Caused to pass through the fire*; as burnt-offerings to their gods, ver. 31. *All that opened the womb*; all their first-born children; a horrid perversion of the divine ordinance, Exod. 13:2.

CHAPTER XX.

7. *And defile not yourselves with the idols of Egypt*; when God came to deliver his people from Egypt, he found them polluted with the worship of its idols, and deserving of his wrath. How deep was this moral infection appears from the narrative of the golden calf in Exodus chapter 32.

thick trees, and they offered there their sacrifices,^a and there they presented the provocation of their offering;^b there also they made their sweet savor,^c and poured out there their drink-offerings.

29 Then I said unto them, What is the high place^d whereunto ye go? And the name thereof is called Bamah unto this day.

30 Wherefore say unto the house of Israel, Thus saith the Lord God; Are ye polluted after the manner of your fathers?^e and commit ye whoredom after their abominations?

31 For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day; and shall I be inquired of by you,^f O house of Israel? As I live, saith the Lord God, I will not be inquired of by you.

32 And that which cometh into your mind shall not be at all,^g that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone.^h

33 ¶ As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you;ⁱ

34 And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered,^j with a mighty hand, and with a stretched out arm, and with fury poured out.

35 And I will bring you into the wilderness of the people;^k and there will I plead with you face to face.^l

36 Like as I pleaded with your fathers in the wilderness of the land of Egypt,^m so will I plead with you, saith the Lord God.

37 And I will cause you to pass under the rod,ⁿ and I will bring you into the bond^o of the covenant:

38 And I will purge out from among you the rebels, and them that transgress against me:^p I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel;^q and ye shall know that I am the Lord.

39 As for you, O house of Israel, thus saith the

Lord God; Go ye, serve ye every one his idols,^r and hereafter also, if ye will not hearken unto me:^s but pollute ye my holy name no more with your gifts, and with your idols.^t

40 For in my holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me:^u there will I accept them, and there will I require your offerings,^v and the first-fruits^w of your oblations, with all your holy things.

41 I will accept you with your sweet savor,^x when I bring you out from the people, and gather you out of the countries wherein ye have been scattered;^y and I will be sanctified in you before the heathen.^z

42 And ye shall know that I am the Lord,^{aa} when I shall bring you into the land of Israel, into the country for the which I lifted up my hand to give it to your fathers.

43 And there shall ye remember your ways, and all your doings, wherein ye have been defiled;^{ab} and ye shall loathe yourselves in your own sight for all your evils that ye have committed.^{ac}

44 And ye shall know that I am the Lord, when I have wrought with you for my name's sake,^{ad} not according to your wicked ways, nor according to your corrupt doings;^{ae} O ye house of Israel, saith the Lord God.

45 ¶ Moreover the word of the LORD came unto me, saying,

46 Son of man, set thy face toward the south, and drop thy word toward the south, and prophesy against the forest of the south field;

47 And say to the forest of the south, Hear the word of the LORD; Thus saith the Lord God; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree:^{af} the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein.^{ag}

48 And all flesh shall see that I the LORD have kindled it: it shall not be quenched.^{ah}

49 Then said I, Ah Lord God! they say of me, Doth he not speak parables?

^a Isa. 57:5, etc.; Jer. 3:6. ^b Deut. 31:20; 1 Cor. 10:22. ^c Gen. 16:19. ^d Or, told them what the high place was, or Bamah. ^e 4 ver. 14. ^f ver. 3. ^g ch. 11:5. ^h ver. 40. ⁱ Jer. 21:5. ^j Deut. 30:5. ^k Hos. 2:11, 15. ^l Isa. 1:18; Jer. 2:9. ^m Num. en. 14, etc. ⁿ Lev. 27:32; Jer. 33:13; Lam. 3:1; Mic. 7:11. ^o Or, a delivering. ^p ch. 31:17; Matt. 25:32, 33; Rev. 21:27. ^q Jer.

11:11. ^r Judg. 10:11; Amos 1:1. ^s Ps. 81:17. ^t Isa. 1:13. ^u Isa. 2:2, 3; 25:6, 7. ^v Isa. 60:7; Zech. 8:29, etc. ^w Mal. 3:4. ^x Or, chief. ^y 1 Heb. *stir of rest*. ^z Phil. 1:18. ^{aa} 1 Pet. 2:9. ^{ab} Isa. 5:16. ^{ac} ch. 38:23. ^{ad} ch. 10:61. ^{ae} Job 42:6. ^{af} Ps. 25:11; 115:1; 1 John 2:12. ^{ag} Ps. 103:10. ^{ah} Jer. 21:14. ^{ai} ch. 21:1. ^{aj} Mark 9:44.

29. What is the high place (Heb. Bamah) whereunto ye go? a question of indignant remonstrance.

35. The wilderness of the people; figuratively spoken, a wilderness consisting of exile and oppression among foreigners, in which the wheat shall be sifted from the chaff. In restoring his people from captivity, God will repeat to them the discipline to which he subjected their fathers in the literal wilderness, and by which he destroyed the rebellions from among them.

37. To pass under the rod; as shepherds do their flocks, thus numbering and reviewing each sheep of the fold, and separating the evil from the good.

38. I will bring them forth—shall not enter into the land of Israel; another allusion to the exodus from Egypt: God will deal with the rebels among the captives as he did with the rebellious generation whom he brought out of Egypt. Compare Num. 14:22, 23.

39. Go ye, serve—with your idols; be wholly devoted to your gods, or serve me wholly; mix not your idolatrous rites with my worship. 1 Kings 18:21.

40-41. For in my holy mountain—your corrupt doings; a promise to the purified remnant; to be progressively fulfilled from age to age. See note on chap. 11:20.

45. The word of the Lord came unto me; the remainder of this chapter properly belongs to the following.

46. The forest of the south field; Jerusalem, with the region dependent upon her, chap. 21:2. The multitude of her people is represented under the similitude of a forest. Compare Isa. 9:18, 19; 10:18, 19; Jer. 21:14.

47. Green tree—dry tree; explained below, chap. 21:3. Compare Luke 23:31.

INSTRUCTIONS.

1-41. Though God will be inquired of by his people for the blessings which he promises, yet the hope of his cause rests not on their constancy, but upon his own unchangeable fidelity to his promises and zeal for his great name. For his own glory he has begun and will carry forward the work of redemption, separating the wicked who are among his people from the righteous by his repeated

A. M. 3411.

B. C. 593.

CHAPTER XXI.

1 Ezekiel prophesieth against Jerusalem with a sign of sighing. 8 The sharp and bright sword, 18 against Jerusalem, 25 against the kingdom, 28 and against the Ammonites.

AND the word of the LORD came unto me, saying,

2 Son of man, set thy face toward Jerusalem, and drop *thy word* toward the holy places,^a and prophesy against the land of Israel,

3 And say to the land of Israel, Thus saith the LORD; Behold, I *am* against thee, and will draw forth my sword out of his sheath, and will cut off from thee the righteous and the wicked.^b

4 Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of his sheath against all flesh from the south to the north:^c

5 That all flesh may know that I the LORD have drawn forth my sword out of his sheath: it shall not return any more.^d

6 Sigh therefore, thou son of man, with the breaking of *thy loins*; and with bitterness sigh before their eyes.^e

7 And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt answer, For the tidings, because it cometh:^f and every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak as^g water: behold, it cometh, and shall be brought to pass, saith the Lord God.

8 ¶ Again the word of the LORD came unto me, saying,

9 Son of man, prophesy, and say, Thus saith the LORD; Say, A sword, a sword is sharpened, and also furbished:^h

10 It is sharpened to make a sore slaughter; it is furbished that it may glitter: should we then make mirth? it contenneth the rod of my son, as every tree.ⁱ

^a Deut. 32:2. ^b Job 9:22. ^c Psal. 45:3. ^d Isa. 55:11. ^e Isa. 22:4. ^f Isa. 25:19. ^g Heb. go into. ^h Deut. 32:41. ⁱ Or, is the rod of my son, it despoileth every tree. ^j ver. 19. ^k Or, they are thrust down to the sword with my.

¹ Deut. 32:25. ² Jer. 31:19. ³ Mal. 3:2,3; 1 Cor. 3:13. ⁴ Or, When the

judgments, and thus continuing and enlarging his kingdom from age to age.

45-48. God would not spare his own chosen city Jerusalem from the devouring flame and from captivity, when she persisted in rebelling against him; neither will he spare any of his churches at the present day who follow her example, on account of the greatness of the privileges which he has conferred upon them in times past, or on account of the piety of their forefathers.

CHAPTER XXI.

3. Cut off from thee the righteous and the wicked; that is, take away from thee every class of persons. Such men as Jeremiah and Baruch, Ezekiel and Daniel, were among the removed.

4. From the south to the north; of the land of Israel.

7. The tidings; of God's avenging sword.

9. Furbished; made bright.

10. Then make mirth; instead of mourning for our sins. Compare Isa. 22:12, 13. It contenneth—every tree; or, “the sceptre of my son disdaineth every tree.” The sceptre of God's Son is the reigning family of Israel, represented by Zedekiah and his princes. “Every tree,” is put metaphorically for the princes of other kingdoms. These the king and princes of Jerusalem disdain, as not able to destroy the holy city.

11 And he hath given it to be furbished, that it may be handled: this sword is sharpened, and it is furbished, to give it into the hand of the slayer.^b

12 Cry and howl, son of man; for it shall be upon my people, it shall be upon all the princes of Israel: terrors by reason of the sword shall be upon my¹ people:¹ smite therefore upon *thy thigh*.²

13 Because it is a trial,³ and what if *the sword* contemn even the rod?² it shall be no more, saith the Lord God.

14 Thou therefore, son of man, prophesy, and smite *thy hands together*,¹ and let the sword be doubled the third time, the sword of the slain: it is the sword of the great men that are slain, which entereth into their privy chambers.

15 I have set the point⁴ of the sword against all their gates, that *their heart* may faint,¹ and *their ruins* be multiplied: ah! *it is made bright, it is wrapped up*⁵ for the slaughter.

16 Go thee one way or other, either on the right hand, or on the left,¹ whithersoever thy face is set.

17 I will also smite my hands together, and I will cause my fury to rest: I the Lord have said it.

18 ¶ The word of the LORD came unto me again, saying,

19 Also, thou son of man, appoint thee two ways, that the sword of the king of Babylon may come: both twain shall come forth out of one land: and choose thou a place, choose it at the head of the way to the city.

20 Appoint a way, that the sword may come to Rabbath of the Ammonites,^m and to Judah in Jerusalem the defenced.

21 For the king of Babylon stood at the parting² of the way, at the head of the two ways, to use divination: he made *his arrows*³ bright, he consulted with images,¹ he looked in the liver.

trial hath been, what then? shall they not also belong to the despising rod?
¹ Heb. hand to hand. ² Or, glittering, or fear. ³ ch. 22:11. ⁴ Or, sharpened.
⁵ Heb. set thyself, take the left hand. ^m Jer. 49:2. ⁿ Heb. mother. ^o Or, knives. ^p Heb. teraphim.

12. Terrors—my people; rather, they are delivered to the sword with my people.

13. Because it is a trial—shall be no more; or, “For a trial is made; and what if the disdainful sceptre,” that is, of Israel, “should be no more?” The trial consists of God's judgments through Nebuchadnezzar.

16. One way or other; the verse contains a command to the sword to ravage in every direction.

19. Appoint thee two ways; represent them by a picture or drawing. Compare chap. 4:1. *That the sword—may come*; that is, it may come by either of these ways. *One land*; Babylon. *Choose*; more literally, “make,” that is, mark in the picture. *At the head of the way to the city*; where the road to Jerusalem leaves that to Rabbath, both being the same for a certain distance from Babylon. The words intimate that Nebuchadnezzar shall first assail Jerusalem, afterwards Ammon. Compare verse 28.

20. *May come*; may come to either city, according to the route upon which the king of Babylon shall decide.

21. *To use divination*; for the purpose of determining which road he should take. Probably he was on his way to Egypt, and wished to take either Jerusalem or Rabbath on the road. *Made his arrows bright*; or, “shook his arrows”; that is, in the urn, that when they flew out their direction might decide his course. *Looked in the liver*; a common mode of taking auguries.

22 At his right hand was the divination for Jerusalem, to appoint captains,* to open the mouth in the slaughter, to lift up the voice with shouting, to appoint *battering rams* against the gates, to cast a mount, and to build a fort.

23 And it shall be unto them as a false divination in their sight, to them that have sworn oaths:† but he will call to remembrance the iniquity,‡ that they may be taken.

24 Therefore thus saith the Lord God; Because ye have made your iniquity to be remembered,§ in that your transgressions are discovered, so that in all your doings your sins do appear; because, I say, that ye are come to remembrance, ye shall be taken with the hand.¶

25 ¶ And thou, profane wicked prince of Israel,‡ whose day is come,¶ when iniquity shall have an end,

26 Thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same; exalt him that is low, and abase him that is high.¶

27 I will overturn, overturn it;‡ and it shall be no more, until he come whose right it is; and I will give it him.¶

28 ¶ And thou, son of man, prophesy and say, Thus saith the Lord God concerning the Ammonites, and concerning their reproach; even say thou, The sword, the sword is drawn: for the slaughter it is furnished, to consume because of the glittering;

29 While they see vanity unto thee, while they divine a lie unto thee, to bring thee upon the necks of them that are slain, of the wicked, whose day is come, when their iniquity shall have an end.

30 Shall I cause it to³ return into his sheath? I will judge thee in the place where thou wast created, in the land of thy nativity.

31 And I will pour out mine indignation upon thee; I will blow against thee in the fire of my wrath, and deliver thee into the hand of brutish men, and skillful to destroy.

32 Thou shalt be for fuel to the fire; thy blood

shall be in the midst of the land; thou shalt be no more remembered; for I the Lord have spoken it.

CHAPTER XXII.

† A catalogue of sins in Jerusalem. ‡ God will burn them as dross in his furnace. § The general corruption of prophets, priests, princes, and people.

MOREOVER the word of the Lord came unto me, saying,

2 Now, thou son of man, wilt thou judge,* wilt thou judge the bloody city? yea, thou shalt show her[†] all her abominations.

3 Then say thou, Thus saith the Lord God; The city sheddeth blood in the midst of it, that her time may come, and maketh idols against herself to defile herself.

4 Thou art become guilty in thy blood that thou hast shed;‡ and hast defiled thyself in thine idols which thou hast made: and thou hast caused thy days to draw near, and art come even unto thy years: therefore have I made thee a reproach unto the heathen, and a mocking to all countries.

5 Those that be near, and those that be far from thee, shall mock thee, which art infamous and much vexed.‡

6 Behold, the princes of Israel, every one were in thee to their power[§] to shed blood.

7 In thee have they set light by father and mother: in the midst of thee have they dealt by oppression[¶] with the stranger: in thee have they vexed the fatherless and the widow.

8 Thou hast despised my holy things, and hast profaned my sabbaths.

9 In thee are men that carry tales* to shed blood: and in thee they eat upon the mountains: in the midst of thee they commit lewdness.†

10 In thee have they discovered their fathers' nakedness: in thee have they humbled her that was set apart for pollution.

* Or, battering rams; Heb. rams. † Or, for the oaths made unto them. ‡ Num. 32:21. § Hos. 7:2. ¶ Isa. 61:6. † Jer. 52:2. ‡ ch. 17:19, 21. § Luke 1:52. † Heb. Perverted, perverted, will I make it. ‡ Gen. 49:10; Luke 1:32, 33. † Or, Cause it to. ‡ Or, burning. § Or, plead for.

* Heb. city of bloods. † Heb. make her know; ch. 16:2. ‡ 2 Kings 21:16. § Heb. polluted of name, much in violation. † Heb. arm. ‡ Or, de. § Heb. of slanders. † ch. 1:6, etc.

22. At his right hand was the divination for Jerusalem; that is, the lot which fell upon the right hand road, which led to Jerusalem. To appoint captains—to build a fort; these words give the result to Jerusalem of his decision.

23. Unto them; to the people of Jerusalem. As a false divination; they shall treat the report of it as false. Oaths; of allegiance to the king of Babylon. 2 Chron. 36:13. He will call; Nebuchadnezzar will call. The iniquity; of the king and princes of Judah in breaking their oath.

25. Prince of Israel; Zedekiah. When iniquity shall have an end; literally, "in the time of the iniquity of the end;" that is, iniquity which brings an end to his kingdom.

26. This shall not be the same; this dignity shall not remain unchanged.

27. He come whose right it is; the Messiah. Will give it; will give him the diadem and crown. Ver. 26.

28. The Ammonites; though for the present passed by, their turn will soon come. Their reproach; upon Jerusalem, over whose destruction they exulted.

29. They see vanity; the false prophets of Ammon. Upon the necks of them that are slain; to cause thee to lie prostrate upon them in death. This was the result to Ammon of their flatteries.

INSTRUCTIONS.

6, 7. God's resources to bless and to curse are alike un-

limited. When he draws his sword of vengeance against a people for their sins, resistance is vain, nor can any endure its terrible power.

10. Sin has a dreadful power to blind men's minds so that they fail to discern the approach of God's judgments, and are overtaken by them, like the generation before the flood, in the midst of their mirth and revelry.

18-24. God's providence extends to all events, so that nothing takes place but in accordance with his wise and holy counsels. Even the foolish divinations of heathen kings are so overruled by him, that through them he accomplishes his own purposes, whether of wrath or of mercy.

27. God is in all the commotions and revolutions of the world, and through them he is steadily preparing the way for the universal dominion of his Son, to whom he has given all power in heaven and on earth.

28-32. The punishment of sinners may be long delayed by the course of God's providence; but, if they persist in their transgressions, it will come at last with overwhelming power, and destroy them root and branch. Mal. 4:1.

CHAPTER XXII.

4. Thy days—thy years; to be destroyed.

10. For pollution; that is, on account of her uncleanness. Lev. 18:19.

A. M. 3411. 11 And one* hath committed abomination with his neighbor's wife; and another* hath lewdly defiled his daughter-in-law; and another in thee hath humbled his sister, his father's daughter.

12 In thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbors by extortion, and hast forgotten me,^a saith the Lord God.

13 ¶ Behold, therefore I have smitten my hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee.

14 Can thy heart endure, or can thy hands be strong, in the days that I shall deal with thee?^b I the LORD have spoken it, and will do it.

15 And I will scatter thee among the heathen, and disperse thee in the countries,^c and will consume thy filthiness out of thee.^d

16 And thou shalt take thine inheritance^e in thyself in the sight of the heathen, and thou shalt know that I am the LORD.

17 And the word of the LORD came unto me, saying,

18 Son of man, the house of Israel is to me become dross:^e all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are even the dross^f of silver.^f

19 Therefore thus saith the Lord God; Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem.

20 As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger and in my fury, and I will leave you there, and melt you.^g

21 Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof.

22 As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the LORD have poured out my fury upon you.^h

23 ¶ And the word of the LORD came unto me, saying,

24 Son of man, say unto her, Thou art the land that is not cleansed, nor rained upon in the day of indignation.

25 There is a conspiracy of her prophets in the midst thereof,ⁱ like a roaring lion ravening the prey: they have devoured souls;^j they have taken the treasure and precious things;^k they have made her many widows in the midst thereof.

26 Her priests have violated^l my law,^l and have profaned my holy things: they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean,^m and have hid their eyes from my sabbaths, and I am profaned among them.

27 Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain.

28 And her prophets have daubed them with untempered mortar, seeing vanity,ⁿ and divining lies unto them, saying, Thus saith the Lord God, when the LORD hath not spoken.

29 The people of the land have used oppression,^o and exercised robbery, and have vexed the poor and needy:^o yea, they have oppressed the stranger wrongfully.^p

30 And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it:^q but I found none.^q

31 Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads,^r saith the Lord God.

CHAPTER XXIII.

1 The whoredoms of Aholah and Aholibah. 22 Aholibah is to be plagued by her lovers. 36 The prophet reproveth the adulteries of them both, and sheweth their judgments.

THE word of the LORD came again unto me, saying,

2 Son of man, there were two women, the daughters of one mother:¹

* Or, every one. † Or, by lewdness. ‡ Deut. 32:18. § ch. 22:9; Job 9:4; Isa. 31:3. ¶ Deut. 4:27. † ch. 23:27. ‡ Or, be profaned. § Psa. 119:119; Isa. 1:22, 25. ¶ Heb. drosses; Jer. 6:30. † Isa. 1:25. ‡ Heb. According to the gathering of. § Zech. 13:9. ¶ ch. 20:8, 33. † Hos. 6:9. ‡ ch. 13:15.

13. Smitten my hand; as a sign of indignation.

16. Take thine inheritance; the words in the margin are to be preferred.

18. Become dross; in my efforts to refine them I have found them to be only dross, and as dross I will consume them.

28. Daubed them with untempered mortar; see chapter 13:10-16.

30. Make up the hedge—the gap; see note on chap. 13:5.

INSTRUCTIONS.

2. The messengers whom God sends to men must deal honestly with their consciences, not withholding the truth through fear or favor, but faithfully setting forth before them all their sins.

4. When we see a community giving itself up to the practice of iniquity of every kind without restraint, we may be certain, from the sure testimony of God, that its days of punishment are near.

7. The oppression of the weak and defenceless is a most heinous sin. In the present catalogue God places it by the side of Sabbath-breaking, extortion, bribery, murder, and adultery.

30. † ch. 34:3. ‡ Mic. 3:11. § Zeph. 3:3, 4. ¶ Heb. offered violence to; 2 Pet. 3:16. † Mal. 2:7, 8. ‡ Lev. 10:10. § Lam. 2:14. ¶ Or, deceit. † Jer. 5:26-31. ‡ Heb. without right. † Exod. 23:9. ‡ Isa. 63:5. † Jer. 5:1. † Prov. 1:31. † Jer. 9:7-11.

13-16. The curse of God rests upon wealth gained by sinful practices. It brings upon its owners trouble and misery instead of profit in this life, and exposes them to his wrath in the life to come.

17-22. When men grow worse instead of better under God's chastisements, it is a token that they are reprobate, and that their destruction is nigh at hand.

24-31. When wicked princes unite with wicked prophets and priests to spoil a nation and corrupt its faith and practice by false doctrines, ungodliness and iniquity will soon pervade the mass of the people, and they, with their rulers and teachers, will become like briars and thorns ready to be consumed by the fire of God's wrath.

CHAPTER XXIII.

In this chapter the adulteries of the two sisters, Aholah and Aholibah, represent not only the idolatrous practices which Samaria and Jerusalem borrowed from the heathen nations, but also, and especially, their unlawful alliances with them; for these were formed in an idolatrous spirit, and they led to literal idolatry.

3 And they committed whoredoms in Egypt;^a they committed whoredoms in their youth:^b there were their breasts pressed, and there they bruised the teats of their virginity.

4 And the names of them were Aholah the elder, and Aholibah her sister: and they were mine, and they have sons and daughters. Thus were their names; Samaria is Aholah,^c and Jerusalem Aholibah.^d

5 And Aholah played the harlot when she was mine; and she doted on her lovers, on the Assyrians her neighbors,^e

6 Which were clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses.

7 Thus she committed her whoredoms with them,^f with all them that were the chosen men of Assyria,^g and with all on whom she doted: with all their idols she defiled herself.

8 Neither left she her whoredoms brought from Egypt: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her.

9 Wherefore I have delivered her into the hand of her lovers, into the hand of the Assyrians, upon whom she doted.^h

10 These discovered her nakedness: they took her sons and her daughters, and slew her with the sword: and she became famousⁱ among women; for they had executed judgment upon her.

11 And when her sister Aholibah saw this, she was more corrupt in her inordinate love^j than she, and in her whoredoms more than her sister in her whoredoms.^k

12 She doted upon the Assyrians her neighbors,^l captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men.

13 Then I saw that she was defiled, that they took both one way,

14 And that she increased her whoredoms: for when she saw men portrayed upon the wall,^m the images of the Chaldeans portrayed with vermilion,

15 Girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity:

16 And as soon as she saw them with her eyes,ⁿ she doted upon them,^o and sent messengers into them into Chaldea.

17 And the Babylonians^p came to her ^{A. M. 3411.} ^{B. C. 593.} into the bed of love, and they defiled her with their whoredom, and she was polluted with them, and her mind was alienated^q from them.

18 So she discovered her whoredoms, and discovered her nakedness: then my mind was alienated from her,^r like as my mind was alienated from her sister.

19 Yet she multiplied her whoredoms, in calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt.

20 For she doted upon their paramours, whose flesh is as the flesh of asses, and whose issue is like the issue of horses.

21 Thus thou callest to remembrance the lewdness of thy youth, in bruising thy teats by the Egyptians for the paps of thy youth.

22 ¶ Therefore, O Aholibah, thus saith the Lord God; Behold, I will raise up thy lovers against thee,^s from whom thy mind is alienated,^t and I will bring them against thee on every side;^u

23 The Babylonians, and all the Chaldeans, Pekod,^v and Shoa, and Koa, and all the Assyrians with them: all of them desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses.

24 And they shall come against thee with chariots, wagons, and wheels, and with an assembly of people, which shall set against thee buckler and shield and helmet round about: and I will set judgment before them, and they shall judge thee according to their judgments.

25 And I will set my jealousy against thee, and they shall deal furiously with thee:^w they shall take away thy nose and thine ears; and thy remnant shall fall by the sword: they shall take thy sons and thy daughters; and thy residue shall be devoured by the fire.

26 They shall also strip thee out of thy clothes, and take away thy fair jewels.^x

27 Thus will I make thy lewdness to cease from thee,^y and thy whoredom brought from the land of Egypt:^z so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more.

28 For thus saith the Lord God; Behold, I will deliver thee into the hand of them whom thou hatest, into the hand of them from whom thy mind is alienated:^{aa}

29 And they shall deal with thee hatefully, and shall take away all thy labor, and shall leave thee

^a Ch. 20-8; Lev. 17-7; Josh. 24 14. ^b ch. 16-8, etc. ^c That is, Her tent, or tabernacle. ^d That is, My tabernacle in her; 1 Kings 8:29. ^e 2 Kings 15:19; 16:7-17; 18:5, 9. ^f Heb. bestowed her whoredoms upon them. ^g Heb. shores of the children of Avhar. ^h 2 Kings 1-9:11. ⁱ Heb. a name. ^j Heb. corrupted her inordinate love more. ^k Heb. the whoredoms of her sister.

^e 2 Chr. 33 9. ^f 2 Chr. 28 16. ^g ch. 10, 11. ^h Heb. at the sight of her eyes. ⁱ 2 Kings 20:12, etc. ^j Heb. children of Isebel. ^k Heb. loosed, or disappointed. ^l Jer. 15:1. ^m Jer. 11-11, 12. ⁿ 2 Sam. 14:15. ^o 1 Lam. 1:3. ^p Jer. 50:21. ^q Jer. 52:6, etc. ^r Heb. instruments of thy decking. ^s Isa. 39:4-7. ^t Ps. 16:41; 22:15. ^u ver. 3, 19. ^v ver. 17.

3. Committed whoredoms in Egypt; worshipped the gods of the Egyptians.

4. Aholah; that is, "her tent," namely, that of Samaria. Aholibah; that is, "my tent is in her." The meaning is, that Samaria has her own idolatrous tabernacle, while God's tabernacle is in Jerusalem. Were mine; espoused to me, chap. 16:8.

11. Men—images; these seem to have been the images of gods and defiled heroes portrayed upon the walls of the Babylonian palaces. The description agrees perfectly with the figures now found graven upon the stone slabs that abound in the ruins of Nineveh and Babylon.

16, 17. Sent messengers—the Babylonians came; she introduced the worship of these Chaldean deities into Jerusalem. Was alienated from them; the Chaldeans, whose idolatrous images she had learned to worship, became to her objects of terror and aversion when she turned from them to Egypt.

19. Calling to remembrance the days of her youth, wherein she had played the harlot; remembering and renewing her early fornications with the Egyptians. The prophet refers to the alliances which the Jews sought with the Egyptians against the power of the Chaldeans. See introductory note.

A. M. 3411. R. C. 595. naked and bare: and the nakedness of thy whoredoms shall be discovered,^a both thy lewdness and thy whoredoms.^b

30 I will do these things unto thee, because thou hast gone a whoring after the heathen, and because thou art polluted with their idols.^c

31 Thou hast walked in the way of thy sister; therefore will I give her cup into thy hand.^d

32 Thus saith the Lord God; Thou shalt drink of thy sister's cup deep and large: thou shalt be laughed to scorn and had in derision; it containeth much.

33 Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria.

34 Thou shalt even drink it and suck it out,^e and thou shalt break the sherds thereof, and pluck off thine own breasts: for I have spoken it, saith the Lord God.

35 Therefore thus saith the Lord God; Because thou hast forgotten me,^f and cast me behind thy back,^h therefore bear thou also thy lewdness and thy whoredoms.

36 ¶ The Lord said moreover unto me; Son of man, wilt thou judge? Aholah and Aholibah? yea, declare unto them their abominations;¹

37 That they have committed adultery, and blood is in their hands,^j and with their idols have they committed adultery, and have also caused their sons, whom they bare unto me, to pass for them through the fire, to devour them.^k

38 Moreover this they have done unto me: they have defiled my sanctuary in the same day,^l and have profaned my sabbaths.

39 For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and lo, thus have they done in the midst of my house.^m

40 And furthermore, that ye have sent for men to comeⁿ from far, unto whom a messenger was sent;ⁿ and lo, they came: for whom thou didst wash thyself, paintedst thy eyes, and deckedst thyself with ornaments.^o

41 And satest upon a stately^p bed,^p and a table prepared before it, whereupon thou hast set mine incense and mine oil.^q

42 And a voice of a multitude being at ease was with her: and with the men of the common sort^r were brought Sabeans^r from the wilderness, which

put bracelets upon their hands, and beautiful crowns upon their heads.

43 Then said I unto her that was old in adulteries, Will they now commit whoredoms with her,^s and she with them?

44 Yet they went in unto her, as they go in unto a woman that playeth the harlot;^t so went they in unto Aholah and unto Aholibah, the lewd women.

45 ¶ And the righteous men, they shall judge them after the manner of adulteresses, and after the manner of women that shed blood;^u because they are adulteresses, and blood is in their hands.

46 For thus saith the Lord God; I will bring up a company upon them,^v and will give them to be removed and spoiled.^u

47 And the company shall stone them with stones, and dispatch them^w with their swords; they shall slay their sons and their daughters, and burn up their houses with fire.^x

48 Thus will I cause lewdness to cease out of the land,^y that all women may be taught not to do after your lewdness.^z

49 And they shall recompense your lewdness upon you, and ye shall bear the sins of your idols;^z and ye shall know that I am the Lord God.

CHAPTER XXIV.

¹ Under the parable of a boiling pot, 6 is shown the irrevocable destruction of Jerusalem. 15 By the sign of Ezekiel not mourning for the death of his wife, 19 is shown the calamity of the Jews to be beyond all sorrow.

A GAIN in the ninth year, in the tenth month, in the tenth day of the month, the word of the Lord came unto me, saying,

2 Son of man, write thee the name of the day, even of this same day: the king of Babylon set himself against Jerusalem this same day.²

3 And utter a parable unto the rebellious house, and say unto them, Thus saith the Lord God; Set on a pot,³ set it on, and also pour water into it:

4 Gather the pieces thereof into it, even every good piece, the thigh, and the shoulder; fill it with the choice bones.

5 Take the choice of the flock, and burn⁴ also the bones under it, and make it boil well, and let them seethe the bones of it therein.

6 ¶ Wherefore thus saith the Lord God; Woe to the bloody city, to the pot whose scum is therein,

6, 8; Hos. 2:5. ^a Psa. 149:5-9; Matt. 19:28; 1 Cor. 6:2; Rev. 20:1. ¹ ch. 16:40, etc. ² Heb. for a removing and spoil. ³ Isa. 6:11, 12; Jer. 4:13:30; Neh. 9:26. ⁴ Or, plead for. ⁵ ch. 20:1. ⁶ Hos. 4:2. ⁷ Psa. 106:37. ⁸ ch. 5:11. ⁹ 2 Kings 21:1, 7. ¹⁰ Heb. coming. ¹¹ Isa. 57:9. ¹² 2 Kings 9:30; Jer. 3:30. ¹³ Heb. honorable. ¹⁴ Amos 2:8. ¹⁵ Prov. 7:17; 15:28. ¹⁶ Heb. multitudes of men. ¹⁷ Or, drunkards. ¹⁸ Heb. her whoredoms. ¹⁹ Jer. 3:1,

^a Lam. 1:5. ^b 1 Tim. 5:24. ^c ch. 6:9. ^d Jer. 2:15, etc. ^e ch. 22:4, 5, etc. ^f Psa. 75:8; Isa. 51:17. ^g Deut. 8:11, 14; Jer. 13:25. ^h 1 Kings 14:9; Neh. 9:26. ⁱ Or, plead for. ^j ch. 20:1. ^k Hos. 4:2. ^l Psa. 106:37. ^m ch. 5:11. ⁿ 2 Kings 21:1, 7. ^o Heb. coming. ^p Isa. 57:9. ^q 2 Kings 9:30; Jer. 3:30. ^r Heb. honorable. ^s Amos 2:8. ^t Prov. 7:17; 15:28. ^u Heb. multitudes of men. ^v Or, drunkards. ^w Heb. her whoredoms. ^x Jer. 3:1,

32. *Thy sister's cup*; cup of my wrath which she has drunk.

34. *Break*; here in the sense of gnawing, as a wild beast a bone. *Pluck off thine oven breasts*; tear them, from anguish and madness.

40. *Sent for men to come from far—deckedst thyself*; made friendship with foreigners, and adopted their idolatrous practices.

41. *Bed*; here a couch for reclining at meals. *A table prepared before it*; this table was spread in honor of the idols worshipped, and afterwards the worshippers feasted upon its provisions.

INSTRUCTIONS.

For instructions on this chapter the reader is referred

to those on the sixteenth, the contents of which are very similar.

CHAPTER XXIV.

2. *Set himself against Jerusalem*; by laying siege to it. This was made known to the prophet in captivity by immediate revelation. He writes the name of the day in the presence of the people, as a testimony to them when they shall hear of the event by human report.

3-5. *Set on a pot—seethe the bones*; the pot is Jerusalem, the pieces in it are the inhabitants, and the fire under it is God's wrath.

6. *Scum*; rather, filth, adhering to the pot itself, as is plain from verse 11, polluting it and all in it. *Bring it*

and whose seam is not gone out of it!^a bring it out piece by piece; let no lot fall upon it.^b

7 For her blood is in the midst of her; she set it upon the top of a rock; she poured it not upon the ground, to cover it with dust;^c

8 That it might cause fury to come up to take vengeance;^d I have set her blood upon the top of a rock, that it should not be covered.

9 Therefore thus saith the Lord God: Woe to the bloody city!^e I will even make the pile for fire great.

10 Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burned.^f

11 Then set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and that the filthiness of it may be molten in it,^g that the seam of it may be consumed.

12 She hath wearied herself with lies,^h and her great seam went not forth out of her: her seam shall be in the fire.

13 In thy filthiness is lewdness: because I have purged thee, and thou wast not purged,ⁱ thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee.^j

14 I the Lord have spoken it; it shall come to pass, and I will do it: I will not go back, neither will I spare, neither will I repent;^k according to thy ways, and according to thy doings, shall they judge thee, saith the Lord God.

15 Also the word of the Lord came unto me, saying,

16 Son of man, behold, I take away from thee the desire of thine eyes with a stroke!^l yet neither shalt thou mourn nor weep,^m neither shall thy tears rimⁿ down.

17 Forbear to cry,^o make no mourning for the dead,^p bind the tire of thy head upon thee,^q and

put on thy shoes upon thy feet, and cover ^{A. M. 3414.} not thy lips,^r and eat not the bread of men. ^{B. C. 560.}

18 So I spake unto the people in the morning; and at even my wife died;^s and I did in the morning as I was commanded.

19 And the people said unto me, Wilt thou not tell us what these things are to us, that thou doest so?

20 Then I answered them, The word of the Lord came unto me, saying,

21 Speak unto the house of Israel, Thus saith the Lord God: Behold, I will profane my sanctuary,^t the excellency of your strength,^u the desire of your eyes,^v and that which your soul pitieth;^w and your sons and your daughters whom ye have left shall fall by the sword.^x

22 And ye shall do as I have done: ye shall not cover your lips,^y nor eat the bread of men.^z

23 And your tires shall be upon your heads, and your shoes upon your feet: ye shall not mourn nor weep;^{aa} but ye shall pine away for your iniquities,^{ab} and mourn one toward another.

24 Thus Ezekiel is unto you a sign: according to all that he hath done shall ye do: and when this cometh, ye shall know that I am the Lord God.^{ac}

25 Also, thou son of man, shall it not be in the day when I take from them their strength,^{ad} the joy of their glory, the desire of their eyes, and that whereupon they set their minds, their sons and their daughters,

26 That he that escapeth in that day shall come unto thee, to cause thee to hear it with thine ears?

27 In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb;^{ae} and thou shalt be a sign unto them; and they shall know that I am the Lord.

^a Prov. 20 12. ^b 2 Sam. 2 2. ^c Lev. 17 13. ^d Gen. 4 10. ^e Nah. 3 1. ^f Rom. 2 3. ^g ch. 22 15. ^h Isa. 44 20. ⁱ Rev. 2 21, 22. ^j ch. 5 17. ^k 1 17. ^l 16 42. ^m 1 Sam. 15 29. ⁿ Job 1 21. ^o Isa. 57 1. ^p Heb. go. ^q Heb. Be silent. ^r Jer. 39 9. ^s Jer. 16 5-7. ^t Lev. 10 6. ^u 21 10. ^v Heb. upper lip. ^w and so ver. 23. ^x Lev. 13 15. ^y Mic. 3 7. ^z Psa. 90 5, 6. ^{aa} 1 Kings 9 8. ^{ab} Jer.

7 14. ^{ac} Lam. 1 9, 10. ^{ad} Psa. 48 1-11. ^{ae} Psa. 27 1. ^{af} 2 10. ^{ag} 1 Heb. the pity of your soul. ^{ah} 2 Chr. 35 17. ^{ai} Jer. 16 6, 7. ^{aj} Lam. 4 10. ^{ak} Psa. 7 64. ^{al} ch. 33 10, 11. ^{am} Lev. 26 39. ^{an} John 14 29. ^{ao} ver. 21. ^{ap} 1 Heb. the lifting up of their soul. ^{aq} ch. 33 21, etc.

out; the flesh. This signifies the removal of the people from Jerusalem by death and captivity. *Let no lot fall upon it*; lot to determine who shall be destroyed, and who saved; the meaning is, that all shall perish without distinction.

7. *Her blood*; the blood which she has shed. *Set it upon the top of a rock*; shed it in the most open way.

8. *Thou set her blood—not be covered*; as she has shed blood openly, God will avenge it openly.

10. *Spice it well*; some prefer to render, "stir it well."

11. *Then set it empty*; after the pot is emptied of its contents, it is still further to be exposed to a fierce heat, that its filth may be molten out of it. The meaning is, that after Jerusalem has been emptied of her inhabitants, the city itself is to be burned to the ground.

13. *Purged thee*; that is, assayed to purge thee.

16. *The desire of thine eyes*; the prophet's wife, verse 18.

17. *Tires*; that is, turban. This and the shoes were laid aside in mourning. *Lips*; or beard, as the word is rendered in 2 Sam. 19 24. This was covered as a sign of mourning. *The bread of men*; of common men, that is, coarse bread, as in a time of mourning.

21. *Pitieth*; here in the sense of loveth with tenderness.

22. *Shall not cover—shall not mourn*; the calamity will be so general and overwhelming, that all the customary signs of mourning will be omitted.

26. *To hear it*; the desolation which I have made in

Jerusalem; this expresses the certainty of the event in God's purpose.

27. *Be opened—be no more dumb*; Ezekiel now closes, by divine direction, his prophecies to his own people till the capture of Jerusalem shall be reported to him, chapter 33 21, 22. His intervening prophecies were directed against the Gentiles.

INSTRUCTIONS.

7, 8. God will make the punishment of bold transgressors as conspicuous as their crimes.

3-13. No amount of suffering inflicted upon transgressors is sufficient of itself to remove the desperate wickedness of the human heart. Though God send upon them judgment after judgment, they will still continue to rebel against him. The power of his Spirit alone can change the heart of stone to flesh and purify the inner man.

16. God sometimes inflicts upon his most faithful servants great sufferings for the instruction of others.

17, 18. The interests of truth often require us to suppress those outward signs of grief which would be in other circumstances right and proper.

23. Public calamity, long continued and general, has a tendency to harden the feelings of wicked men, so that they omit the customary expressions of grief and sympathy, and pine away in sullen despair. From so dreadful a chastisement let every community seek deliverance from God by earnest prayer joined with hearty repentance.

A. M. 3414
B. C. 590.

CHAPTER XXV.

1 God's vengeance, for their insolvency against the Jews, upon the Ammonites; 8 upon Moab and Seir; 12 upon Edom, 15 and upon the Philistines.

THE word of the LORD came again unto me, saying,

2 Son of man, set thy face against the Ammonites, and prophesy against them;^a

3 And say unto the Ammonites, Hear the word of the Lord God: Thus saith the Lord God; Because thou saidst, Aha, against my sanctuary, when it was profaned; and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity;^b

4 Behold, therefore I will deliver thee to the men^c of the east for a possession, and they shall set their palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy milk.

5 And I will make Rabbah a stable for camels, and the Ammonites a couching place for flocks: and ye shall know that I am the LORD.^d

6 For thus saith the Lord God; Because thou hast clapped thy hands,^e and stamped with the feet,^f and rejoiced in heart^g with all thy despite against the land of Israel;

7 Behold, therefore I will stretch out my hand upon thee, and will deliver thee for a spoil^h to the heathen; and I will cut thee off from the people, and I will cause thee to perish out of the countries: I will destroy thee; and thou shalt know that I am the LORD.

8 ¶ Thus saith the Lord God; Because that Moab and Seir do say, Behold, the house of Judah is like unto all the heathen;

9 Therefore, behold, I will open the sideⁱ of Moab from the cities, from his cities which are on his frontiers, the glory of the country, Beth-jeshimoth, Baal-meon, and Kiriathaim,

^a Ch. 21: 28-32; Jer. 49: 1, etc.; Amos 1: 13-15; Zeph. 2: 9-11. ^b ch. 26: 2, etc.; Isa. 70: 2, 3; Prov. 17: 5. ^c 21: 17, 18. ^d Heb. *children*. ^e ch. 35: 9. ^f Heb. *hand*. ^g Heb. *foot*. ^h Heb. *soul*. ⁱ Or, *meat*. ¹ Heb. *shoulder*. ² Or, *against the children of Ammon*. ³ Isa. ch. 15, 16; Jer. 17: 1, etc.; Amos

10 Unto the men of the east with the Ammonites,¹ and will give them in possession, that the Ammonites may not be remembered among the nations.

11 And I will execute judgments upon Moab; and they shall know that I am the LORD.²

12 ¶ Thus saith the Lord God; Because that Edom hath dealt against the house of Judah by taking vengeance,³ and hath greatly offended, and revenged himself upon them;⁴

13 Therefore thus saith the Lord God; I will also stretch out my hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and they of Dedan shall fall by the sword.⁵

14 And I will lay my vengeance upon Edom by the hand of my people Israel: and they shall do in Edom according to mine anger and according to my fury; and they shall know my vengeance, saith the Lord God.

15 ¶ Thus saith the Lord God; Because the Philistines have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy it for the old⁶ hatred;

16 Therefore thus saith the Lord God; Behold, I will stretch out my hand upon the Philistines, and I will cut off the Cherethim, and destroy the remnant of the sea-coast.⁷

17 And I will execute great vengeance⁸ upon them with furious rebukes; and they shall know that I am the LORD, when I shall lay my vengeance upon them.

CHAPTER XXVI.

1 Tyrus for insulting against Jerusalem, is threatened. 7 The power of Nebuchadrezzar against her. 15 The mourning and astonishment of the sea at her fall.

AND it came to pass in the eleventh year, in the first day of the month, that the word of the LORD came unto me, saying,

2 1-3. ¹ Heb. *revengeing revenge*. ² 2 Chr. 28: 17, 18; Otaid. 10: 9, etc. ³ Or, *shall fall by the sword unto Dedan*. ⁴ Or, *with perpetual*. ⁵ Or, *haven of the sea*. ⁶ Heb. *vengeance*.

CHAPTER XXV.

The four nations mentioned in this chapter all lay on the borders of God's covenant people; they had been from the beginning their enemies, and now exulted in their captivity.

4. *The men of the east*; the Arabian tribes of the desert, which lay east and south of Palestine.

5. *Rabbah*; the same as "Rabbath of the Ammonites," chap. 21: 20, in the mountainous region east of the Jordan. Its ruins are used by the Arabs at the present time as a lodging-place for camels.

8. *And Seir*; he first mentions the common sin of Moab and Seir, or Edom, and then utters a separate prophecy against each. *Like unto all the heathen*; has perished like all the other nations, notwithstanding the peculiar protection of Jehovah which it enjoyed. Thus they reproach the God of Israel.

9. *I will open the side of Moab from the cities—the glory of the country, Beth-jeshimoth, Baal-meon, and Kiriathaim*; render, "I will open the side of Moab in the region of the cities, of the cities on his frontier, which are the glory of the country; namely, Beth-jeshimoth," etc. The three places named all lay on the northern frontier of Moab, north of the Arnon. This region has been from ancient times a celebrated pasture-ground.

10. *The men of the east with the Ammonites*; that is, at the same time that I open the country of the Ammonites to the men of the east, I will also open to them the land of the Moabites.

13. *Teman*; a district of Edom on the south-east. *Of Dedan*; better, as the margin, "unto Dedan." This was apparently on the north-east of Edom. There was, as is generally thought, another Dedan on or near the Persian gulf, mentioned below, chap. 27: 15.

16. *The Cherethim*; another name for the Philistines. Compare 1 Sam. 30: 14-16. *The remnant of the sea-coast*; the Philistines lay along the sea-coast at the south-west of Palestine.

INSTRUCTIONS.

3-7. They who exult with malicious joy over the calamities of others, will soon be compelled to mourn and weep over their own calamities. Prov. 17: 5; 24: 17, 18.

8-11. God is jealous for his own glory. He will not give over his people to final weakness and ruin; but will in due time appear for their deliverance, and the destruction of those who have rejoiced in their humiliation.

12-17. Hatred and revenge are at all times heinous sins, which provoke God to wrath; but they are peculiarly offensive to him when exercised towards others in times of deep distress.

2 Son of man, because that Tyrus hath said against Jerusalem, *Ala,^a she is broken that was the gates of the people; she is turned unto me; I shall be replenished, now she is laid waste:*

3 Therefore thus saith the Lord God; Behold, *I am against thee,^b O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up.^c*

4 And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock.

5 It shall be a *place for* the spreading of nets in the midst of the sea;^d for I have spoken it, saith the Lord God: and it shall become a spoil to the nations.^e

6 And her daughters which are in the field shall be slain by the sword; and they shall know that *I am the Lord.*

7 ^g For thus saith the Lord God; Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, a king of kings,^f from the north, with horses, and with chariots, and with horsemen, and companies, and much people.

8 He shall slay with the sword thy daughters in the field: and he shall make a fort against thee,^g and cast a mount^h against thee, and lift up the buckler against thee.

9 And he shall set engines of war against thy walls, and with his axes he shall break down thy towers.

10 By reason of the abundance of his horses their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, as men enter into a city wherein is made a breach.ⁱ

11 With the hoofs of his horses shall he tread down all thy streets: he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground.^h

12 And they shall make a spoil of thy riches, and make a prey of thy merchandise: and they shall break down thy walls, and destroy thy pleas-

ant houses:^j and they shall lay thy stones ^{A. M. 3396.} and thy timber and thy dust in the midst of the water. ^{B. C. 758.}

13 And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard.^k

14 And I will make thee like the top of a rock: thou shalt be a *place* to spread nets upon; thou shalt be built no more: for I the Lord have spoken it,^l saith the Lord God.

15 ^m Thus saith the Lord God to Tyrus; Shall not the isles shake at the sound of thy fall,^k when the wounded cry, when the slaughter is made in the midst of thee?

16 Then all the princes of the sea shall come down from their thrones, and lay away their robes,^l and put off their broided garments: they shall clothe themselves with trembling;^m they shall sit upon the ground,^m and shall tremble at every moment,ⁿ and be astonished at thee.^o

17 And they shall take up a lamentation for thee,^p and say to thee, How art thou destroyed, *that wast* inhabited of seafaring men,^q the renowned city, which wast strong in the sea, she and her inhabitants, which cause their terror *to be on* all that haunt it!

18 Now shall the isles tremble in the day of thy fall;^r yea, the isles that are in the sea shall be troubled at thy departure.

19 For thus saith the Lord God; When I shall make thee a desolate city, like the cities that are not inhabited: when I shall bring up the deep upon thee, and great waters shall cover thee;

20 When I shall bring thee down with them that descend into the pit,^r with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory in the land of the living;

21 I will make thee a terror,^s and thou shalt be *no more:*^t though thou be sought for, yet shalt thou never be found again,^u saith the Lord God.

^a C. 25:3. ^b Psa. 35:21. ^c Job 3:3. ^d Isa. 5:30. ^e ch. 27:32. ^f ch. 27:2. ^g Isa. 23:1, etc.; Jer. 25:22; 47:1. ^h Amos 1:9, 10; Zeen. 9:3. ⁱ 4 Ezra 7:12. ^j Dan. 2:37. ^k ch. 21:22. ^l Or, *pour out the engine of shot.* ^m Heb. *according to the enterings of a city broken up.* ⁿ Isa. 26:1. ^o Heb. *hours of thy*

deceit. ^p Isa. 21:9; Jer. 10:9. ^q Job 10:8; Isa. 11:27. ^r ch. 31:16. ^s Jer. 19:21. ^t Jonah 3:6. ^u Heb. *tremblings.* ^v Job 2:13. ^w ch. 32:10. ^x ch. 27:33. ^y Rev. 1:9. ^z Heb. *men of the seas.* ^{aa} Jer. 15. ^{ab} ch. 32:15, 21; Num. 16:30, 33; Psa. 2:1. ^{ac} Heb. *terrors.* ^{ad} ch. 2:19. ^{ae} Psa. 37:36.

CHAPTER XXVI.

2. *Tyrus;* the celebrated emporium of ancient Phœnicia. It was originally a long rocky island, parallel to the shore of the Mediterranean, and less than half a mile distant from it. When Alexander the Great besieged it he extended a causeway to it, and thus made it a peninsula.

7. *Nebuchadrezzar;* he besieged Tyre for thirteen years.

8. *Thy daughters in the field;* the cities dependent upon Tyre.

14. *Like the top of a rock—a place to spread nets;* the present condition of Tyre answers exactly to this description. Nebuchadrezzar's assault was followed by a series of other calamities, which finally reduced it to utter desolation.

15. *The isles;* the islands and coasts of the Mediterranean on the west of Tyre, and then the western regions generally. They are named on account of the rich commerce which Tyre carried on with them. *Shake;* tremble from terror and amazement. Compare verse 18, and chap. 27:35.

16. *All the princes of the sea;* the princes of the colonies founded by Tyre, and enriched by her merchandise, seem to be especially intended. See note on Isa. 23:8.

19. *Bring up the deep upon thee;* the meaning is, that God will destroy her as by a deluge. We need not interpret these words altogether in a literal sense, yet it is remarkable that the western coast of the peninsula of Tyre is strewn with the ruins of the ancient city lying beneath the waves.

20. *Shall bring thee down—into the pit;* Tyre is represented as descending like an individual into the regions of the dead. *The low parts—places desolate of old;* a poetic description of the abode of the dead, as one of darkness and desolation. Compare Job 10:21, 22. *Set glory;* make Jerusalem again an ornament and a praise.

INSTRUCTIONS.

2. It is unlawful for us to seek our own aggrandizement by the ruin of our neighbors, or to rejoice in the calamities which befall others, because they bring profit to ourselves.

5. The wonderful accuracy with which the ancient prophets of Judah foretold the present condition of cities and empires that were then great and powerful, is a sure proof that they spoke not of themselves, but as they were moved by the Holy Ghost.

7-14. God makes use of the agency of wicked as well

CHAPTER XXVII.

1 The rich supply of Tyrus. 26 The great and unrecoverable fall thereof.

THE word of the LORD came again unto me, saying,

2 Now, thou son of man, take up a lamentation for Tyrus; ^a

3 And say unto Tyrus, O thou that art situate at the entry of the sea, *which art* a merchant of the people for many isles; ^b Thus saith the Lord God: O Tyrus, thou hast said, *I am* of perfect ^c beauty.

4 Thy borders *are* in the midst ^d of the seas, thy builders have perfected thy beauty.

5 They have made ^e all thy *ship*-boards of fir-trees of Senir: ^e they have taken cedars from Lebanon to make masts for thee.

6 Of the oaks of Bashan have they made thine oars; ^d the company ^e of the Ashurites have made thy benches of ivory; ^f brought out of the isles of Chittim. ^e

7 Fine linen with brodered work from Egypt was that which thou spreadest forth to be thy sail; blue and purple ^g from the isles of Elishah was that which covered thee.

8 The inhabitants of Zidon and Arvad were thy mariners: thy wise *men*, O Tyrus, *that were* in thee, were thy pilots.

9 The ancients of Gebal ^f and the wise *men* thereof were in thee thy calkers: ^g all the ships of the sea with their mariners were in thee to occupy thy merchandise.

10 They of Persia and of Lud and of Phut were in thine army; ^h thy men of war: ^h they hanged the shield and helmet in thee; they set forth thy comeliness.

11 The men of Arvad with thine army *were* upon thy walls round about, and the Gammadim were in thy towers: they hanged their shields upon thy walls round about; they have made thy beauty perfect.

^a Ch. 26:17. ^b Isa. 23:3, etc. ^c Heb. *perfect of*. ^d Heb. *heart*. ^e Heb. *built*. ^f Deut. 2:9. ^g Isa. 2:13; Zech. 11:2. ^h Heb. *daughters*. ⁱ Or, *they have made thy hatters of ivory well-traded*. ^j Jer. 2:10. ^k Or, *purple and scarlet*. ^l Psa. 83:7. ^m Or, *stoppers of chinks*; Heb. *strengtheners*. ⁿ Ch. 3:5. ^o Jer. 46:9. ^p 2 Chr. 24:36. ^q Gen. 10:2, etc. ^r Or, *merchandise*. ^s Rev. 1:13. ^t Ch. 3:6. ^u 1 Kings 10:22. ^v Heb. *thy works*. ^w Heb.

12 Tarshish was thy merchant by reason of the multitude of all *kind* of riches; ¹ with silver, iron, tin, and lead, they traded in thy fairs.

13 Javan, Tubal, and Meshech, they *were* thy merchants: ² they traded the persons of men and vessels of brass in thy market. ^k

14 They of the house of Togarmah traded in thy fairs with horses and horsemen and mules. ¹

15 The men of Dedan *were* thy merchants; many isles *were* the merchandise of thy hand: they brought thee for a present, horns of ivory and ebony. ^m

16 Syria was thy merchant by reason of the multitude of the wares ¹ of thy making: they occupied in thy fairs with emeralds, purple, and brodered work, and fine linen, and coral, and agate. ³

17 Judah, and the land of Israel, they *were* thy merchants: they traded in thy market wheat ⁿ of Minnith ^o and Pannag, and honey, and oil, and balm. ¹

18 Damascus *was* thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool.

19 Dan also and Javan going to and fro occupied ¹ in thy fairs: bright iron, cassia, and calamus, were in thy market.

20 Dedan *was* thy merchant in precious cloths ¹ for chariots. ⁴

21 Arabia, and all the princes of Kedar, ¹ they occupied with thee ¹ in lambs, and rams, and goats: in these *were* they thy merchants.

22 The merchants of Sheba and Raamah, ¹ they *were* thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold.

23 Haran, ¹ and Canneh, and Eden, the merchants of Sheba, Asshur, and Chilmad, *were* thy merchants.

chrysoptase. ¹ 1 Kings 5:9, 11; Ezra 3:7; Acts 12:30. ² Judg. 11:31. ³ Or, *robin*. ⁴ Jer. 8:22. ⁵ Or, *traded with spurs work*. ⁶ Heb. *cloths of freedom*. ⁷ Gen. 25:3. ⁸ Gen. 25:13; Isa. 60:7. ⁹ Heb. *were the merchants of thy hand*. ¹⁰ Gen. 10:7; 1 Kings 10:1, 2; Psa. 72:10, 15; Isa. 60:6. ¹¹ Gen. 11:31; 2 Kings 19:12.

as of good men for the accomplishment of his purposes, and when he has any work for man to perform, he gives him strength and resources sufficient for its execution.

15-21. By his great and mighty judgments, God is continually humbling haughty and strong nations, and all who put their trust in them; and teaching the world that he reigns supreme over all men, and that in himself alone are to be found prosperity and salvation.

CHAPTER XXVII.

In this chapter the countries that have traded with Tyre and been enriched by her are enumerated, with their various articles of merchandise, verses 1-25; then their terror and distress for her destruction are described, verses 26-36.

6. *The company of the Ashurites—ivory*; rather, "they have made thy benches of ivory inlaid in box." See the margin. *The isles of Chittim*; Cyprus, with the adjacent islands and coasts. Gen. 10:4.

7. *The isles of Elishah*; the southern peninsula of Greece with its adjacent islands.

8. *Arvad*; a small rocky island of the Mediterranean north of Tripolis, and about two miles from the shore.

9. *Gebal*; a city and district of Phœnicia on the shore of the Mediterranean under mount Lebanon.

10. *Lud—Phut*; African tribes.

12. *Tarshish*; see note on Isa. 23:1.

13. *Javan*; Ionia, and in a more general sense Greece. *Tubal and Meshech*; between the Black sea and the Caspian. This region has always been celebrated for its trade in slaves.

14. *Togarmah*; probably Armenia.

15. *Dedan*; probably an island of the Persian gulf. *Horns of ivory*; that is, tusks of elephant, so called from their resemblance to horns.

17. *Minnith*; a city on the borders of the Ammonites, Judg. 11:33.

18. *Helbon*; the city now called Aleppo; or, a large valley on the east of Anti-Lebanon.

19. *Dan also and Javan*; generally considered to be Arabian tribes, the Javan here mentioned differing from that in verse 13. Some render, "Wedan and Javan."

20. *Dedan*; probably an Arabian tribe, different from the Dedan mentioned verse 15.

21. *Kedar*; an Arabian tribe, as were also those mentioned in the following verse.

23. *Haran—Canneh—Eden*; cities of Mesopotamia. Canneh seems to be the same as Calneh. See note on Isa. 10:9. *Asshur*; Assyria proper, lying east of the Tigris. Chilmad is unknown.

24 These were thy merchants in all sorts of things,* in blue clothes,[†] and brodered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise.

25 The ships of Tarshish did sing of thee in thy market;[‡] and thou wast replenished, and made very glorious in the midst of the seas.

26 ¶ Thy rowers have brought thee into great waters: the east wind hath broken thee in the midst[§] of the seas.^{||}

27 Thy riches,[¶] and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that are in thee, and in all[‡] thy company which is in the midst[§] of thee, shall fall into the midst of the seas in the day of thy ruin.

28 The suburbs[¶] shall shake at the sound of the cry of thy pilots.

29 And all that handle the oar, the mariners, and all the pilots of the sea, shall come down from their ships, they shall stand upon the land;

30 And shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon their heads,[¶] they shall wallow themselves in the ashes:[¶]

31 And they shall make themselves utterly bald for thee,[¶] and gird them with sackcloth, and they shall weep for thee with bitterness of heart and bitter wailing;[¶]

32 And in their wailing they shall take up a lamentation for thee, and lament over thee, saying, What city is like Tyrus, like the destroyed in the midst of the sea?

33 When thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise.[¶]

34 In the time when thou shalt be broken by the seas in the depths of the waters, thy merchandise and all thy company in the midst of thee shall fall.

35 All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in their countenance.

36 The merchants among the people shall hiss at thee;[¶] thou shalt be a terror,[¶] and never shalt be any more.[¶]

* Or, excellent things. † Heb. foldings. ‡ 1 Kings 10:22; Isa. 2:16; 23:14; 60:9. † Heb. heart. ‡ Isa. 45:7. † Prov. 11:4. † Or, even with. † Heb. heart. † Or, weares. † Rev. 18:9, 19. † Jer. 6:26; Jonan 3:6. † Mic. 1:16. † Esth. 4:1-1. † ver. 27; ch. 2:16. † Jer. 18:16. † Heb. errors. † ch. 26:21. † Heb. shalt not be forever. † Hab. 2:4. † 1 Heb. heart. † Isa. 31:3.

26. Thy rowers; that is, thy rulers, Tyre being compared to a ship.

30-36. Shall cause their voice to be heard against thee, and shall cry bitterly; compare the passage, Rev. 18:13-19, where the fall of the mystic Babylon is described in similar terms.

INSTRUCTION.

The strength and safety of a nation lie not in the extent of its commerce, the vastness of its treasures, and the multitude and variety of luxuries which its citizens can command, but in that righteousness which secures the divine presence and blessing. That prosperity and splendor which have not their foundation in justice and truth will soon vanish away, and want, ignominy, and despair come in their stead.

CHAPTER XXVIII.

A. M. 3316.
B. C. 1288.

1 God's judgment upon Tyrus. 11 A lamentation of its great glory corrupted by sin. 20 The judgment of Zidon. 21 The restoration of its act.

THE word of the Lord came again unto me, saying,

2 Son of man, say unto the prince of Tyrus, Thus saith the Lord God; Because thy heart is lifted up,[‡] and thou hast said, I am a God, I sit in the seat of God, in the midst[§] of the seas; yet thou art a man, and not God,[¶] though thou set thy heart as the heart of God;[¶]

3 Behold, thou art wiser than Daniel;[¶] there is no secret that they can hide from thee:

4 With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures:[¶]

5 By thy great wisdom,[¶] and by thy traffic hast thou increased thy riches,[¶] and thy heart is lifted up because of thy riches:[¶]

6 Therefore thus saith the Lord God; Because thou hast set thy heart as the heart of God;

7 Behold, therefore I will bring strangers upon thee, the terrible of the nations;[¶] and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness.

8 They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas.

9 Wilt thou yet say before him that slayeth thee, I am God?[¶] but thou shalt be a man, and no God, in the hand of him that slayeth[¶] thee.

10 Thou shalt die the deaths of the uncircumcised by the hand of strangers;[¶] for I have spoken it, saith the Lord God.

11 ¶ Moreover the word of the Lord came unto me, saying,

12 Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty.[¶]

13 Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius,[¶] topaz, and the diamond, the beryl,[¶] the onyx, and the jasper, the sapphire, the emerald,[¶] and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

14 Thou art the anointed cherub that covereth;[¶]

m 2 Thess. 2:1. † Dan. 5:11, 12. † Zech. 9:2, 3. † Heb. the greatness of thy wisdom. † Psa. 62:10. † Prov. 11:28; Jas. 1:31. † ch. 30:11; 31:12; 32:12. † ver. 2. † Or, wounded. † ch. 32:19, etc. † ch. 31:8, 9. † Or, ruby. † Or, chrysolite. † Or, chrysope. † Exod. 25:20.

CHAPTER XXVIII.

10. The uncircumcised; the uncircumcised here represent those who are aliens from God's covenant, and unclean in heart and life, and as such doomed to destruction. Compare chap. 31:18; 32:21, etc.; and Isa. 52:1.

12. Sealest up the sum; rather, "sealest up the measure;" that is, makest the measure of thy wisdom and beauty complete. A seal is set to that which is finished.

13. Hast been in Eden; thy abode has been as it were in Eden, where all was beauty and excellence. Every precious stone—gold; there seems to be an allusion here to the precious stones and gold of Eden. Gen. 2:12.

14. Anointed; consecrated to the kingly office, of which anointing was the sign. 1 Sam. 10:1; 16:13. Cherub; that

A. M. 3416. B. C. 588. and I have set thee so: thou wast upon the holy mountain of God;^a thou hast walked up and down in the midst of the stones of fire.

15 Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee,^b

16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub,^c from the midst of the stones of fire.

17 Thy heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness:^d I will cast thee to the ground, I will lay thee before kings, that they may behold thee.

18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic;^e therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.

19 All they that know thee among the people shall be astonished at thee: thou shalt be a terror,^f and never shalt thou be any more.

20 ¶ Again the word of the Lord came unto me, saying,

21 Son of man, set thy face against Zidon,^g and prophesy against it,

22 And say, Thus saith the Lord God; Behold, I am against thee, O Zidon;^h and I will be glorified in the midst of thee:ⁱ and they shall know that I am the Lord, when I shall have executed judgments in her,^j and shall be sanctified in her.

23 For I will send into her pestilence, and blood into her streets:^k and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I am the Lord.

24 ¶ And there shall be no more a pricking brier unto the house of Israel,^k nor any grieving thorn of all that are round about them, that despised them; and they shall know that I am the Lord God.

25 Thus saith the Lord God; When I shall have gathered the house of Israel from the people among whom they are scattered,^l and shall be sanctified in them in the sight of the heathen,^m then shall they dwell in their land that I have given to my servant Jacob.ⁿ

26 And they shall dwell safely^o therein, and shall build houses, and plant vineyards;^o yea, they shall dwell with confidence, when I have executed judgments upon all those that despise^o them round about them;^p and they shall know that I am the Lord their God.

CHAPTER XXIX.

1 The judgment of Pharaoh for his treachery to Israel. 8 The desolation of Egypt. 13 The restoration thereof after forty years. 17 Egypt the reward of Nebuchadnezzar. 21 Israel shall be restored.

IN the tenth year, in the tenth month, in the twelfth day of the month, the word of the Lord came unto me, saying,

2 Son of man, set thy face against Pharaoh king of Egypt,^q and prophesy against him,^r and against all Egypt:^s

3 Speak, and say, Thus saith the Lord God; Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers,^t which hath said, My river is mine own, and I have made it for myself.^u

4 But I will put hooks in thy jaws,^v and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales.

^a Ch. 20-40. ^b Eccl. 7:29; Rom. 7:9. ^c ver. 11. ^d Am. 1:22. ^e Mark 8:36. ^f Heb. terrors. ^g Ch. 32:30; Isa. 21:4, 12; Jer. 25:22; 27:3. ^h ch. 21:3, 13. ⁱ Exod. 14:17. ^j Psa. 9:16. ^k Jer. 38:22. ^l Num. 23:55. ^m Josh. 24:13; Isa. 35:9; 53:13; Rev. 21:4. ⁿ Isa. 11:12, 13. ^o ch. 36:24, 28.

^q Gen. 28:13, 14; Jer. 23:6. ^r Or, with confidence. ^s Isa. 65:21. ^t Or, spoil. ^u Lam. 1:8. ^v Jer. 25:19; 41:30. ^w ch. 20:21, 22. ^x ch. 32; Isa. ch. 19; Jer. ch. 16. ^y Psa. 74:13, 14; Isa. 27:1; 51:9. ^z Dan. 4:30, 31. ^{aa} ch. 38:4; Isa. 37:29.

king of Tyre seems to be called a cherub in respect to the fulness of gifts which God bestowed upon him. See note on chap. 1:10. *That covereth*; the allusion is to the cherubim that covered the mercy-seat with their wings. Exod. 25:20. *Upon the holy mountain*; Zion, where the ark with its cherubim abode. The meaning is, thou wast exalted to the highest dignity. *Stones of fire*; the precious sparkling stones mentioned in verse 13.

15. *Wast perfect in thy ways*; acting uprightly as a nation and enjoying continual prosperity. *Wast created*; founded as a nation. *Till iniquity was found in thee*; till, through the corruption of thy wealth, thou ceasedst to act uprightly. This was the occasion of the ruin which the prophet now foretells.

16. *I will cast thee—out of the mountain of God*; see note to verse 14.

17. *Zidon*; the most ancient town of Phœnicia, north of Tyre.

23. *Shall be judged*; rather, "shall fall."

24. *Shall be no more a pricking brier*; the design of God's judgments on the heathen nations around Israel, is the peace and prosperity of his covenant people. This promise, with those which follow in the text two verses, is made not to "Israel according to the flesh," but to "the Israel of God." Gal. 3:9.

INSTRUCTIONS.

1-10. God is jealous for his own glory, and will be acknowledged as supreme over nations, as well as families

and individuals. When any people become proud of their wisdom and skill to get wealth, of the vastness of their resources, or of the strength of their armies and fleets, and vainly imagine that their destiny is in their own hands, God will teach them by his mighty judgments, coming upon them irresistibly and in unexpected ways, how easy it is for him to break them in pieces as a potter's vessel; and will turn all their boasting into shame and confusion.

11-19. Great and long-continued prosperity has a tendency to lift up the hearts of nations with pride, and thus make it necessary that God should humble them in the sight of all men.

20-23. God will so order the chastisements which he inflicts upon men that his justice shall be thereby manifested, and his great name glorified.

24-26. God governs the world for the good of his own people. All the calamities which he sends upon the nations, he will make subservient to their welfare and enlargement; and will put honor upon them in the presence of all those who have despised them.

CHAPTER XXIX.

3. *Dragon*; that is, crocodile, here used as a symbol of the king of Egypt. *His rivers*; the various arms of the Nile. *My river*; he boasts of his river, because upon that the fertility of Egypt depends.

4. *The fish of thy rivers*; these represent the people over whom the king of Egypt ruled.

5 And I will leave thee *thrown* into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the open fields; thou shalt not be brought together, nor gathered:^a I have given thee for meat to the beasts of the field and to the fowls of the heaven.^b

6 And all the inhabitants of Egypt shall know that I *am* the LORD, because they have been a staff of reed to the house of Israel.^c

7 When they took hold of thee by thy hand, thou didst break, and reed all their shoulder:^d and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand.^e

8 ¶ Therefore, thus saith the Lord God; Behold, I will bring a sword upon thee, and cut off man and beast out of thee.

9 And the land of Egypt shall be desolate and waste; and they shall know that I *am* the LORD: because he hath said, The river is mine, and I have made it.^f

10 Behold, therefore I *am* against thee, and against thy rivers,^g and I will make the land of Egypt utterly waste^h and desolate, from the tower of Syeneⁱ even unto the border of Ethiopia.^h

11 No foot of man shall pass through it, nor foot of beast shall pass through it,^j neither shall it be inhabited forty years.

12 And I will make the land of Egypt desolate in the midst of the countries *that are* desolate, and her cities among the cities *that are* laid waste shall be desolate forty years; and I will scatter the Egyptians among the nations, and will disperse them through the countries.

13 ¶ Yet thus saith the Lord God; At the end of forty years will I gather the Egyptians from the people whither they were scattered.^k

14 And I will bring again the captivity^l of Egypt, and will cause them to return *into* the land of Pathros, into the land of their habitation;^m and they shall be there a baseⁿ kingdom.^k

15 It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations.

16 And it shall be no more the confidence of the house of Israel,^o which bringeth *their* iniquity to remembrance, when they shall look after them: but they shall know that I *am* the Lord God.

17 ¶ And it came to pass in the seven and twentieth year, in the first *month*, in the first *day* of the month, the word of the LORD came unto me, saying,

18 Son of man, Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus:^p every head was made bald, and every shoulder was peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it:

19 Therefore thus saith the Lord God; Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey;^q and it shall be the wages for his army.ⁿ

20 I have given him the land of Egypt for his labor^r wherewith he served against it, because they wrought for me, saith the Lord God.

21 ¶ In that day will I cause the horn of the house of Israel to bud forth,^s and I will give thee the opening of the mouth in the midst of them; and they shall know that I *am* the LORD.

^a Heb. face of the field. ^b Jer. 25:34. ^c Jer. 34:39. ^d 2 Kings 18:21. ^e Isa. 30:27; Jer. 37:5, etc. ^f ver. 3. ^g ch. 30:12; Hab. 3:8. ^h Heb. wastes of waste. ⁱ Or, Migdol to Syene; Exod. 11:2; Jer. 41:1; Heb. Serenah. ^j ch. 30:6. ^k ch. 32:13. ^l Isa. 19:23. ^m Or, birth. ⁿ Heb.

low. ^o ch. 17:11; Dan. 11:42, 43. ^p Isa. 31:1, 3; 36:4, 6; Jer. 2:36, 37; Lam. 4:17. ^q Hos. 7:11. ^r ch. 26:7, etc.; Jer. 27:6. ^s Heb. spoil her spoil, and prey her prey. ^t Jer. 25:9. ^u Or, hire. ^v Psa. 132:17.

6. *A staff of reed*; disappointing those who trust in it; compare 2 Kings 18:21. The prophet dwells at such length upon the punishment of Egypt and her kings, because the Jews relied on their help against Nebuchadrezzar. See chap. 17:15-17.

7. *Reed*; that is, tear by piercing. *To be at a stand*; or, "to shake," as in Psa. 69:23.

10. *From the tower of Syene*; the marginal reading is preferable: "from Migdol to Syene." Migdol was in the extreme north of Egypt, Exod. 14:2; and Syene in the extreme south. *Ethiopia*; which lay south of Egypt.

11. *Pathros*; Upper Egypt.

15. *Basest of the kingdoms*; a prophecy which has been strikingly fulfilled to the present hour.

16. *Bringeth their iniquity to remembrance*; their old iniquity, of leaning on Egypt instead of Jehovah. So long as Egypt was in a flourishing condition, it brought their iniquity to remembrance; that is, excited the Israelites to practise it anew. *Look after them*; when the Israelites should look after the Egyptians, as their allies and helpers.

17. *In the seven and twentieth year*; seventeen years after the date of the preceding prophecy, and sixteen years after that recorded in chapter 30:20, 26. It is therefore an appendix to the first of these prophecies, made by the prophet himself.

18. *A great service*; the siege of Tyre, foretold in chapter 26:7-14, which had now become history. This cost Nebuchadrezzar thirteen years of toil. *Yet had he no wages*; the spoils of Tyre furnished no adequate reward for his trouble.

21. *In that day*; in connection with these judgments upon both the enemies of God's church and her heathen allies in whom she puts confidence. This prophecy, like many others relating to the progress of God's kingdom, has a progressive fulfilment, and should not be limited to any one exact date. See note on Isa. 4:2. *The horn of the house of Israel to bud forth*; more literally, "a horn to bud forth for the house of Israel;" that is, the Messiah. But under him are included the human deliverers also whom God raises up from time to time for his church; for these all receive from Christ the Head their life and strength.

INSTRUCTIONS.

1-10. God will not suffer his people to withdraw their confidence from himself, and give it to any arm of flesh; but will destroy all their vain alliances, as he did Egypt of old when the Jews looked to it instead of himself for help and salvation.

11-16. The times for the exaltation and humiliation of nations are appointed by God with reference to the welfare of his kingdom of grace; he will make manifest his sovereign power over them both in lifting them up to strength and honor, and in abasing them, that all may learn to fear him, and feel their dependence upon him.

17-21. God overrules the plans of wicked nations for the accomplishment of his own holy and good purposes, often raising one of them to great power, and subduing others before it; but all his counsels shall in the end advance the welfare of his true Israel.

A. M. 3192.
B. C. 572.

CHAPTER XXX.

1 The desolation of Egypt and her helpers. 20 The arm of Babylon shall be strengthened to break the arm of Egypt.

THE word of the LORD came again unto me, saying,

2 Son of man, prophesy and say, Thus saith the Lord God; Howl ye, Woe worth the day!

3 For the day is near, even the day of the Lord is near,^a a cloudy day; it shall be the time of the heathen.

4 And the sword shall come upon Egypt, and great pain shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down.

5 Ethiopia, and Libya,[†] and Lydia, and all the mingled people,[‡] and Chub, and the men[‡] of the land that is in league, shall fall with them by the sword.6 Thus saith the LORD; They also that uphold Egypt shall fall;[§] and the pride of her power shall come down: from the tower of Syene shall they fall in it by the sword,[¶] saith the Lord God.

7 And they shall be desolate in the midst of the countries that are desolate, and her cities shall be in the midst of the cities that are wasted.

8 And they shall know that I am the LORD,[¶] when I have set a fire in Egypt, and when all her helpers shall be destroyed.[¶]9 In that day shall messengers go forth from me in ships to make the careless Ethiopians afraid,[¶] and great pain shall come upon them, as in the day of Egypt:[¶] for lo, it cometh.10 Thus saith the Lord God; I will also make the multitude of Egypt to cease by the hand of Nebuchadnezzar king of Babylon.[¶]11 He and his people with him, the terrible of the nations,[¶] shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slain.12 And I will make the rivers dry,[¶] and sell the land into the hand of the wicked:[¶] and I will make the land waste, and all that is therein,[¶] by

the hand of strangers: I the LORD have spoken it.

13 Thus saith the Lord God; I will also destroy the idols,[¶] and I will cause their images to cease out of Noph; and there shall be no more a prince of the land of Egypt:[¶] and I will put a fear in the land of Egypt.14 And I will make Pathros desolate,[¶] and will set fire in Zoan,[¶] and will execute judgments in No.[¶]15 And I will pour my fury upon Sin,[¶] the strength of Egypt; and I will cut off the multitude of No.[¶]

16 And I will set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph shall have distresses daily.

17 The young men of Aven[¶] and of Pi-beseth[¶] shall fall by the sword: and these cities shall go into captivity.18 At Tephnehes also the day shall be darkened,[¶] when I shall break there the yokes of Egypt: and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity.

19 Thus will I execute judgments in Egypt: and they shall know that I am the LORD.

20 ¶ And it came to pass in the eleventh year, in the first month, in the seventh day of the month, that the word of the LORD came unto me, saying,

21 Son of man, I have broken the arm of Pharaoh king of Egypt;[¶] and lo, it shall not be bound up to be healed,[¶] to put a roller to bind it, to make it strong to hold the sword.22 Therefore thus saith the Lord God: Behold, I am against Pharaoh king of Egypt, and will break his arms,[¶] the strong,[¶] and that which was broken; and I will cause the sword to fall out of his hand.

23 And I will scatter the Egyptians among the nations, and will disperse them through the countries.

24 And I will strengthen the arms of the king of Babylon, and put my sword in his hand: but I

^a Joel 2:1. [†] Or, four. [‡] Heb. Phut; ch. 27:10. [§] Jer. 25:20, 21. [¶] Heb. children. [¶] Job 9:13. [¶] Or, Migdol to Syene. [¶] ch. 29:10, 12. [¶] Psa. 55:11. [¶] Heb. broken. [¶] Isa. 32:9-11. [¶] Isa. 1:8-11. [¶] 2. [¶] b ver. 24, 25. [¶] ch. 28:7. [¶] Heb. drought. [¶] Isa. 19:1-6; Rev. 16:12. [¶] Heb. the fulness thereof.

[¶] Isa. 19:1, etc.; Jer. 43:12; 46:25; Zech. 13:2. [¶] Zech. 10:11. [¶] ch. 29:14. [¶] Or, Tanis. [¶] Psa. 78:12, 13. [¶] Or, Pelusium. [¶] Nah. 3:8-10. [¶] Or, Heliopolis. [¶] Or, Bubastum. [¶] Or, restrained. [¶] Jer. 2:16. [¶] Jer. 43:25. [¶] Isa. 1:6; Jer. 46:11. [¶] Psa. 37:17. [¶] ch. 31:16.

2. Woe worth the day; literally, "Woe to the day;" that is, the day of vengeance upon Egypt.

3. The time of the heathen; the time of their punishment.

5. Lydia; here an African people. Mangled people; foreigners of different nations, perhaps employed as hired soldiers in the Egyptian armies. Compare chap. 27:10. In league; in league with Egypt; the allies of Egypt are meant.

6. From the tower of Syene; see note on chap. 29:10.

9. From me; as the author of Egypt's destruction. Jehovah sends them, not directly by revelation, but indirectly by his providence. In ships; ascending the Nile in light ships or boats. Compare Isa. 18:2, with the note.

12. Make the rivers dry; figuratively spoken of the destruction of Egypt by Nebuchadnezzar's armies, because the fertility of the country depended on the waters of the Nile.

13-18. Noph; Memphis, the ancient capital of Lower Egypt. It was situated not far from the modern Cairo. Zoan; Tanis, on the eastern side of the delta of the Nile. No; Thebes, the ancient capital of Upper Egypt, a city

of vast extent and splendor, whose ruins are yet visible. Sin; Pelusium, on the eastern branch of the Nile, near the sea, which now covers its site. Aven; the same as On, upon the eastern shore of the Nile, a few miles below Memphis. Pi-beseth; in Lower Egypt, on the eastern branch of the Nile. Tephnehes; the same as Tahapanes, Jer. 2:16. It lay near Pelusium. All these ancient cities of Egypt are now in ruins, according to the prophet's word.

21. A roller; that is, a bandage.

22. The strong, and that which was broken; the breaking of one arm has been already foretold, ver. 21; God will complete his destruction by breaking the other; that is, he will utterly destroy his power.

INSTRUCTION.

When God has determined to overthrow a people for their sins, no human alliances can save them. His wrath will consume them and their helpers together, and put to shame all who have looked to them, instead of their Maker, for help and deliverance.

will break Pharaoh's arms, and he shall bow before him with the groanings of a deadly wounded man.

25 But I will strengthen the arms of the king of Babylon,^a and the arms of Pharaoh shall fall down, and they shall know that I *am* the Lord, when I shall put my sword into the hand of the king of Babylon,^b and he shall stretch it out upon the land of Egypt.^c

26 And I will scatter the Egyptians among the nations, and disperse them among the countries;^d and they shall know that I *am* the Lord.^e

CHAPTER XXXI.

1 A relation unto Pharaoh, of the glory of Assyria, 10 and the fall thereof for pride. 18 The like destruction of Egypt.

AND it came to pass in the eleventh year, in the third month, in the first day of the month, that the word of the Lord came unto me, saying,

2 Son of man, speak unto Pharaoh king of Egypt, and to his multitude; Whom art thou like in thy greatness?^f

3 Behold, the Assyrian was a cedar in Lebanon with fair branches,^g and with a shadowing shroud, and of a high stature; and his top was among the thick boughs.^h

4 The waters made him great,ⁱ the deep set^j him up on high with her rivers running round about his plants,^k and sent out her little rivers^l unto all the trees of the field.

5 Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, when he shot forth.^m

6 All the fowls of heaven made their nests in his boughs,ⁿ and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations.

7 Thus was he fair in his greatness, in the length of his branches: for his root was by great waters.

8 The cedars in the garden of God could not hide him:^o the fir-trees were not like his boughs, and the chestnut-trees were not like his branches;

not any tree in the garden of God was like ^{A. M. 3406} unto him in his beauty. ^{B. C. 323}

9 I have made him fair by the multitude of his branches;^k so that all the trees of Eden, that were in the garden of God, envied him.

10 Therefore thus saith the Lord God; Because thou hast lifted up thyself in height,^l and he hath shot up his top among the thick boughs, and his heart is lifted up in his height:^m

11 I have therefore delivered him unto the hand of the mighty one of the heathen: he shall surely deal with him:ⁿ I have driven him out for his wickedness.^o

12 And strangers, the terrible of the nations,^p have cut him off, and have left him: upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land:^q and all the people of the earth are gone down from his shadow, and have left him.

13 Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches:^r

14 To the end that none of all the trees by the waters exalt themselves for their height,^s neither shoot up their top among the thick boughs, neither their trees stand up in^t their height, all that drink water: for they are all delivered unto death,^u to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit.^v

15 Thus saith the Lord God; In the day when he went down to the grave I caused a mourning:^w I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed: and I caused Lebanon to mourn^x for him, and all the trees of the field fainted for him.

16 I made the nations to shake at the sound of his fall,^y when I cast him down to hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth.^z

17 They also went down into hell with him, unto them that be slain with the sword: and they that

^a Jer. 27:6-9. ^b Jer. 19:15. ^c ver. 23; ch. 29:12. ^d Dan. 11:12. ^e ver. 8. ^f ver. 18. ^g Heb. fair of branches. ^h Dan. 4:20-22. ⁱ Or, nourished him. ^j Or, brought. ^k Jer. 51:36. ^l Or, conduits. ^m Or, it sent them forth. ⁿ ch. 17:23. ^o Gen. 2:8; 13:10; Isa. 51:3. ^p ch. 16:14. ^q Matt. 23:12. ^r Dan.

5:20. ^s Heb. in doing he shall do unto him. ^t Lam. 1:12, 22. Nah. 3:17, 19. ^u ch. 28:7. ^v Pch. 32:4, 5; 43:5. ^w Isa. 18:6. ^x Dan. 4:32. ^y Or, upon themselves for. ^z Psa. 2:7. ¹ ch. 32:14. ² Rev. 18:11. ³ Heb. be black; Mal. 3:14. ⁴ ch. 26:15. ⁵ ch. 32:31; Jer. 14:15.

CHAPTER XXXI.

In this chapter the power and glory of Assyria and its subsequent fall are set forth, under the figure of a stately cedar, as a warning for Pharaoh.

3. *Shroud*; here used of a mass of dark foliage.

4. *Set him up on high*; made him a lofty tree by supplying water for his roots.

6. *All the fowls of heaven—great notions*; the fowls and beasts represent the multitudes of people that were under his care and protection. Compare Dan. 1:12.

8. *In the garden of God*; in Eden, where the loftiest cedars may be supposed to have flourished. Compare ver. 9. *Hide him*; that is, conceal him by overtopping him.

10. *Thou*; the Assyrian king, who is directly addressed in this chapter.

11, 12. *The mighty one of the heathen—the terrible of the nations*, the conquerors and destroyers of Nineveh, the capital of the Assyrian empire; namely, Cyaxares king of Media, assisted by the viceroys of Babylon, then a

province of Assyria, who had revolted against his master. This happened about six hundred years before Christ.

14. *All that drink water*; imbibe water from the earth, ver. 16; that is, prosper by God's blessing. *They are all delivered*; all the trees that exalt themselves as did this Assyrian cedar. *In the midst of the children of men*; that is, along with all other mortals, notwithstanding their greatness and power.

15. *Covered the deep*; with mourning apparel. *Restrained the floods thereof—were stayed*; dried up the streams of the great deep, so that they ceased to flow. The waters here dried up, are those which had made the Assyrian cedar great. Ver. 4, 5.

16. *All the trees of Eden*; that is, all the mighty men of the earth who have descended into the pit before him. *Shall be comforted*; because he is reduced to the same condition with themselves.

17. *With him*; that is, in like manner as he. *His arm*; his allies and dependencies.

^{v. 30.} were his arm, that dwelt under his shadow in the midst of the heathen.^a

18 ¶ To whom art thou thus like in glory and in greatness among the trees of Eden?^b yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou shalt lie in the midst of the uncircumcised with them that be slain by the sword.^c This is Pharaoh and all his multitude, saith the Lord God.

CHAPTER XXXII.

¹ A lamentation for the fearful fall of Egypt. ¹¹ The sword of Babylon shall destroy it. ¹⁷ It shall be brought down to hell, among all the uncircumcised nations.

AND it came to pass in the twelfth year, in the twelfth month, in the first day of the month, that the word of the Lord came unto me, saying,

2 Son of man, take up a lamentation for Pharaoh king of Egypt,^d and say unto him, Thou art like a young lion of the nations,^e and thou art as a whale^f in the seas; and thou camest forth with thy rivers, and troubledst the waters with thy feet, and foulest their rivers.^g

3 Thus saith the Lord God; I will therefore spread out my net over thee with a company of many people;^h and they shall bring thee up in my net.

4 Then will I leave thee upon the land, I will cast thee forth upon the open field,ⁱ and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee.^j

5 And I will lay thy flesh upon the mountains, and fill the valleys with thy height.

6 I will also water with thy blood the land wherein thou swimmest,^k even to the mountains; and the rivers shall be full of thee.

7 And when I shall put thee out,^l I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light.^m

^a Lam. 4:20. ^b ver. 2; ch. 32:10. ^c 2 Sam. 1:20; Jer. 9:23, 26. ^d ver. 16; ch. 27:2. ^e ch. 19:3; 23:13. ^f Or, dragon. ch. 29:3. ^g ch. 34:18; eccl. 12:13; Eccl. 9:12. ^h Joel 3:19. ⁱ ch. 31:13. ^j Or, of thy swimming. ^k Exod. 7:17; Rev. 16:6. ^l Or, extinguish thee. ^m Isa. 13:10; Joel 3:1; Matt. 24:29. ⁿ Heb lights of the light in. ^o Heb. them dark. ^p Exod.

18. To whom art thou thus like, the prophet addresses these words to Pharaoh, to whom he now makes the application of what has been said concerning the Assyrian king. The implied answer to the question is: Thou art like to this Assyrian cedar in glory and greatness, and shalt fall as he has fallen before thee.

INSTRUCTION.

When God destroys great and mighty empires for their pride and wickedness, he sets them forth as an example to those that come after them, that they may fear his power and depart from evil; but if they will not give heed to the oft-repeated warning, they also must perish in like manner. We of the United States ought to consider this, and tremble; remembering that if we make ourselves like Assyria and Egypt in character, God will make us like them in shame and ruin.

CHAPTER XXXII.

2. A whale in the seas; see note on chap. 29:3. With thy rivers; rather, "in thy rivers."

3. With a company of many people; as my servants to draw the net.

5. With thy height; with the mass of thy dead carcass.

6. Full of thee; of thy blood.

8 All the bright lights of heaven will I make dark¹ over thee, and set darkness upon thy land,² saith the Lord God.

9 I will also vex³ the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not known.

10 Yea, I will make many people amazed at thee, and their kings shall be horribly afraid for thee,⁴ when I shall brandish my sword before them:⁵ and they shall tremble at every moment, every man for his own life, in the day of thy fall.

11 ¶ For thus saith the Lord God: The sword of the king of Babylon shall come upon thee.⁶

12 By the swords of the mighty will I cause thy multitude to fall,⁷ the terrible of the nations, all of them: and they shall spoil the pomp of Egypt,⁸ and all the multitude thereof shall be destroyed.

13 I will destroy also all the beasts thereof from beside the great waters; neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them.⁹

14 Then will I make their waters deep, and cause their rivers to run like oil, saith the Lord God.

15 When I shall make the land of Egypt desolate, and the country shall be destitute of that whereof it was full: when I shall smite all them that dwell therein, then shall they know that I am the Lord.¹⁰

16 This is the lamentation wherewith they shall lament her:¹¹ the daughters of the nations shall lament her: they shall lament for her, even for Egypt, and for all her multitude,¹² saith the Lord God.

17 ¶ It came to pass also in the twelfth year, in the fifteenth day of the month, that the word of the Lord came unto me, saying,

18 Son of man, wail for the multitude of Egypt,¹³ and cast them down, even her, and the daughters

10 21-23. ¹¹ Heb. provoke to anger, or grief. ¹² ch. 27:35. ¹³ Deut. 32:41. ¹⁴ Jer. 46:24-26. ¹⁵ ch. 28:7; 30:4. ¹⁶ Isa. 25:2, 3. ¹⁷ ch. 29:11. ¹⁸ Heb. desolate from the faintness thereof. ¹⁹ Exod. 7:5; 14:4, 15. ²⁰ 2 Sam. 1:17; 2 Chr. 35:25. ²¹ ver. 2. ²² ver. 2.

7, 8. Put thee out—set darkness upon thy land; the destruction of kingdoms is often compared in Scripture to the darkening of the heavens, and the extinction of their lights. See Isa. 13:10, with the note and references.

9. Bring thy destruction—into the countries; either the report of Pharaoh's destruction, or the broken fragments of his people.

10. For thee; in view of my judgments upon thee.

13. Trouble them; trouble the waters of Egypt by passing through them.

14. Make their waters deep; rather, "settle their waters." The waters of Egypt, being left without man or beast, shall flow clear and smooth; that is, the land shall be utterly desolated. Chap. 29:8-12. Others, however, understand these words as a promise of returning quiet and prosperity to Egypt when by God's chastisements she shall have been made to know that he is the Lord, ver. 15. Compare chap. 29:13, and Isa. 19:25.

16. The daughters of the nations; that is, the nations themselves. Compare the expressions, "daughter of Jerusalem," "daughter of Babylon," etc.

17. Of the month; apparently of the twelfth month, ver. 1; that is, fourteen days after the preceding prophecy.

18. Cast them down; to the pit, that is, declare their cast-

of the famous nations, unto the nether parts of the earth, with them that go down into the pit.^a

19 Whom dost thou pass in beauty? go down, and be thou laid with the uncircumcised.^b

20 They shall fall in the midst of them that are slain by the sword; she is delivered to the sword: draw her and all her multitudes.

21 The strong among the mighty shall speak to him out of the midst of hell with them that help him: they are gone down,^c they lie uncircumcised, slain by the sword.

22 Asshur is there and all her company: his graves are about him: all of them slain, fallen by the sword:

23 Whose graves are set in the sides of the pit,^d and her company is round about her grave; all of them slain, fallen by the sword, which caused terror in the land of the living.^e

24 There is Elam and all her multitude round about her grave; all of them slain, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth, which caused their terror in the land of the living; yet have they borne their shame with them that go down to the pit.^b

25 They have set her a bed in the midst of the slain with all her multitude: her graves are round about him: all of them uncircumcised, slain by the sword: though their terror was caused in the land of the living,^f yet have they borne their shame with them that go down to the pit: he is put in the midst of them that be slain.

26 There is Meshech, Tubal, and all her multi-

tude:^g her graves are round about him: ^{A. M. 5417} all of them uncircumcised, slain by the sword, ^{B. C. 187} though they caused their terror in the land of the living.

27 And they shall not lie with the mighty that are fallen of the uncircumcised,^h which are gone down to hell with their weapons of war:ⁱ and they have laid their swords under their heads, but their iniquities shall be upon their bones,^j though they were the terror of the mighty in the land of the living.

28 Yea, thou shalt be broken in the midst of the uncircumcised, and shalt lie with them that are slain with the sword.

29 There is Edom,^m her kings, and all her princes, which with their might are laid by them that were slain by the sword: they shall lie with the uncircumcised, and with them that go down to the pit.

30 There be the princes of the north,ⁿ all of them, and all the Zidonians,^o which are gone down with the slain; with their terror they are ashamed of their might: and they lie uncircumcised with them that be slain by the sword, and bear their shame with them that go down to the pit.

31 Pharaoh shall see them, and shall be comforted over all his multitude,^p even Pharaoh and all his army slain by the sword, saith the Lord God.

32 For I have caused my terror in the land of the living:^q and he shall be laid in the midst of the uncircumcised with them that are slain with the sword, even Pharaoh and all his multitude, saith the Lord God.

^a Ch. 31:11. ^b ver. 21, 21. ^c Or, the sword is laid. ^d Isa. 11:9, 10. ^e Isa. 1:31. ^f Isa. 14:13. ^g Or, dismayed. ^h Isa. 34:12, 13. ⁱ Jer. 49:34, etc. ^j Jer. 3:24, 25; Hab. 2:16. ^k Luke 12:1, 5. ^l ch. 27:13, 28:2; Gen. 30:2. ^m Isa. 11:18, 19. ⁿ Heb. weapons of their war. ^o Isa. 92:7, 9.

^p ver. 25, 12, etc. ^q Oad. 1, etc. ^r Heb. green, or put. ^s ch. 3:6-10, 15; 39:2; Jer. 1:14; 4:6. ^t ch. 25:21. ^u ch. 31:16. ^v Gen. 35:5; Job 31:23; 2:10; 5:11.

ing down in a solemn lamentation. Her, and the daughters of the famous nations; in the lamentation, or song, that follows, Pharaoh with his people is represented as going down to the pit, to join the great multitude of princes and warriors that have descended thither before him. By a bold poetic figure, the spirits of these are represented as gathered in the lower world, while the graves of their bodies stand around them. Compare Isa. 11:9-11.

19. Whom dost thou pass in beauty? in this question God rebukes Egypt for glorying in her superior beauty, and at the same time intimates that this shall not save her from perishing with the other uncircumcised nations.

20. They shall fall; the Egyptians. Draw her; drag her down to the pit.

21. Shall speak; in amazement at his fall. Compare Isa. 14:10. To him—with them that help him; to Pharaoh and his allies. They are gone down; the strong among the nations, whom the prophet afterwards enumerates.

22. His graves are about him; the spirits of the king of Assyria and his warriors are in the pit, by the graves of their bodies. See note on ver. 18.

23. Caused terror in the land of the living; the prophet contrasts their present weakness with the terror they caused while yet alive.

24. Elam; Persia. Borne their shame; the shame of being slain and sent down to the pit. With them; that is, along with the rest of the nations: they are reduced to a common level with them.

25. Have set her; have appointed for Elam. Round about him; about her king; and so ver. 26. He is put; the king of Elam.

26. Meshech, Tubal; see note on chap. 27:13.

27. They shall not lie—the land of the living; more plainly thus: They shall not lie with the mighty that are fallen

of the uncircumcised, who have gone down to hell with their weapons of war, and they have laid their swords under their heads; but their iniquities shall be upon their bones, because they were the terror of the mighty in the land of the living. Shall not lie; Meshech and Tubal shall not lie in their graves honorably buried. A poetical burial in the lower world has been ascribed to them, ver. 26; but here a literal burial on earth is denied them. With their weapons of war; there is here a blending of the literal with the figurative. Because their weapons of war have been deposited with them in their graves, they are figuratively represented as having taken them with them to the lower world, just as their graves are figuratively represented as being there with their souls. But their iniquities; the iniquities of Meshech and Tubal. Shall be upon their bones; their bones shall be left unburied, as a punishment for their violence in the land of the living.

31. Shall be comforted; see note on chap. 31:16.

32. I have caused my terror; another reading of the original is, I have caused his terror; that is, I have permitted Pharaoh to spread terror.

INSTRUCTION.

Time and death are mighty levelers. How do they bring down into the dust the strength and riches and beauty in which men pride themselves. Great and terrible empires, like Assyria, Babylon, and Rome; rich and noble families that have long surrounded themselves with pomp and luxury; renowned warriors, statesmen, and orators; these, with every thing else on which the men of this world set their hearts, sink into the earth together, uncareful for and forgotten. The immortal soul alone, with the deeds which it has done in the body, survives, and goes to God's tribunal, to be rewarded according to its works.

A. C. 3417.
R. C. 567. CHAPTER XXXIII.

1 According to the duty of a watchman, in warning the people. 7 Ezekiel is admonished of his duty. 10 God sheweth the justice of his ways towards the penitent, and towards revolvers. 17 He maintaineth his justice. 21 Upon the news of the taking of Jerusalem he prophesieth the desolation of the land. 30 God's judgment upon the nockers of the prophets.

A GAIN the word of the LORD came unto me, saying,

2 Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land,^a if the people of the land take a man of their coasts, and set him for their watchman:^b

3 If when he seeth the sword come upon the land, he blow the trumpet, and warn the people:

4 Then whosoever heareth^c the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head.

5 He heard the sound of the trumpet, and took not warning:^d his blood shall be upon him.^e But he that taketh warning shall deliver his soul.

6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.

7 ¶ So thou, O son of man, I have set thee a watchman unto the house of Israel;^f therefore thou shalt hear the word at my mouth,^g and warn them from me.^h

8 When I say unto the wicked, O wicked man, thou shalt surely die;ⁱ if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity;^j but his blood will I require at thy hand.

9 Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity;^k but thou hast delivered thy soul.^l

10 Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them,^m how should we then live?ⁿ

11 Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked;^o but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

12 Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his trans-

gression:^o as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness;^p neither shall the righteous be able to live for his *righteousness* in the day that he sinneth.^q

13 When I shall say to the righteous, that he shall surely live: if he trust to his own righteousness,^r and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it.

14 Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin,^s and do that which is lawful and right;^t

15 If the wicked restore the pledge,^u give again that he had robbed,^v walk in the statutes of life,^w without committing iniquity; he shall surely live, he shall not die.

16 None of his sins that he hath committed shall be mentioned unto him:^x he hath done that which is lawful and right; he shall surely live.

17 ¶ Yet the children of thy people say, The way of the Lord is not equal: but as for them, their way is not equal.

18 When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby.^y

19 But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby.

20 Yet ye say, The way of the Lord is not equal.^z O ye house of Israel, I will judge you every one after his ways.^{aa}

21 ¶ And it came to pass in the twelfth year of our captivity, in the tenth month, in the fifth day of the month, that one that had escaped out of Jerusalem came unto me,^{ab} saying, The city is smitten.

22 Now the hand of the LORD was upon me in the evening, afore he that was escaped came; and had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no more dumb.

23 Then the word of the LORD came unto me, saying,

24 Son of man, they that inhabit those wastes of the land of Israel speak, saying, Abraham was one, and he inherited the land;^{ac} but we are many; and the land is given us for inheritance.

25 Wherefore say unto them, Thus saith the Lord God; Ye eat with the blood, and lift up your eyes toward your idols, and shed blood: and shall ye possess the land?^{ad}

^a Heb. A land when I bring a sword upon her. ^b ch. 14:17. ^c 2 Sam. 18:24; 2 Kings 9:17; Hos. 9:8. ^d Heb. he that hearing hearth. ^e Psa. 65:7; 8; Heb. 2:1-2. ^f ch. 18:13, etc. ^g ch. 3:17, etc. ^h ch. 2:7. ⁱ 2 Chr. 19:10; Col. 1:28. ^j Gen. 2:17; Rom. 1:13. ^k Num. 27:3. ^l Prov. 15:10; John 8:24. ^m Acts 20:26. ⁿ ch. 24:23. ^o ch. 37:11; Psa. 130:7; 1-sa. 49:14. ^p 2 Sam. 14:14; Lam. 3:33; Hos. 11:8. ^q 2 Pet. 3:9. ^r ch. 3:20; 18-24, etc.

^s 2 Chr. 7:14. ^t Rom. 3:25. ^u 1 John 2:1. ^v Rom. 10:3; Phil. 3:9. ^w Prov. 28:13; Acts 3:19. ^x Heb. judgment and justice. ^y ch. 18:7, etc. ^z Exod. 22:11; Lev. 6:5-7; Luke 19:8. ^{aa} Lev. 1:5; Psa. 119:93. ^{ab} Mic. 7:15; 19; Rom. 5:16, 21. ^{ac} Heb. 10:38. ^{ad} Prov. 19:3. ^{ae} 2 Cor. 5:10; Rev. 20:13. ^{af} ch. 24:26, 27. ^{ag} Isa. 51:2; John 8:39. ^{ah} Jer. 7:9, 10.

CHAPTER XXXIII.

10. *Be upon us*; if punishment be exacted of us for them. *In them*; in suffering the punishment of them. They represent themselves as doomed to destruction, without any hope of forgiveness or restoration. The prophet had declared that they should pine away for their iniquities, chap. 24:23; but this presupposed their continuance in sin.

22. *In the evening—until he came to me in the morning*; in the spirit of prophecy fell upon Ezekiel the evening before the

arrival of the escaped, so that he began again to speak to the people; but the special message that follows was received after the news of the taking of the city. See note on chap. 24:27.

24. *They that inhabit those wastes*; the remnant of Israel and Judah, that had not yet gone into captivity. *Abraham was one—we are many*; if Abraham, who was but one, inherited the land, much more shall we inherit it, seeing we are many. But they forgot that the land of Canaan was given to Abraham for his faith, not for his might.

25. *Eat with the blood*; Gen. 9:4; Lev. 7:26, 27.

26 Ye stand upon your sword, ye work abomination, and ye defile every one his neighbor's wife: and shall ye possess the land?

27 Say thou thus unto them, Thus saith the Lord God; As I live, surely they that are in the wastes shall fall by the sword, and him that is in the open field will I give to the beasts to be devoured,* and they that be in the forts and in the caves shall die of the pestilence.

28 For I will lay the land most desolate,[†] and the pomp of her strength shall cease; and the mountains of Israel shall be desolate,[‡] that none shall pass through.

29 Then shall they know that I am the Lord, when I have laid the land most desolate, because of all their abominations which they have committed.

30 ¶ Also, thou son of man, the children of thy people still are talking against[§] thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord.

31 And they come unto thee as the people cometh,[¶] and they^{||} sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they show much love,[‡] but their heart goeth after their covetousness.[¶]

32 And lo, thou art unto them as a very lovely song* of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not.

33 And when this cometh to pass, (lo, it will come,) then shall they know that a prophet hath been among them.[¶]

CHAPTER XXXIV.

1 A reproof of the shepherds. 7 God's judgment against them. 11 His providence for his flock. 20 The kingdom of Christ.

AND the word of the Lord came unto me, saying,

* Heb. *deavour him.* † Heb. *desolation and desolation.* ‡ Jer. 41:2, etc. b ch. 6:3-6. † Or, *of.* § Heb. *according to the coming of the people.* c ch. 11:1; 29:1. † Or, *my people.* ¶ Heb. *make loves, or jests.* † Deut. 5:29; 29; Ps. 79:36; Isa. 29:13. * Heb. *song of loves.* † 1 Sam. 3:19. † Jer. 23:1; Zech. 11:16. † Isa. 56:11. † Mic. 3:1; 3. † Jer. 9:22; Heb. 12:12.

26. Stand upon your sword; rely on violence.

30. Against thee; rather, as in the margin, "of thee."

31. As the people cometh; as the people come to worship God and be instructed in his will: they have the form of godliness.

33. When this cometh to pass; the evil threatened.

INSTRUCTIONS.

L-9. God's government is one of personal responsibility. No man can perform his neighbor's duty for him, and no man will be excused for neglecting his own duty because his neighbor has failed in his. The preacher will be called to a strict account for the manner in which he has delivered the message intrusted to him by God; and if any have perished through his unfaithfulness, their blood will be upon him; but this will not excuse the sinner himself, who had God's law written on his conscience, and knew that he was doing wrong. Rom. 2:15.

10, 11. It is alike wicked on the one hand to flatter ourselves with the hope of going unpunished while we persevere in sin, and on the other, to take a despairing view of God's mercy, as if he were determined to destroy us however we humbled ourselves before him. Presumption and despondency grow out of the same evil root of unbelief.

2 Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds: Woe be to the shepherds of Israel that do feed themselves![†] should not the shepherds feed the flocks?

3 Ye eat the fat,[‡] and ye clothe you with the wool, ye kill them that are fed:[§] but ye feed not the flock.

4 The diseased have ye not strengthened, neither have ye healed that which was sick,[¶] neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost;^{||} but with force and with cruelty have ye ruled them.[¶]

5 And they were scattered,[†] because there is no shepherd;[‡] and they became meat to all the beasts of the field,[§] when they were scattered.

6 My sheep wandered through all the mountains, and upon every high hill:[¶] yea, my flock was scattered upon all the face of the earth, and none did search or seek after them.[¶]

7 ¶ Therefore, ye shepherds, hear the word of the Lord;

8 As I live, saith the Lord God, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock:[¶]

9 Therefore, O ye shepherds, hear the word of the Lord;

10 Thus saith the Lord God; Behold, I am against the shepherds; and I will require my flock at their hand,[¶] and cause them to cease from feeding the flock;[‡] neither shall the shepherds feed themselves any more: for I will deliver my flock from their mouth, that they may not be meat for them.

11 ¶ For thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out.[†]

† Luke 15:1. † 1 Pet. 5:2, 3. † Matt. 9:36. † Or, *without a shepherd.* † Zech. 10:2, 3. † Jer. 12:9-12; John 10:12. † 1 Pet. 2:25. † John 10:16. † Acts 20:31; 1 Cor. 9:15. † ch. 3:18, 20; Heb. 13:17. † 1 Sam. 2:29-36. † Ps. 119:176; Luke 1:10.

12-20. No man has a right to consider himself in the way to heaven any further than he is rendering to God present obedience; and no man who is willing to turn with hearty repentance from his past transgressions, need despair of forgiveness and salvation.

24-29. The children of believers have no right to encourage themselves on account of God's favors shown to their fathers, any further than they follow their holy example.

30-33. To praise the preacher for his fervor and eloquence, and show much love to his person, instead of obeying his words, is a very common practice. But God will reckon all such hearers among the rebellious and perverse; and will teach them, by the fulfillment of his threatened judgments, that they have rejected not his messengers, but himself. Luke 10:16.

CHAPTER XXXIV.

"The shepherds of Israel" spoken of in this chapter, are all their rulers and guides, as well in political as in religious matters.

10. Require my flock at their hand; call them to an account for its destruction.

A. M. 347.
B. C. 6-7. 12 As a shepherd seeketh* out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.^a

13 And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.^b

14 I will feed them in a good pasture,^c and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold,^d and in a fat pasture shall they feed upon the mountains of Israel.

15 I will feed my flock,^e and I will cause them to lie down, saith the Lord God.

16 I will seek that which was lost,^f and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong;^g I will feed them with judgment.^h

17 And as for you, O my flock, thus saith the Lord God; Behold, I judge between cattle and cattle,ⁱ between the rams and the he-goats.^j

18 *Scemeth it* a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures;^k and to have drunk of the deep waters, but ye must foul the residue with your feet?

19 And as for my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet.

20 ¶ Therefore thus saith the Lord God unto them; Behold, I, *even I*, will judge between the fat cattle and between the lean cattle.

21 Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns,^l till ye have scattered them abroad;

22 Therefore will I save my flock, and they

shall no more be a prey; and I will judge between cattle and cattle.

23 And I will set up one Shepherd over them,^m and he shall feed them, *even* my servant David; he shall feed them, and he shall be their shepherd.

24 And I the Lord will be their God,ⁿ and my servant David a prince among them;^o I the Lord have spoken it.

25 And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land:^p and they shall dwell safely in the wilderness,^q and sleep in the woods.

26 And I will make them and the places round about my hill a blessing;^r and I will cause the shower to come down in his season; there shall be showers of blessing.

27 And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I *am* the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.

28 And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid.

29 And I will raise up for them a Plant of^s renown,^t and they shall be no more consumed^u with hunger in the land, neither bear the shame of the heathen any more.

30 Thus shall they know that I the Lord their God *am* with them, and *that* they, *even* the house of Israel, *are* my people, saith the Lord God.

31 And ye my flock, the flock of my pasture,^v *are* men, and I *am* your God, saith the Lord God.

CHAPTER XXXV.

The judgment of mount Sear for their hatred of Israel.

MOREOVER the word of the Lord came unto me, saying,

* Heb. According to the seeking. a Isa. 50:10; Joel 2:1-3. b Isa. 65:9, 10; Jer. 23:3, 4. c Psa. 23:1, 2; Isa. 40:11. d Jer. 23:12. e Jer. 3:15; John 21:15. f Mic. 4:6; Matt. 18:11-14; Mark 2:17; Luke 5:32. g Amos 4:1, 2. h Jer. 10:21; Mic. 7:14. i Heb. small cattle of lambs and kids.

1 Heb. great he-goats. j Matt. 25:32. k Luke 11:52. l Luke 13:14-16. m Jer. 23:4, 5; John 10:11; 11b. 13:20. n Exod. 29:45; Isa. 44:2, 3; Rev. 21:3. o Luke 1:32, 33. p Isa. 35:9. q Jer. 23:6. r Psa. 133:3; Zech. 8:13. s Or, for. t Isa. 11:3, etc. u Heb. taken away. v Luke 12:32.

17. *I judge—he-goats*; more exactly, I judge cattle against cattle, against rams and he-goats; I judge and protect the lean cattle against the fat cattle; namely, against the rams and he-goats: that is, I defend my humble worshippers against their proud oppressors. See ver. 20.

23. *One Shepherd—my servant David*; the Messiah, who is “the good shepherd,” John 10:11.

29. *A Plant of renown*; the same as “a righteous Branch,” Jer. 23:5; that is, the Messiah. The fulfilment of the promises recorded in this chapter extends through the whole history of the true church to the end of time.

INSTRUCTIONS.

2, 3. It is the business of rulers and religious teachers to seek the welfare of those committed to their care, not their own pleasure and emolument. They who use the holy office of the ministry as a means of advancing their worldly interests, and are more anxious to find good places for themselves than to “feed the flock of God,” are hirelings, and not true shepherds. God will be against them, and will give their work to others who will perform it faithfully, ver. 10.

4. Christ’s ministers ought, after the example of their great Master, to bestow special labor upon “men of low degree,” carefully seeking out the poor and friendless, the feeble-minded, the ignorant, and the erring; remembering

in all their ministrations that Christ has sent them “to seek and save that which was lost.”

5, 6. When pastors are unfaithful, “seeking their own, not the things which are Jesus Christ’s,” their flocks are soon scattered, a prey to the destroyer.

7-22. God will see that his church is provided with faithful shepherds. If those whom he has set over her neglect their work, and seek their own pleasure, profit, or honor, he will take from them the kingdom of heaven, and give it to pastors after his own heart. Jer. 3:15; Matt. 21:43.

23, 24. The Lord Jesus is the great Shepherd and Prince of the churches. From him alone all the under-shepherds receive grace to perform their sacred office aright; and to him alone must his people look, in times of declension and destitution, for a supply of faithful pastors.

25-31. Whatever may be the general state of Christ’s church, he supplies all the wants of those who make him the Shepherd and Bishop of their souls; defends them from every enemy, makes all their trials work together for their good, and finally gathers them into his heavenly fold, where they shall no more hunger or thirst for ever. He will in due time extend his church universal over all the earth, and fill all nations, through her, with light and peace and blessedness.

2 Son of man, set thy face against mount Seir,^a and prophesy against it.^b

3 And say unto it, Thus saith the Lord God; Behold, O mount Seir, I am against thee, and I will stretch out my hand against thee, and I will make thee most desolate.^c

4 I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I am the Lord.

5 Because thou hast had a perpetual hatred,^d and hast shed the blood of the children^e of Israel by the force^f of the sword in the time of their calamity, in the time that *their iniquity had an end*:^g

6 Therefore, as I live, saith the Lord God, I will prepare thee unto blood,^d and blood shall pursue thee: since thou hast not hated blood, even blood shall pursue thee.^h

7 Thus will I make mount Seir most desolate, and cut off from it him that passeth out and him that returneth.ⁱ

8 And I will fill his mountains with his slain men:^j in thy hills, and in thy valleys, and in all thy rivers, shall they fall that are slain with the sword.

9 I will make thee perpetual desolations, and thy cities shall not return:^k and ye shall know that I am the Lord.

10 Because thou hast said, These two nations and these two countries shall be mine, and we will possess it; whereas^l the Lord was there:^l

11 Therefore, as I live, saith the Lord God, I will even do according to thine anger, and according to thine envy, which thou hast used out of thy hatred against them;^m and I will make myself known among them, when I have judged thee.

12 And thou shalt know that I am the Lord, and that I have heard all thy blasphemies which thou hast spoken against the mountains of Israel,ⁿ saying, They are laid desolate, they are given us to consume.^o

13 Thus with your mouth ye have boasted^p against me, and have multiplied your words against me:^m I have heard them.

14 Thus saith the Lord God; When the whole earth rejoiceth, I will make thee desolate.^q

15 As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so

will I do unto thee: thou shalt be desolate, O mount Seir, and all Idumea, even all of it; and they shall know that I am the Lord.

CHAPTER XXXVI.

1 The land of Israel is comforted, both by destruction of the heathen, who spitefully used it, 8, and by the blessings of God promised unto it. 19 Israel was rejected for their sin, 21 and I shall be restored w^o their desert. 25 The blessings of Christ's kingdom.

1 Also, thou son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the Lord:

2 Thus saith the Lord God: Because the enemy hath said against you, Aha, even the ancient high places are ours in possession;^r

3 Therefore prophesy and say, Thus saith the Lord God; Because^s they have made you desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ye are taken up in the lips of talkers,^t and are an infamy of the people;

4 Therefore, ye mountains of Israel, hear the word of the Lord God; Thus saith the Lord God to the mountains and to the hills, to the rivers and to the valleys, to the desolate wastes and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that are round about;^u

5 Therefore thus saith the Lord God; Surely in the fire of my jealousy have I spoken against the residue of the heathen,^v and against all Idumea,^w which have appointed my land unto their possession with the joy of all their heart,^x with despiteful minds, to cast it out for a prey.

6 Prophecy therefore concerning the land of Israel, and say unto the mountains and to the hills, to the rivers and to the valleys, Thus saith the Lord God; Behold, I have spoken in my jealousy and in my fury, because ye have borne the shame of the heathen:^y

7 Therefore thus saith the Lord God; I have lifted up my hand,^z Surely the heathen that are about you, they shall bear their shame.

8 But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come.^{aa}

^a Deut. 2-5. ^b ch. 25:12, etc.; Jer. 49:7, etc.; Amos 1:11, 12, Obad. 10, etc. ^c Heb. *desolation and desolation*. ^d Or, *hired of old*, ch. 25:15. ^e Heb. *poored out the children*. ^f Heb. *hands*. ^g vs. 21-25, 29. ^h Psa. 135:7. ⁱ Psa. 109:17. ^j Heb. *desolation and desolation*; ver. 3. ^k Judg. 5:6-7. ^l ch. 32:5. ^m Mal. 1:3, 4. ⁿ Or, *thought*, vs. 4-5; Psa. 18:1-3, 132:13. ^o Ja. 2:14. ^p Psa. 94:9, 10. ^q Heb. *decour*. ^r ch. 36:2; Psa.

84:12, 13. ^s Heb. *magnified*. ^t 1 Sam. 2:4; Psa. 73:8, 9. ^u Psa. 6:12, 11. ^v Deut. 42:14; ch. 35:10. ^w Heb. *Tiriarum for because*. ^x Or, *made to come upon the top of the tongue*. ^y Psa. 79:10. ^z Or, *bottoms*, or *dikes*. ^{aa} Psa. 79:11. Jer. 25:9, 13; 29:10. ^{ab} Zeph. 3:8. ^{ac} Psa. 11:3, 6; Lam. 4:2; ch. 35:10, 11. ^{ad} Psa. 124:3, 11. ^{ae} ch. 29:4. ^{af} Amos 9:14, 11.

CHAPTER XXXV.

5. Had a perpetual hatred; the hatred of Edom towards Israel and Judah, and his malicious exultation over the calamities which came upon them, is the chief sin laid to the charge of this nation. Compare chap. 25:12; Amos 1:11; Obad. 10-15. *Their iniquity had an end*; see note on chap. 21:25.

6. Thou hast not hated blood; hand loved to shed blood, ver. 5.

10. These two nations; Judah and Israel. *The Lord was there*; made the land of Judah and Israel, which he had given to Abraham's seed, his peculiar dwelling-place.

15. Idumea; the same as Edom.

INSTRUCTION.

When God's people fall before their enemies, he will raise them up again; but when he destroys the enemies of his people, they perish utterly and for ever. Where

ancient Edom now is, there will be all who hate and persecute Christ's disciples, and think to enrich themselves by their calamities.

CHAPTER XXXVI.

This and the following chapter contain a prophecy of the restoration of the remnant of both houses of Israel to their own land. But with this the spirit of prophecy connects the whole future increase and prosperity of the church, of which the deliverance from Babylon was the sure pledge. In and through that deliverance, God revealed to the prophet still higher blessings reserved for "the last days."

2. *The enemy hath said*; see chap. 35:10.

6. *Sinne*; reproach, ver. 3.

8. *At hand to come*; shall speedily return from their captivity. In respect to promises of this kind, compare 2 Pet. 3:8, 9.

A. M. 3417.
B. C. 587. 9 For, behold, I *am* for you, and I will turn unto you,^a and ye shall be tilled and sown:

10 And I will multiply men upon you, all the house of Israel, *even* all of it: and the cities shall be inhabited, and the wastes shall be builded:^b

11 And I will multiply upon you man and beast;^c and they shall increase and bring fruit: and I will settle you after your old estates, and will do better unto you than at your beginnings:^d and ye shall know that I *am* the LORD.^e

12 Yea, I will cause men to walk upon you, *even* my people Israel; and they shall possess thee,^f and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men.

13 Thus saith the Lord God; Because they say unto you, Thou *land* devourest up men,^g and hast bereaved thy nations;

14 Therefore thou shalt devour men no more, neither bereave^h thy nations any more, saith the Lord God.

15 Neither will I cause men to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more,ⁱ neither shalt thou cause thy nations to fall any more, saith the Lord God.

16 [¶] Moreover the word of the LORD came unto me, saying,

17 Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings:^j their way was before me as the uncleanness of a removed woman.^k

18 Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols *wherewith* they had polluted it:^l

19 And I scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them.

20 And when they entered unto the heathen, whither they went, they profaned my holy name:^m when they said to them, These are the people of the LORD, and are gone forth out of his land.

21 [¶] But I had pity for my holy name, which the house of Israel had profaned among the heathen, whither they went.ⁿ

22 Therefore say unto the house of Israel, Thus saith the Lord God; I do not *this* for your sakes, O house of Israel,^o but for my holy name's sake,^p which ye have profaned among the heathen, whither ye went.

23 And I will sanctify my great name,^q which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall

know that I *am* the LORD, saith the Lord God, when I shall be sanctified in you before their^r eyes.^s

24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.^t

25 [¶] Then will I sprinkle clean water upon you, and ye shall be clean:^u from all your filthiness, and from all your idols, will I cleanse you.^v

26 A new heart also will I give you, and a new spirit will I put within you;^w and I will take away the stony heart out of your flesh,^x and I will give you a heart of flesh.^y

27 And I will put my Spirit within you,^z and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.^{aa}

28 And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.^{ab}

29 I will also save you from all your uncleanness:^{ac} and I will call for the corn, and will increase it, and lay no famine upon you.^{ad}

30 And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.

31 Then shall ye remember your own evil ways,^{ae} and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations.^{af}

32 Not for your sakes do I *this*,^{ag} saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.

33 Thus saith the Lord God; In the day that I shall have cleansed you from all your iniquities, I will also cause you to dwell in the cities;^{ah} and the wastes shall be builded.

34 And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

35 And they shall say, This land that was desolate is become like the garden of Eden;^{ai} and the waste and desolate and ruined cities are become fenced, and are inhabited.

36 Then the heathen that are left round about you shall know that I the LORD build the ruined places, and plant that that was desolate: I the LORD have spoken it, and I will do it.^{aj}

37 Thus saith the Lord God; I will yet for this be inquired of by the house of Israel,^{ak} to do it for them; I will increase them with men like a flock.^{al}

38 As the holy flock,^{am} as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I *am* the LORD.^{an}

^a Psa. 90:8. ^b Isa. 61:1. ^c Jer. 31:27; 31:12. ^d Isa. 51:7-10. ^e Isa. 52:1-5. ^f Oth. 17. ^g Num. 13:32. ^h Or, cause to fall. ⁱ Psa. 89:30. ^j Zep. 2:2. ^k Lev. 18:25-28; Jer. 2:7. ^l Lev. 15:19, etc. ^m ch. 16:36, 38; 23:37. ⁿ Rom. 2:24. ^o Psa. 74:18. ^p Psa. 115:1. ^q Psa. 106:8. ^r Psa. 46:10. ^s Or, your. ^t ch. 20:11; 28:22; 1 Pet. 2:9. ^u ch. 34:13; 37:21, etc. ^v Psa. 107:2, 3. ^w Isa. 52:15; John 3:15; Heb. 10:22. ^x Jer. 33:8; Zech.

13:1; 1 Cor. 6:11. ^y ch. 11:19; Psa. 51:10; Jer. 32:39. ^z Zech. 7:12. ^{aa} Deut. 30:6; 2 Cor. 2:3. ^{ab} Rom. 7:4, 15; 1 Cor. 3:16; Eph. 1:15, 11; 1 John 3:24. ^{ac} 1 John 5:16; Col. 2:6; 1 John 1:6, 7. ^{ad} John 6. ^{ae} Hos 1:10. ^{af} Matt. 1:21; Rom. 6:14; 11:26. ^{ag} Hos 2:21, 22. ^{ah} ch. 16:61, 62. ^{ai} Rom. 6:21. ^{aj} Deut. 9:5. ^{ak} Zech. 8:7, 8. ^{al} Joel 2:3. ^{am} Hos 14:4-9. ^{an} ch. 20:31; Heb 10:21, 22. ^{ao} Zech. 10:6, 9; 13:9; Heb. 4:16; 1 John 5:14. ^{ap} Heb. flock of holy things.

13. *Devourest up men; thy people are continually wasted by war, pestilence, and famine.*

23. *Sanctify; make holy and honorable.*

25. *Then will I sprinkle; the glorious promise that follows is fulfilled to the church from age to age, in the sanctifying grace which God bestows upon her. Its highest fulfillment belongs to the Christian dispensation.*

38. *Holy flock; brought to Jerusalem for sacrifice.*

INSTRUCTIONS.

1-15. When God's people are unfaithful to him, he will chastise them and humble them before the world; yet he will not allow their enemies to triumph in their destruction, but will, for his own name's sake, have mercy upon them, restore them to more than their former prosperity and strength, and put to shame all who hate them.

16-24. When God visits and revives his people after a

CHAPTER XXXVII.

1 By the resurrection of dry bones, 11 the dead hope of Israel is revived. 15 By the uniting of two sticks, 18 is shown the incorporation of Israel into Judah. 20 The promises of Christ's kingdom.

THE hand of the LORD was upon me, and carried me out in the Spirit of the LORD,^a and set me down in the midst of the valley which was full of bones.

2 And caused me to pass by them round about: and behold, *there were* very many in the open valley;^b and lo, *they were* very dry.

3 And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest.^c

4 Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD.

5 Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live:^d

6 And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live: and ye shall know that I *am* the LORD.^e

7 So I prophesied as I was commanded: and as I prophesied, there was a noise,^f and behold a shaking, and the bones came together, bone to his bone.

8 And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but *there was* no breath in them.

9 Then said he unto me, Prophecy unto the wind,^g prophesy, son of man, and say to the wind, Thus saith the Lord God: Come from the four winds, O breath,^h and breathe upon these slain, that they may live.

10 So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.ⁱ

11 ^j Then he said unto me, Son of man, these bones are the whole house of Israel:^k behold, they

say, Our bones are dried, and our hope is lost:^l we are cut off for our parts.

12 Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves,^m and bring you into the land of Israel.

13 And ye shall know that I *am* the LORD, when I have opened your graves, O my people, and brought you up out of your graves,ⁿ

14 And shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken it, and performed it, saith the LORD.

15 ^o The word of the LORD came again unto me, saying,

16 Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions:

17 And join them one to another into one stick; and they shall become one in thy hand.^p

18 ^q And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou *meanest* by these?

19 Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, *even* with the stick of Judah, and make them one stick, and they shall be one in my hand.^r

20 ^s And the sticks whereon thou writest shall be in thy hand before their eyes.

21 And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

22 And I will make them one nation in the land

^a Luke 4:1; Acts 8:39. ^b Or, *champaign*. ^c Deut. 32:39; John 5:21; 1:25, 26; Rom 4:17. ^d ver. 9, 10. ^e Joel 2:27. ^f Acts 2:2, etc. ^g 1 Or, *breath*. ^h Song 4:16. ⁱ Ps. 101:30; Rev. 11:11. ^j 2 Cor. 5:11, Eph. 2:1.

^k Ps. 77:7-9; Isa. 43:11. ^l J. 1:4. 26:19; Heb. 13:11; 1 Thess. 4:16; Rev. 20:13. ^m Job 39:11, 15. ⁿ 2 Chr. 30:11-18. ^o Zech. 10:6.

season of declension and weakness, they should remember that he does this, not for their sake, but for the glory of his own name. They have deserved only evil at his hand. He has mercy upon them, because he will magnify himself in their salvation. Ver. 33.

25-27. The beginning of all true reformation is the inward cleansing of the soul by God's Spirit. His power alone can change the heart of stone to flesh. When this is done, men will render willing obedience to all God's statutes and judgments. It is by "the washing of regeneration and renewing of the Holy Ghost," that God continues his church, from age to age, a seed of spiritual worshippers.

28-30. Hearty repentance, with works meet for repentance, brings a return of peace and prosperity to churches and to individuals. Ver. 33-35.

31. The effect of God's forgiving love upon true believers is not to lift them up with pride, but to humble them. The more mercies he bestows upon them, the more they loathe themselves in view of their vileness and unworthiness.

36. God will make his presence and power so manifest in his church, that her enemies without shall be compelled to see and acknowledge that he is with her, as her almighty Friend and Helper.

37. It is through fervent prayer alone that God's people

can obtain of him the rich blessings which he has promised them.

CHAPTER XXXVII.

By a vision of the resurrection of dry bones, God represents to the prophet the restoration of his people from their present depraved condition, ver. 1-11; by another symbol, he sets forth the reunion of Judah and Israel in one body, ver. 15-22. From this event he then passes immediately to the future enlargement of the spiritual Israel under the reign of the Messiah, of which the restoration of the literal Israel was an earnest, and for which it prepared the way.

11. *We are cut off for our parts*; more literally, "as for us, we are cut off."

16. *For Judah—his companions*; that is, for the kingdom of Judah and that part of Israel that belongs to it, namely, the two tribes of Judah and Benjamin. *For Joseph*; a mode of designating the kingdom of Israel, after the separation of the ten tribes, because its principal tribes, Ephraim and Manasseh, were descended from Joseph. Amos 5:15; 6:6.

17. *One stick—in thy hand*; the healing of the great schism between the kingdoms of Judah and Israel, by the reunion, after the captivity, of the remnant of the ten tribes with the two tribes of Judah and Benjamin, is here foretold. Compare ver. 19, 22. But Ezekiel does not stop

upon the mountains of Israel;^a and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

23 Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions;^b but I will save them out of all their dwelling-places,^c wherein they have sinned, and will cleanse them:^d so shall they be my people, and I will be their God.^e

24 And David my servant shall be king over them;^f and they all shall have one shepherd:^g they shall also walk in my judgments,^h and observe my statutes, and do them.ⁱ

25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever:^j and my servant David shall be their prince for ever.^k

26 Moreover I will make a covenant of peace with them;^l it shall be an everlasting covenant with them:^m and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.ⁿ

27 My tabernacle also shall be with them:^o yea, I will be their God, and they shall be my people.

28 And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

CHAPTER XXXVIII.

1 The army, 5 and malice of Gog. 14 God's judgment against him.

AND the word of the LORD came unto me, saying,

2 Son of man, set thy face against Gog, the land

^a Isa. 11:12, 13; Jer. 3:18; 50:4; Hos. 1:11. ^b ch. 30:25, etc. ^c Lev. 20:7, 8; Mic. 7:19. ^d Eph. 5:26, 27; Heb. 9:13, 14; 1 John 1:7, 9. ^e Rev. 21:3, 4. ^f ch. 34:23, 24. ^g John 10:16; Eph. 4:1-6. ^h 1 John 2:6. ⁱ 1 Cor. 11:2. ^j Isa. 60:21; Amos 9:15. ^k Luke 1:32, 33. ^l ch. 34:25; John 11:27. ^m Isa. 55:3; Jer. 32:40. ⁿ 2 Cor. 6:16. ^o ch. 43:7; Rev. 21:3. ^p Rev. 20:8.

with this auspicious event. He goes on, after the usual manner of the prophets, to foretell the glorious days that shall follow in the distant future.

24. *David my servant*; the Messiah, of David's line, and of whom David was an eminent type. John 10:11, 16.

INSTRUCTIONS.

1-14. God is the eternal and uncreated source of all life, natural and spiritual. No condition, this side of the prison of despair, is beyond the reach of his saving power. He who will restore the bodies of all his saints to life and immortality "in a moment, in the twinkling of an eye, at the last trump," and grant them everlasting victory over death and the grave, is well able, here on earth, to deliver them in every extremity, however desperate it may appear in the judgment of man.

15-28. Schisms and divisions in the household of faith are not of God, but of the wicked one. Our Saviour's last prayer for his disciples was, that all might be one in himself and the Father, as the Father and he are one. This prayer must be fulfilled in the reunion of God's divided family, before she can reach that glorious state of enlargement and prosperity which is promised in the last days.

CHAPTER XXXVIII.

This and the following chapter contain a prophecy of the invasion of "the mountains of Israel" by an immense multitude "out of the north parts," assisted by many allies. It shall take place "in the latter years," after Israel

of Magog,^p the chief prince^q of Meshech and Tubal, and prophesy against him,

3 And say, Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal:^r

4 And I will turn thee back, and put hooks into thy jaws;^s and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armor,^t even a great company with bucklers and shields,^u all of them handling swords:

5 Persia, Ethiopia, and Libya^v with them; all of them with shield and helmet:

6 Gomer,^w and all his bands; and the house of Togarmah of the north quarters,^x and all his bands; and many people with thee.

7 Be thou prepared,^y and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them.

8 ^z After many days thou shalt be visited:^z in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel,^{aa} which have been always waste: but it is brought forth out of the nations,^{ab} and they shall dwell safely all of them.^{ac}

9 Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee.

10 Thus saith the Lord God; It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought:^{ad}

11 And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest,^{ae} that dwell safely,^{af} all of them dwelling without walls, and having neither bars nor gates,

12 To take a spoil, and to take a prey;^{ag} to turn

9. ^p Or, prince of the chief. ^q ch. 39:3. ^r ch. 20:4; 2 Kings 19:28. ^s ch. 23:12. ^t Or, clad; ch. 27:10; 30:5. ^u Gen. 10:2. ^v ch. 27:13. ^w Amos 1:12. ^x Isa. 29:6. ^y ch. 50:1, 4, 8. ^z 1 Pet. 2:9. ^{aa} ch. 2:35. ^{ab} Or, conceive a malicious purpose. ^{ac} Isa. 8:9, 10. ^{ad} Jer. 49:31. ^{ae} Or, confidently. ^{af} Heb. To spoil the spoil, and to prey the prey; ch. 29:19.

has been "brought back from the sword, and is gathered out of many people," and is dwelling safely in "unwalled villages;" and the invaders shall be overthrown with immense slaughter. It is generally agreed that the fulfilment of this prophecy is yet future. Perhaps it is the same assault as that predicted in Rev. 20:8, 9, which takes place after the binding of Satan for a thousand years.

2. *Gog, the land of Magog*; Gog seems to be here the leader, and Magog the people. Magog was descended from Japheth, and is named with other northern tribes, Gen. 10:2.

4. *Hooks into thy jaws*; see note on Isaiah 37:29. *Bring thee forth*; out of my land.

5, 6. *Persia—Togarmah*; these are the allies of Gog.

7. *Be thou prepared*; God is here represented as calling forth Gog, that he may meet his final overthrow, ver. 16.

8. *Visited*; punished; for his invasion of Israel is the occasion of his overthrow. But many render, "shall be made chief," that is, of all the invading hosts. *Land that is brought back*; land whose people are brought back. *Always waste*; during the long exile of God's people from them. *It is brought forth*; the same as, "the land that is brought back," that is, the people belonging to it are brought forth.

11. *Land of unwalled villages*; these words indicate a long period of peace and security, in which walls have been omitted as unnecessary.

12. *Desolate places*; once desolate, ver. 8.

thy hand upon the desolate places *that are now* inhabited, and upon the people *that are* gathered out of the nations, which have gotten cattle and goods, that dwell in the midst* of the land.

13 Sheba, and Dedan, and the merchants of Tarsish, with all the young lions thereof,† shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?

14 ¶ Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God; In that day when my people of Israel dwelleth safely,‡ shalt thou not know it?*

15 And thou shalt come from thy place out of the north parts, and many people with thee, all of them riding upon horses, a great company, and a mighty army:

16 And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.‡

17 Thus saith the Lord God; Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days *many years*, that I would bring thee against them?

18 And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, *that* my fury shall come up in my face.

19 For in my jealousy *and* in the fire of my wrath have I spoken,§ Surely in that day there shall be a great shaking in the land of Israel;†

20 So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that *are* upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places:‡ shall fall, and every wall shall fall to the ground.

21 And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother.

22 And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great hailstones, fire, and brimstone.

23 Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I *am* the Lord.

CHAPTER XXXIX.

1 God's judgment upon Gog. 8 Israel's victory. 11 Gog's burial in Hamon-gog. 17 The feast of the fowls. 23 Israel, having been plagued for their sins, shall be gathered again with eternal favour.

1 THEREFORE, thou son of man, prophesy against Gog, and say, Thus saith the Lord God; Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal:‡

2 And I will turn thee back, and leave but the sixth part of thee,† and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel:

3 And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.

4 Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee; I will give thee unto the ravenous birds of every sort,‡ and to the beasts of the field, to be devoured.*

5 Thou shalt fall upon the open field:‡ for I have spoken it, saith the Lord God.

6 And I will send a fire on Magog,‡ and among them that dwell carelessly† in the isles;‡ and they shall know that I *am* the Lord.

7 So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more:‡ and the heathen shall know that I *am* the Lord, the Holy One in Israel.

8 ¶ Behold, it is come, and it is done, saith the Lord God;‡ this is the day whereof I have spoken.

9 And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the hand-staves,‡ and the spears, and they shall burn them with fire‡ seven years:‡

10 So that they shall take no wood out of the field, neither cut down *any* out of the forests; for they shall burn the weapons with fire: and they shall spoil those that spoiled them, and rob those that robbed them,‡ saith the Lord God.

11 ¶ And it shall come to pass in that day, *that* I will give unto Gog a place there of graves in

* Heb. *fire*; Jer. 9:17; 4:4; 13:13; 17:1; 23:10; 25:6; 37:28; 48:1; 49:1; 11:1; 11:6; *by the hands of*; e. Joel 2:1; f. Joel 3:16; Zeph. 1:1; Lev. 1:10; *or towers, or stairs*; g. Rev. 16:21; h. ch. 3: 2, 6; 4:10; *strike thee with six plagues, or draw thee back unto a hook of six teeth*.

13. *Sheba — Dedan — Tarsish*; these seem to be the allies of Gog. *Young lions*; princes.

17. *Of whom I have spoken in old time*; compare Isaiah 29:5-8; Joel 3:9-16; Zeph. 3:8. All these prophets represent the final deliverance of God's people as preceded by a general assault of all their enemies upon them.

19-22. *A great shaking — hailstones, fire, and brimstone*; compare Isa. 29:6; 30:30; Rev. 16:18, 21. Such descriptions are generally to be understood figuratively of the effects of God's wrath.

INSTRUCTIONS.

So far as the powers of darkness are left at liberty, they will stir up wicked men to persecute God's people. Hereafter, as in past ages, we may expect mighty combina-

1 Heb. *sides of the north*. 2 Heb. *wing*. 3 Rev. 19:17-21. 4 Heb. *grave*. 5 Heb. *face of the field*. 6 Amos 1:1, etc. 7 Or, *confidently*. 8 Isa. 66:19; Jer. 25:22; Zeph. 2:11. 9 Exod. 30:7; Lev. 18:21. 10 Rev. 16:17; 21:6. 11 Or, *yearlings*. 12 Or, *make a fire of them*. 13 Psa. 10:9. 14 Isa. 11:2.

tions of ungodly rulers and corrupt teachers to hinder, and if possible extinguish the light and liberty of the gospel. But God will turn their counsels into foolishness, and make their mischievous plots the means of their own destruction.

CHAPTER XXXIX.

8. *It is come*; the destruction of Gog and his hosts. 9. *Burn them with fire*; better, as the margin, killle "fire with them, using them" for fuel. *Seven years*; this denotes their immense quantity.

11. *Valley of the passengers*; for the reason of this name, see verses 14, 15. *On the east of the sea*; the Dead sea; so that it shall be without the limits of the Holy Land.

A. M. 3017. B. C. about 557. Israel, the valley of the passengers on the east of the sea; and it shall stop the noses of the passengers; and there shall they bury Gog and all his multitude, and they shall call it, The valley of Hamon-gog.¹

12 And seven months shall the house of Israel be burying of them, that they may cleanse the land.²

13 Yea, all the people of the land shall bury them: and it shall be to them a renown the day that I shall be glorified,³ saith the Lord God.

14 And they shall sever out men of continual employment,⁴ passing through the land, to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search.

15 And the passengers that pass through the land, when any seeth a man's bone, then shall he set⁵ up a sign by it, till the buriers have buried it in the valley of Hamon-gog.

16 And also the name of the city shall be Hamonah.¹ Thus shall they cleanse the land.

17 ¶ And, thou son of man, thus saith the Lord God; Speak unto every feathered fowl,⁶ and to every beast of the field,⁶ Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you,⁶ even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.

18 Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats,⁷ of bullocks, all of them fatlings of Bashan.⁸

19 And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.

20 Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war,⁹ saith the Lord God.

21 And I will set my glory among the heathen, and all the heathen shall see my judgment that I

have executed, and my hand that I have laid upon them.⁵

22 So the house of Israel shall know that I am the Lord their God from that day and forward.¹⁰

23 ¶ And the heathen shall know that the house of Israel went into captivity for their iniquity:¹ because they trespassed against me, therefore hid I my face from them,² and gave them into the hand of their enemies;³ so fell they all by the sword.

24 According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them.

25 Therefore thus saith the Lord God; Now will I bring again the captivity of Jacob,¹ and have mercy upon the whole house of Israel,² and will be jealous for my holy name;

26 After that they have borne their shame,³ and all their trespasses whereby they have trespassed against me,⁴ when they dwelt safely in their land, and none made them afraid.

27 When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations;

28 Then shall they know that I am the Lord their God, which caused¹ them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.²

29 Neither will I hide my face any more from them:³ for I have poured out my Spirit upon the house of Israel,⁴ saith the Lord God.

CHAPTER XL.

1 The time, manner, and end of the vision. 6 The description of the east gate, 20 of the north gate, 21 of the south gate, 32 of the east gate, 35 and of the north gate. 39 Eight tables. 41 The chambers. 45 The porch of the house.

IN the five and twentieth year of our captivity, in the beginning of the year, in the tenth day

1:2; 5:16, 17. 1 Deut. 31:17; Isa. 1:15; 2:17; 50:2. 2 Lev. 26:25; Psa. 106:41. 3 ch. 34:13; Jer. 30:3, 18. 4 Hos. 1:11. 5 Psa. 99:7; Jer. 30:11. 6 Deut. 2:4; 4:3; 32:14, 15. 7 Heb. by my causing of. 8 Deut. 30:3, 4; Neh. 1:8-10. 9 Isa. 54:5. 10 Zech. 12:10; Acts 2:17; 1 John 3:24.

* Or, mouths. 1 That is, The multitude of Gog. 2 ver. 14, 16. Deut. 21:23. 3 ch. 2:22. 4 Heb. continuance. 5 Heb. build. 6 That is, The multitude. 7 Heb. to the fowl of every wing. 8 Isa. 18:6; Rev. 19:17, 18. 9 Or, slaughter. 10 Zeph. 1:7. 1 Heb. great gate. 2 Deut. 32:14; Psa. 22:12. 3 Psa. 78:5, 6. 4 Exod. 7:1. 5 Psa. 9:16. 6 ch. 36:18, etc.; Lam.

13. A *renown*; for the burial of Gog is a sign of the victory which God has given them over him.

14. *Passing through the land—with the passengers*; two classes of persons are employed, one to go through the land and set up signs where they find bones; the other, to bury them. The reference here is to the scattered bones that shall remain after the seven months in which the whole house of Israel has been employed. The "passengers" are not travellers, but men appointed to pass through the land, some as discoverers, others as buriers.

17. *May eat flesh, and drink blood*; before the Israelites can bury the slain of Gog, the beasts and birds of prey shall be feasted upon their carcases. Compare Rev. 19:17, 18.

INSTRUCTIONS.

1-7. God sometimes allows wicked men to mature their plans against his people, and to proceed very far in the accomplishment of them, that in the end they may thus receive a more complete and terrible overthrow, and his own power and justice be more gloriously manifested.

8-10. They who openly seek to destroy and spoil God's people, shall be themselves destroyed and spoiled in the sight of all men.

11-16. After that the counsels of wicked men have been effectually overthrown, a great work still remains to God's people to purify society from the pollution which their

corrupt example and doctrine have introduced. This seems to be symbolized here by the care with which the fallen hosts of Gog are buried.

17-22. The terrible destruction which God often brings upon wicked men in this world, is at once an earnest and a solemn emblem of that wrath beyond the tomb which awaits all the finally impenitent.

23, 24. God will so deal with his offending people that all shall understand that their calamities have come upon them because of their own iniquities, and not through any want of power or faithfulness in him.

25-29. It is not for us to determine beforehand "the times and seasons" for the fulfilment of the great events foretold in prophecy. Curious computations respecting these are in general unsatisfactory and unprofitable. But of this we may be sure, that God will gloriously fulfil all his promises to his people at the appointed time, give them the victory over all their foes, and establish them in perpetual peace and prosperity.

GENERAL REMARKS ON THE LAST NINE CHAPTERS OF THIS BOOK.

The prophet with his countrymen has now been in captivity a quarter of a century; Jerusalem, with its holy

of the month, in the fourteenth year after that the city was smitten,^a in the selfsame day the hand of the LORD was upon me, and brought me thither.

2 In the visions of God brought he me into the land of Israel,^b and set me upon a very high mountain,^c by^d which *was* as the frame of a city on the south.

3 And he brought me thither, and behold, *there* was a man, whose appearance *was* like the appearance of brass,^d with a line of flax in his hand, and a measuring reed; and he stood in the gate.

4 And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thy heart upon all that I shall show thee; for to the intent that I might show *them* unto thee *art* thou brought hither; declare all that thou seest to the house of Israel.^e

5 And behold a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits *long* by the cubit and a hand-

^a Ch. 33:21. ^b ch. 8:3. ^c Rev. 21:10, etc. ^d Or, upon. ^e Dan. 10:6. ^f ch.

and beautiful temple, and the whole land of Israel, have lain desolate for fourteen years, and all around looks dark and discouraging. In this situation he sees in vision a new Jerusalem, with its temple, priests, and altar, rise out of the ruins of the former, of a larger extent and in a more glorious form; and the land is again divided out to the returning captives by lot, as it was at the beginning by Joshua.

The general plan of the temple is after the model of Solomon's, yet this vision is not to be understood as a mere prophecy of the rebuilding of Solomon's temple with the city in which it stood, and the repossession of the land after the Babylonish captivity. Several particulars in the description make it plain that it was not intended to be literally understood. See chap. 42:15-20; 45:1-8; 47:1-12, and the whole of chap. 48. It is rather a symbolical representation of the coming deliverance and enlargement of the true spiritual Zion, which is God's church, the same in all ages. The resettlement of the land of Canaan, and the rebuilding of the city and temple after the captivity, were only a part, and a very small part of the "good things to come" which the vision shadowed forth. Its fulfillment belongs to the whole history of the church from Ezekiel's day onward, and it will be completed only in her final triumph over the kingdom of Satan, and her establishment in permanent peace and holiness.

As the time had not yet come for the old covenant to pass away, Ezekiel, who was himself a priest under the law of Moses, saw the future revival and enlargement of God's kingdom under the forms of this covenant. The new Jerusalem which God revealed to him had its temple, priests, altar, and sacrifices. All these were shadows of Christ's perfect priesthood, of the spiritual temple of which he is the chief corner-stone, and of the spiritual priesthood of his people. 1 Pet. 2:5-9.

In interpreting this vision, we should not curiously inquire after the meaning of every particular chamber and pillar and door, but rather look to the general meaning of the whole. The angel measures, and the prophet records all the parts of the building. This signifies, in general, that God's care extends to all parts of his spiritual temple, and that he will see that they are all in due time made perfect.

The new Jerusalem described by the apostle John has much in common with this. It is in truth a vision of the same spiritual city, "whose builder and maker is God." But it differs from Ezekiel's vision in two respects. First, it belongs apparently to the glorified state of the church after the final resurrection; secondly, it has nothing Jewish in it, neither temple nor altar. All these shadows have passed away for ever.

breadth: so he measured the breadth of ^a the building, one reed; and the height, one reed.

6 ^b Then came he unto the gate which looketh toward the east,^d and went up the stairs thereof, and measured the threshold of the gate, *which was* one reed broad; and the other threshold *of the gate, which was* one reed broad.

7 And *every* little chamber *was* one reed long, and one reed broad; and between the little chambers *were* five cubits; and the threshold of the gate by the porch of the gate within *was* one reed.

8 He measured also the porch of the gate within, one reed.

9 Then measured he the porch of the gate, eight cubits: and the posts thereof, two cubits;^f and the porch of the gate *was* inward.

10 And the little chambers of the gate eastward *were* three on this side, and three on that side;^g they three *were* of one measure: and the posts had one measure on this side and on that side.

43:10. ^h Heb. *whose face was the way toward the east* ⁱ ch. 45:19. ^k ver. 7.

CHAPTER XL.

2. *A very high mountain*; it answers to the hills of Zion and Moriah, on which Jerusalem with its temple stood; yet it is not the literal Zion, nor any other actual mountain. It exists only in vision, and answers to "the mountain of the Lord's house," which is to be in the last days "exalted above the hills," Isa. 2:2; and to the "great and high mountain" which John sees, Rev. 21:10. *On the south*; on the south to the prophet, as he comes in vision from the north.

3. *Like the appearance of brass*; compare ch. 1:7, and note.

5. *The house*; that is, the temple with its courts. *By the cubit and a handbreadth*; that is, reckoning the cubit and a handbreadth as one cubit, chap. 43:13. This makes the "great cubit," chap. 41:8, of seven handbreadths, which seems to have been used for sacred purposes, and to be the same as the cubit "after the first measure," 2 Chr. 3:3. The common cubit contained but six handbreadths, or about twenty-one inches. *The building*; that is, the structure of the wall. It was one reed broad, and one high.

6. *Unto the gate which looketh toward the east*; the general plan of this temple with its courts is as follows:

First, there is an outer court, lying four-square, and of great extent, ver. 17; chap. 42:16-20; with rows of chambers round about, thirty in number, verse 17. This court has three outer gates, one on the east side, one on the north, and one on the south, from each of which a passage-way leads inward with three little chambers on each side of it, verses 6-26.

Secondly, there is an inner court, in front of the temple, with various chambers on its sides. This has also three gates and passage-ways, opposite to and corresponding with those of the outer court. The altar of burnt-offering stands in this inner court, and in the north passage-way are eight tables with implements for sacrificing. The ascent from the outer to the inner court is by eight steps. From the inner court a way leads to the temple through a porch twenty cubits by eleven, verses 27-49.

Thirdly, the temple consists of two divisions; the holy place, forty cubits long by twenty wide; and the most holy, twenty cubits square, chap. 41:1-4.

Fourthly, around the temple without, on all sides except the front, are rows of side-chambers, three stories in height, chap. 41:5-11.

Fifthly, in the rear of the temple, westward, is a structure ninety cubits by seventy, with a "separate place" apparently between it and the temple, chap. 41:12.

The brevity of this commentary does not allow a detailed account of the various structures and apartments described by Ezekiel, respecting some of which there is much obscurity and difficulty.

A. M. 2430.
B. C. 574. 11 And he measured the breadth of the entry of the gate, ten cubits; and the length of the gate, thirteen cubits.

12 The space* also before the little chambers was one cubit on this side, and the space was one cubit on that side: and the little chambers were six cubits on this side, and six cubits on that side.

13 He measured then the gate from the roof of one little chamber to the roof of another: the breadth was five and twenty cubits, door against door.

14 He made also posts of threescore cubits, even unto the post of the court round about the gate.^a

15 And from the face of the gate of the entrance unto the face of the porch of the inner gate were fifty cubits.

16 And there were narrow[†] windows to the little chambers,^b and to their posts within the gate round about, and likewise to the arches:[‡] and windows were round about inward:[§] and upon each post were palm-trees.

17 Then brought he me into the outward court,[¶] and lo, there were chambers,[¶] and a pavement made for the court round about: thirty chambers were upon the pavement.[¶]

18 And the pavement by the side of the gates over against the length of the gates was the lower pavement.

19 Then he measured the breadth from the forefront of the lower gate unto the forefront of the inner court without, a hundred cubits eastward and northward.

20 ¶ And the gate of the outward court that looked[¶] toward the north, he measured the length thereof, and the breadth thereof.

21 And the little chambers thereof were three on this side and three on that side; and the posts thereof and the arches[¶] thereof were after the measure of the first gate: the length thereof was fifty cubits, and the breadth five and twenty cubits.

22 And their windows, and their arches, and their palm-trees, were after the measure of the gate that looketh toward the east; and they went up unto it by seven steps; and the arches thereof were before them.

23 And the gate of the inner court was over against the gate toward the north, and toward the east; and he measured from gate to gate a hundred cubits.

24 ¶ After that he brought me toward the south, and behold a gate toward the south: and he measured the posts thereof, and the arches thereof, according to these measures.

25 And there were windows in it and in the arches thereof round about, like those windows: the length was fifty cubits, and the breadth five and twenty cubits.

26 And there were seven steps to go up to it, and the arches thereof were before them: and it had

palm-trees, one on this side, and another on that side, upon the posts thereof.

27 And there was a gate in the inner court toward the south: and he measured from gate to gate toward the south a hundred cubits.

28 And he brought me to the inner court by the south gate; and he measured the south gate according to these measures;

29 And the little chambers thereof,[¶] and the posts thereof, and the arches thereof, according to these measures: and there were windows in it and in the arches thereof round about: it was fifty cubits long, and five and twenty cubits broad.[¶]

30 And the arches round about were five and twenty cubits long, and five cubits broad.[¶]

31 And the arches thereof were toward the outer court: and palm-trees were upon the posts thereof: and the going up to it had eight steps.

32 ¶ And he brought me into the inner court toward the east: and he measured the gate according to these measures.

33 And the little chambers thereof, and the posts thereof, and the arches thereof, were according to these measures: and there were windows therein and in the arches thereof round about: it was fifty cubits long, and five and twenty cubits broad.

34 And the arches thereof were toward the outward court; and palm-trees were upon the posts thereof, on this side, and on that side: and the going up to it had eight steps.

35 ¶ And he brought me to the north gate,[¶] and measured it according to these measures;

36 The little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length was fifty cubits, and the breadth five and twenty cubits.

37 And the posts thereof were toward the outer court; and palm-trees were upon the posts thereof, on this side, and on that side: and the going up to it had eight steps.

38 And the chambers and the entries thereof were by the posts of the gates, where they washed the burnt-offering.

39 ¶ And in the porch of the gate were two tables on this side, and two tables on that side, to slay thereon the burnt-offering[¶] and the sin-offering[¶] and the trespass-offering.[¶]

40 And at the side without, as one goeth up[¶] to the entry of the north gate, were two tables; and on the other side, which was at the porch of the gate, were two tables.

41 Four tables were on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew their sacrifices.

42 And the four tables were of hewn stone for the burnt-offering, of a cubit and a half long, and a cubit and a half broad, and one cubit high: whereupon also they laid the instruments wherewith they slew the burnt-offering and the sacrifice.

43 And within were hooks,[¶] a hand broad, fast-

* Heb. limit, or bound. ^a ch. 42:1; Exod. 27:9. [†] Heb. closed. ^b 1 Kings 6:4. [‡] Or, galleries, or porches. [§] Or, within. [¶] Rev. 11:2. [¶] 1 Kings 6:5; John 11:2. [¶] e. ch. 43:5. [¶] Or, from without. [¶] Heb. whose face was. [¶] Or, galleries, or porches. [¶] 1 Chr. 28:11, 12; 2 Chr. 31:11; Neh. 13:9; Jer. 35:2.

4; 26:10. [¶] ver. 21, 25, 31, 36. [¶] Heb. breadth. [¶] ch. 44:4; 47:2. [¶] Lev. 1:3, etc. [¶] Lev. 4:2, 3. [¶] Lev. 5:6, etc.; 6:6; 7:1, etc. [¶] Or, at the step. [¶] Or, andious, or the two hearthstones.

ened round about: and upon the tables was the flesh of the offering.

44 ¶ And without the inner gate were the chambers of the singers in the inner court,^a which was at the side of the north gate: and their prospect was toward the south: one at the side of the east gate having the prospect toward the north.

45 And he said unto me, This chamber, whose prospect is toward the south,^b is for the priests, the keepers of the charge^c of the house.^e

46 And the chamber whose prospect is toward the north is for the priests, the keepers of the charge of the altar:^d these are the sons of Zadok among the sons of Levi,^e which come near to the Lord to minister unto him.

47 So he measured the court, a hundred cubits long, and a hundred cubits broad, foursquare; and the altar that was before the house.

48 ¶ And he brought me to the porch of the house, and measured each post of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate was three cubits on this side, and three cubits on that side.

49 The length of the porch was twenty cubits, and the breadth eleven cubits:^f and he brought me by the steps whereby they went up to it: and there were pillars by the posts, one on this side, and another on that side.^g

CHAPTER XLI.

The measures, parts, chambers, and ornaments of the temple.

AFTERWARD he brought me to the temple, and measured the posts,^a six cubits broad on the one side, and six cubits broad on the other side, which was the breadth of the tabernacle.

2 And the breadth of the door^b was ten cubits; and the sides of the door were five cubits on the one side, and five cubits on the other side: and he measured the length thereof, forty cubits; and the breadth, twenty cubits.

3 Then went he inward, and measured the post of the door, two cubits; and the door, six cubits; and the breadth of the door, seven cubits.

4 So he measured the length thereof, twenty cubits; and the breadth, twenty cubits, before the temple:^c and he said unto me, This is the most holy place.

5 After he measured the wall of the house, six cubits; and the breadth of every side-chamber,

four cubits, round about the house on every side.

6 And the side-chambers were three^d one over another,^e and thirty^f in order, and they entered into the wall which was of the house for the side-chambers round about, that they might have hold,^g but they had not hold in the wall of the house.

7 And there was an enlarging, and a winding^h about still upward to the side-chambers:^k for the winding about of the house went still upward round about the house: therefore the breadth of the house was still upward, and so increased from the lowest chamber to the highest by the midst.

8 I saw also the height of the house round about: the foundations of the side-chambers were a full reel of six great cubits.^l

9 The thickness of the wall, which was for the side-chamber without, was five cubits: and that which was left was the place of the side-chambers that were within.

10 And between the chambers was the wideness of twenty cubits round about the house on every side.

11 And the doors of the side-chambers were toward the place that was left, one door toward the north, and another door toward the south: and the breadth of the place that was left was five cubits round about.

12 Now the building that was before the separate place at the end toward the west was seventy cubits broad;^m and the wall of the building was five cubits thick round about, and the length thereof ninety cubits.

13 So he measured the house a hundred cubits long: and the separate place, and the building, with the walls thereof, a hundred cubits long;

14 Also the breadth of the face of the house and of the separate place toward the east, a hundred cubits.

15 And he measured the length of the building over against the separate place which was behind it, and the galleriesⁿ thereof on the one side and on the other side, a hundred cubits, with the inner temple, and the porches of the court;

16 The door-posts, and the narrow windows,^o and the galleries round about on their three stories, over against the door, ceiled with^p wood round about, and from the ground up to the windows,^q and the windows were covered;

17 To that above the door, even unto the inner

over side-chamber. ^a Or, three and thirty times, or feet. ^b Heb. b. kelden. ^c Heb. it was made broader, and went round. ^d 1 Kings 6:3. ^e ch. 40:5. ^f ch. 2:1. ^g Rev. 21:7; 22:11, 15. ^h Or, several walks, or walks with pillars. ⁱ Rev. 26: ch. 40:16. ^j Heb. ceiling of. ^k Or, the ground unto the windows.

47. The court; that is, the inner court.

INSTRUCTIONS.

1, 2. Many of the most glorious revelations recorded in the Bible were made by God in the darkest days of the church's history, that he might thus encourage the hearts of his servants, and show that he is always present with his people, and attending to their interests.

4. Whatever God sees good to reveal in any way concerning his kingdom of grace, is a matter of the deepest interest to all his people; and they who receive it should declare it to others with the utmost fidelity.

5-49. God never destroys any thing belonging to his

church except for the purpose of rebuilding it again in a nobler and more enduring form. His earthly temples, built by human hands, may perish; but his spiritual temple, not made with hands, which is Christ and his body the church, shall outlast all changes, and become more beautiful and glorious from age to age.

CHAPTER XLI.

1. To the temple; the temple itself, in distinction from its courts and porch. The posts; here, as elsewhere in this description, the "posts" seem to denote an ornamental front with pillars and carved work.

A M 3450.
R. C. 574. house, and without, and by all the wall round about within and without, by measure.*

18 And it was made with cherubim and palm-trees,^a so that a palm-tree was between a cherub and a cherub; and every cherub had two faces;

19 So that the face of a man was toward the palm-tree on the one side, and the face of a young lion toward the palm-tree on the other side;^b it was made through all the house round about.

20 From the ground unto above the door were cherubim and palm-trees made, and on the wall of the temple.

21 The posts^c of the temple were squared, and the face of the sanctuary; the appearance of the one as the appearance of the other.

22 The altar of wood was three cubits high, and the length thereof two cubits;^c and the corners thereof, and the length thereof, and the walls thereof, were of wood: and he said unto me, This is the table that is before the Lord.^d

23 And the temple and the sanctuary had two doors.^e

24 And the doors had two leaves apiece, two turning leaves; two leaves for the one door, and two leaves for the other door.

25 And there were made on them, on the doors of the temple, cherubim and palm-trees, like as were made upon the walls;^f and there were thick planks upon the face of the porch without.

26 And there were narrow windows and palm-trees on the one side and on the other side,^g on the sides of the porch, and upon the side-chambers of the house, and thick planks.

CHAPTER XLII.

1 The chambers for the priests. 13 The use thereof. 19 The measures of the outward court.

THEN he brought me forth into the outer court, the way toward the north: and he brought me into the chamber that was over against the separate place,^h and which was before the building toward the north.

2 Before the length of a hundred cubits was the north door, and the breadth was fifty cubits.

3 Over against the twenty cubits which were for the inner court, and over against the pavement which was for the outer court, was gallery against gallery in three stories.ⁱ

* Heb. measures. ^a 1 Kings 6:29; 2 Chr. 3:7. ^b ch. 1:10. ^c Heb. post. ^d Exod. 37:1; 2 Exod. 30:2; ch. 41:16; Mal. 1:7, 12. ^e 1 Kings 6:37=35. ^f ver. 17, 18. ^g ch. 40:16. ^h ch. 41:12, 15. ⁱ ch. 41:16; Song 1:17; 7:5. ^j ver. 11. ^k Or, did eat of these. ^l Or, and the building consisted of the lower

18. It was made with—palm-trees; this, with what follows, belongs to the description of the interior of the temple. Compare 1 Kings 6:29.

22. The altar of wood; for burning incense in the holy place. It was doubtless to be overlaid with gold, as in Solomon's temple. 1 Kings 6:22. Before the Lord; that is, in front of the ark within the holy of holies, where God dwelt between the cherubim.

INSTRUCTION.

The Jewish temple had many different apartments, each having its own form and use, but all for one end, the worship and glory of God; and they all constituted one whole. In like manner God's spiritual temple, which this vision of Ezekiel's shadows forth, has many members with many different offices, but they are all one in Christ Jesus. 1 Cor. 12:12-27; Eph. 2:20-22; 4:15, 16; Col. 2:19.

4 And before the chambers was a walk of ten cubits breadth inward, a way of one cubit; and their doors toward the north.^j

5 Now the upper chambers were shorter: for the galleries were higher than these,^k than the lower, and than the middlemost of the building.^l

6 For they were in three stories, but had not pillars as the pillars of the courts: therefore the building was straitened more than the lowest and the middlemost from the ground.

7 And the wall that was without over against the chambers, toward the outer court on the forepart of the chambers, the length thereof was fifty cubits.

8 For the length of the chambers that were in the outer court was fifty cubits: and lo, before the temple were a hundred cubits.

9 And from under^m these chambers was the entryⁿ on the east side, as one goeth^o into them from the outer court.

10 The chambers were in the thickness of the wall of the court toward the east, over against the separate place, and over against the building.

11 And the way before them was like the appearance of the chambers which were toward the north,^p as long as they, and as broad as they: and all their goings out were both according to their fashions, and according to their doors.

12 And according to the doors of the chambers that were toward the south was a door in the head of the way, even the way directly before the wall toward the east, as one entereth into them.

13 ¶ Then said he unto me, The north chambers and the south chambers, which are before the separate place, they be holy chambers, where the priests that approach unto the Lord shall eat the most holy things:^q there shall they lay the most holy things,^r and the meat-offering,^s and the sin-offering,^t and the trespass-offering;^u for the place is holy.

14 When the priests enter therein, then shall they not go out of the holy place into the outer court, but there they shall lay their garments wherein they minister;^v for they are holy; and shall put on other garments,^w and shall approach to those things which are for the people.

15 ¶ Now when he had made an end of measuring the inner house, he brought me forth toward

and the middlemost. ¹ Or, the place of. ² Or, he that brought me. ³ Or, his name. ⁴ ver. 4. ⁵ Lev. 6:16, 26; 10:13, 14. ⁶ Neh. 13:5. ⁷ Lev. 2:3, 10. ⁸ Num. 18:9, 10. ⁹ Lev. 6:14, etc. ¹⁰ ch. 41:19. ¹¹ Zech. 3:4, 5.

CHAPTER XLIII.

15-20. Five hundred reeds; that is, three thousand cubits. From this it is plain that the distance of one hundred cubits "from gate to gate," mentioned chap. 40:19, 23, 27, cannot have been the whole distance from the gates of this outer wall to the corresponding gates of the inner court. "The lower gate," chap. 40:19, seems to have been some gate within the outer court connected with its chambers, and so of the corresponding gates on the north and south. The proposal of some to read "cubits" here instead of "reeds," is without sufficient authority.

INSTRUCTIONS.

13, 14. All things connected with the worship of God should be done decently and in order; the places and the forms appropriated to his service should not be profaned

the gate whose prospect is toward the east, and measured it round about.

16 He measured the east side^a with the measuring reed, five hundred reeds, with the measuring reed round about.

17 He measured the north side, five hundred reeds, with the measuring reed round about.

18 He measured the south side, five hundred reeds, with the measuring reed.

19 He turned about to the west side, and measured five hundred reeds, with the measuring reed.

20 He measured it by the four sides:^a it had a wall round about,^b five hundred reeds long, and five hundred broad,^c to make a separation between the sanctuary and the profane place.^d

CHAPTER XLIII.

1 The returning of the glory of God into the temple. 7 The sin of Israel hindered God's presence. 10 The prophet exhorteth them to repentance, and observation of the law of the house. 13 The measures, 18 and the ordinances of the altar.

AFTERWARD he brought me to the gate, even the gate that looketh toward the east:^e

2 And behold, the glory of the God of Israel came from the way of the east:^f and his voice was like a noise of many waters:^g and the earth shined with his glory.^h

3 And it was according to the appearance of the vision which I saw,ⁱ even according to the vision that I saw when I came to destroy the city:^j and the visions were like the vision that I saw by the river Chebar;^k and I fell upon my face.

4 And the glory of the LORD came into the house by the way of the gate whose prospect is toward the east.

5 So the spirit took me up, and brought me into the inner court; and behold, the glory of the LORD filled the house.^l

6 And I heard him speaking unto me out of the house; and the man stood by me.^m

7 ¶ And he said unto me, Son of man, the place of my throne,ⁿ and the place of the soles of my feet,^o where I will dwell in the midst of the children of Israel for ever,^p and my holy name, shall the house of Israel no more defile,^q neither they, nor their kings, by their whoredom, nor by the carcases of their kings in their high places.^r

^a Heb. word. ^b Rev. 21:16. ^c ch. 40:5; Song 2:9; Isa. 26:1; 60:18; Mic. 7:11. ^d ch. 1:2; 2 Lk. 16:29. ^e ch. 10:19; 41:1; 46:1. ^f ch. 11:21. ^g ch. 1:24; Rev. 1:15. ^h ch. 10:3; Rev. 19:1. ⁱ ch. 2:1. ^j Or, *pr* phesy that the city should be destroyed; ch. 9:1, 5. ^k Jer. 1:10. ^l ch. 1:1. ^m 1 Kings 8:10, 11. ⁿ ch. 40:3. ^o Acts 7:48, 49. ^p 1 Chr. 28:2; Psa.

by unhalloed uses; and those to whom are committed the public ministrations of the sanctuary, should so deport themselves that the sanctity of their office may be manifested to all men.

15-20. From age to age God is continually enlarging the dimensions of his spiritual temple. The old Jewish economy was too narrow for the wants of the church; God therefore abolished it, and gave in its stead the Christian dispensation, which is wide enough to contain all nations.

CHAPTER XLIII.

7. *The place*; that is, this is the place. *The carcases of their kings*; probably, a contemptuous expression for their idols, "kings" being used in the sense of false gods.

8. *Their threshold*; the threshold of their idolatrous structures. *And the wall*; better, as the margin, "and there

8 In their setting of their threshold by ^{A. M. 3420.} my thresholds, and their post by my posts, and the wall^{B. C. 574.} between me and them, they have even defiled my holy name by their abominations that they have committed:^a wherefore I have consumed them in mine anger.

9 Now let them put away their whoredom,^b and the carcases of their kings, far from me, and I will dwell in the midst of them for ever.^c

10 ¶ Thou son of man, show the house to the house of Israel, that they may be ashamed of their iniquities; and let them measure the pattern.^d

11 And if they be ashamed of all that they have done, show them the form of the house,^e and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof,^f and all the forms thereof, and all the laws thereof; and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.^g

12 This is the law of the house; Upon the top of the mountain the whole limit thereof round about shall be most holy. Behold, this is the law of the house.

13 ¶ And these are the measures of the altar after the cubits: The cubit is a cubit and a hand-breadth; even the bottom shall be a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about shall be a span; and this shall be the higher place of the altar.

14 And from the bottom upon the ground even to the lower settle shall be two cubits, and the breadth one cubit; and from the lesser settle even to the greater settle shall be four cubits, and the breadth one cubit.

15 So the altar shall be four cubits; and from the altar^h and upward shall be four horns.

16 And the altar shall be twelve cubits long, twelve broad, square in the four squares thereof.

17 And the settle shall be fourteen cubits long and fourteen broad in the four squares thereof; and the border about it shall be half a cubit; and the bottom thereof shall be a cubit about; and his stairs shall look toward the east.ⁱ

18 ¶ And he said unto me, Son of man, thus saith the Lord God; These are the ordinances of the altar in the day when they shall make it, to

99-5. ^a Exod. 29:15, Joel 3:17. ^b ch. 39:7. ^c Jer. 16:18. ^d Or, *for* there was but a wall. ^e ch. 23:39; 2 Kings 21:1, 7. ^f Heb. 2:2. ^g 2 Cor. 9:10. ^h Or, *sum*, or number. ⁱ Heb. 8:5. ^j 1 Cor. 11:2. ^k Matt. 28:20. ^l Heb. *basom*. ^m Heb. *tip*. ⁿ Heb. *Harai*, that is, the mountains of God. ^o Ariel, that is, the lion of God; Isa. 29:1. ^p 1 Kings 6:8; Neh. 9:4.

was only a wall." See chap. 8:5-16; 2 Kings 16:10-16; 21:4-7; 23:6, 11, 12; 2 Chron. 33:4-7.

10. *That they may be ashamed*; a view of God's goodness to his chosen people, of which this house is the symbol, is to fill them with shame.

11. *If they be ashamed—all the laws thereof*; if the general view, verse 10, has the desired effect of humbling them, then he is to enter into all the details of the temple and its ordinances.

13. *The altar*; of burnt-offering. This stood in the inner court.

14. *Settle*; ledge for walking around the altar. Of these there were two. The upper seems to be called the greater, as the more conspicuous.

18-26. The rites for consecrating the altar are described.

A. M. 3469. offer burnt-offerings thereon, and to sprinkle blood thereon.^a

19 And thou shalt give to the priests the Levites that be of the seed of Zadok,^b which approach unto me, to minister unto me, saith the Lord God, a young bullock for a sin-offering.^c

20 And thou shalt take of the blood thereof, and put it on the four horns of it, and on the four corners of the settle, and upon the border round about: thus shalt thou cleanse and purge it.

21 Thou shalt take the bullock also of the sin-offering, and he shall burn it in the appointed place of the house, without the sanctuary.^d

22 And on the second day thou shalt offer a kid of the goats without blemish for a sin-offering; and they shall cleanse the altar, as they did cleanse it with the bullock.

23 When thou hast made an end of cleansing it, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish.

24 And thou shalt offer them before the Lord, and the priests shall cast salt upon them,^e and they shall offer them up for a burnt-offering unto the Lord.

25 Seven days shalt thou prepare every day a goat for a sin-offering:^f they shall also prepare a young bullock, and a ram out of the flock, without blemish.

26 Seven days shall they purge the altar and purify it; and they shall consecrate themselves.^g

27 And when these days are expired,^h it shall be, that upon the eighth day, and so forward, the priests shall make your burnt-offerings upon the altar, and your peace-offerings;ⁱ and I will accept you, saith the Lord God.

CHAPTER XLIV.

1 The east gate assigned only to the prince. 4 The priests reprov'd for polluting the sanctuary. 9 Idolaters incapable of the priest's office. 15 The sons of Zadok are accepted therein. 17 Ordinances for the priests.

THEN he brought me back the way of the gate of the outward sanctuary which looketh toward the east;^j and it was shut.

^a Lev. 1:5; Heb. 12:24. ^b ch. 44:15. ^c ch. 43:18, etc.; Exod. 29:10, etc.; Lev. 8:14, etc. ^d Heb. 13:11, 12. ^e Lev. 2:13. ^f Exod. 29:34, 36. ^g Heb. fill their hands; Exod. 29:21. ^h Lev. 8:33. ⁱ Lev. 9:1. ^j Or, thank-offerings. ^k ch. 20:10, 11; Hos. 8:13; Eph. 1:6; 1 Pet. 2:5. ^l ch. 43:1, 4. ^m 1 Cor. 10:18, etc. ⁿ ch. 46:2, 8. ^o ch. 43:5. ^p Heb. set thy heart. ^q ch.

INSTRUCTIONS.

1-6. The church is God's spiritual temple where he continually dwells, revealing there his power and glory to those who love him and executing his judgments upon the impure and rebellious. Eph. 2:22; 1 Cor. 3:16, 17.

7-9. No sins are so heinous in God's sight as those committed within his church, and as it were before his eyes, by such as minister to him in holy things.

10. A view of God's unmerited goodness is well fitted to humble his people, and it has this effect upon all who are "Israelites indeed."

11. They who make a right use of the mercies bestowed upon them, shall receive greater mercies. Matt. 13:12.

12. The continual indwelling of the Holy Spirit makes God's church, and all that belong to her service, holy and honorable; and he will not hold guiltless the man who treats her, or any of her ordinances, with levity and contempt.

13-27. The blood of the Jewish altar, flowing from age to age, was God's perpetual testimony that "without shedding of blood is no remission" of sins; and since "it is not possible that the blood of bulls and of goats should take away sins," the sacrifices of the Old Testament pointed to the all-perfect sacrifice of Christ, who abolished them by fulfilling that which they typified.

2 Then said the Lord unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord the God of Israel hath entered in by it, therefore it shall be shut.

3 It is for the prince; the prince, he shall sit in it to eat bread before the Lord;^k he shall enter by the way of the porch of that gate, and shall go out by the way of the same.^l

4 ^m Then brought he me the way of the north gate before the house: and I looked, and behold, the glory of the Lord filled the house of the Lord:^m and I fell upon my face.

5 And the Lord said unto me, Son of man, mark well,ⁿ and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the Lord, and all the laws thereof;^o and mark well the entering in of the house, with every going forth of the sanctuary.^p

6 And thou shalt say to the rebellions,^q even to the house of Israel, Thus saith the Lord God; O ye house of Israel, let it suffice you of all your abominations,^r

7 In that ye have brought into my sanctuary strangers,^{s,t} uncircumcised in heart,^u and uncircumcised in flesh, to be in my sanctuary, to pollute it, even my house, when ye offer my bread, the fat and the blood, and they have broken my covenant because of all your abominations.^v

8 And ye have not kept the charge of my holy things;^w but ye have set keepers of my charge^x in my sanctuary for yourselves.

9 ^y Thus saith the Lord God; No stranger, uncircumcised in heart,^y nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel.

10 And the Levites that are gone away far from me,^z when Israel went astray, which went astray away from me after their idols;^z they shall even bear their iniquity.

11 Yet they shall be ministers in my sanctuary, having charge at the gates of the house, and ministering to the house;^z they shall slay the burnt of-

40:4. ^a ch. 43:11; Psa. 96:8, 9; 119:4. ^b ch. 2:5. ^c ch. 43:7. ^d 1 Pet. 4:3. ^e Heb. children of a stranger; Isa. 56:6, 7. ^f Lev. 22:25. ^g Lev. 29:41. ^h Rom. 2:28, 29. ⁱ Lev. 21:6, 8. ^j Lev. 22:9, etc.; Acts 7:53. ^k Or, ward, or ordinance. ^l Mark 16:16. ^m 2 Kings 23:8, etc. ⁿ 1 Tim. 5:22. ^o 1 Chr. 26:1, etc.

CHAPTER XLIV.

2. Shall be shut—no man shall enter in by it; that is, shall be shut on ordinary occasions; shall not be opened except to the prince, verse 3. Hath entered in by it; and thus sanctified it, chap. 43:4.

3. The prince; this temple, like that of Solomon, stands at the head of a well-ordered city and state; it has therefore its prince as well as priests. The prince seems to represent the shepherds whom God will set over his future church under the Messiah. Jer. 23:4. That he is not directly the Messiah, appears from the fact that he offers for himself sin-offerings, chapter 45:22, and is warned against using oppression, chap. 46:18. Shall sit in it to eat bread; compare chap. 46:1, 2, 12.

7. Have brought into my sanctuary strangers; see note on the next verse. Have broken my covenant; which forbade the entrance of strangers into God's sanctuary. Dent. 23:3; Lam. 1:10.

8. Keepers; that is, uncircumcised strangers.

10-15. The Levites—done therein; the Levites of the ten tribes, who fell into idolatry with the people, are to be excluded from the priesthood, and to perform menial offices for the priests. When Israel went astray; at the

fering and the sacrifice for the people,^a and they shall stand before them to minister unto them.^b

12 Because they ministered unto them before their idols, and caused the house of Israel to fall into iniquity;^c therefore have I lifted up my hand against them, saith the Lord God, and they shall bear their iniquity.

13 And they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy place: but they shall bear their shame, and their abominations which they have committed.

14 But I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein.

15 ¶ But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me,^d they shall come near to me to minister unto me,^e and they shall stand before me to offer unto me the fat and the blood;^f saith the Lord God:

16 They shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge.^g

17 ¶ And it shall come to pass, that when they enter in at the gates of the inner court, they shall be clothed with linen garments;^h and no wool shall come upon them, while they minister in the gates of the inner court, and within.

18 They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird themselves with any thing that causeth sweat.ⁱ

19 And when they go forth into the outer court, even into the outer court to the people, they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments;^j and they shall not sanctify the people with their garments.^k

20 Neither shall they shave their heads,^l nor suffer their locks to grow long; they shall only poll their heads.

^a 2 Chr. 29:31. ^b Num. 16:9. ^c Heb. were for a stumbling block of iniquity unto the house of Israel; ch. 11: 1, 4. ^d Num. 18:3, 4; 2 Kings 23:9. ^e 1 Sam. 2:34. ^f Deut. 10:8. ^g Lev. 3:16, 17, 5, 6. ^h Rev. 1:6. ⁱ Exod. 28:30, etc. ^j Or, in sweating places; Heb. in, or with sweat. ^k ch. 42:11; Lev. 6:27. ^l 1 Cor. 3:5, 6. ^m Lev. 21:5, etc. ⁿ Lev. 10:9; 1 Tim. 3:3. ^o Heb. thrust forth. ^p Heb. from a priest. ^q 2 Chr. 19:8, 10. ^r 1 Tim.

time of Jeroboam's revolt. See 1 Kings 12:26-33. At this time, such of the Levites as remained faithful to God retired into the land of Judah. 2 Chron. 11:13, 14.

15. The sons of Zadok; see 1 Kings 2:35.

17. And it shall come to pass; the rules for the priesthood are now given, corresponding in general with those of the Mosaic law. See the marginal references.

28. It shall be unto them; the service just described, with the portion of the offerings and first-fruits assigned to them for its performance, verses 29, 30. I am their inheritance; they shall have their maintenance from me, that is, from the offerings and first-fruits which I have assigned to them. No possession in Israel; no possession of land with the other tribes. See Num. 18:20-24.

INSTRUCTIONS.

2, 3. Christ is the only head of the church, and he alone can demand of us unlimited honor and obedience; but it is his will that they who are appointed under him to teach and govern his people, should receive all those tokens of respect and deference which become their high office.

6-9. No outward forms of sanctity can make men accept-

21 Neither shall any priest drink wine, ^{A. M. 3430} when they enter into the inner court.^{B. C. 574.}

22 Neither shall they take for their wives a widow, nor her that is put away;¹ but they shall take maidens of the seed of the house of Israel, or a widow that had a priest before.²

23 And they shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean.

24 And in controversy they shall stand in judgment;³ and they shall judge it according to my judgments: and they shall keep my laws and my statutes in all mine assemblies;⁴ and they shall hallow my sabbaths.⁵

25 And they shall come at no dead person to defile themselves:⁶ but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves.

26 And after he is cleansed, they shall reckon unto him seven days.⁷

27 And in the day that he goeth into the sanctuary, unto the inner court, to minister in the sanctuary, he shall offer his sin-offering,⁸ saith the Lord God.

28 And it shall be unto them for an inheritance; I am their inheritance:⁹ and ye shall give them no possession in Israel; I am their possession.

29 They shall eat the meat-offering, and the sin-offering, and the trespass-offering;¹⁰ and every dedicated thing in Israel shall be theirs.¹¹

30 And the first¹² of all the first-fruits of all things, and every oblation of all, of every sort of your oblations, shall be the priest's:¹³ ye shall also give unto the priest the first of your dough,¹⁴ which he may cause the blessing to rest in thy house.¹⁵

31 The priests shall not eat of any thing that is dead of itself, or torn, whether it be fowl or beast.¹⁶

CHAPTER XLV.

1 The portion of land for the sanctuary, 6 for the city, 7 and for the prince. 9 Ordinances for the princes.

MOREOVER, when ye shall divide by lot the land¹ for inheritance,² ye shall offer an ob-

3:15. ¹ ch. 22:26; Isa. 58:13, 11. ² Lev. 21:1, etc. ³ Num. 6:10, etc. ⁴ 10:11, etc. ⁵ Lev. 4:1. ⁶ Num. 18:20; Deut. 18:1, 2; Josh. 13:14, 33. ⁷ Lev. 6:18; 29:7, 6. ⁸ Or, devoted. ⁹ Num. 18:14. ¹⁰ Or, share. ¹¹ Exod. 22:29, 30. ¹² Num. 15:20; Neh. 10:37. ¹³ Prov. 3:9, 10; Mal. 3:10. ¹⁴ Lev. 22:3. ¹⁵ Heb. cause the land to fall. ¹⁶ ch. 17:22.

able worshippers of God. He requires in all who draw nigh to him the circumcision of the heart, and he has made it the duty of his people to exclude from their fellowship all such as are manifestly impure in heart and life.

10-14. When God's ministers dishonor him by unfaithfulness to his cause, he will dishonor them before all men by taking from them their office and giving it to others. 1 Sam. 2:30-36.

17-31. Those who minister to the people in God's name, should be ever mindful of the solemnity and dignity of their work, and should avoid every thing that is unbecoming or irreverential in word or conduct. That their office excludes them from secular employments, and thus from those avenues to wealth which lie open to others, should be no grief to them, since Jehovah himself is their inheritance, and while they remain faithful in his service, will certainly provide for all their wants.

CHAPTER XLV.

1. Shall offer an oblation; a portion of land which is to be set apart for the uses of the sanctuary and those who

lation unto the LORD, a holy portion* of the land:^a the length shall be the length of five and twenty thousand *reeds*, and the breadth shall be ten thousand. This shall be holy in all the borders thereof round about.

2 Of this there shall be for the sanctuary five hundred in length, with five hundred in breadth, square round about;^b and fifty cubits round about for the suburbs^c thereof.

3 And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: and in it shall be the sanctuary and the most holy place.^c

4 The holy portion of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto the LORD: and it shall be a place for their houses, and a holy place for the sanctuary.^d

5 And the five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the ministers of the house,^e have for themselves, for a possession for twenty chambers.^f

6 ¶ And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, over against the oblation of the holy portion: it shall be for the whole house of Israel.

7 ¶ And a portion shall be for the prince on the one side and on the other side of the oblation of the holy portion,^g and of the possession of the city, before the oblation of the holy portion, and before the possession of the city, from the west side westward, and from the east side eastward: and the length shall be over against one of the portions, from the west border unto the east border.

8 In the land shall be his possession in Israel: and my princes shall no more oppress my people;^h and the rest of the land shall they give to the house of Israel according to their tribes.ⁱ

9 ¶ Thus saith the Lord God:^j Let it suffice you, O princes of Israel: remove violence and spoil,^k and execute judgment and justice,^l take away your exactions^m from my people,ⁿ saith the Lord God.

10 Ye shall have just balances, and a just ephah, and a just bath.ⁿ

11 The ephah and the bath shall be of one measure: that the bath may contain the tenth part of a

homer, and the ephah the tenth part of a homer: the measure thereof shall be after the homer.

12 And the shekel shall be twenty gerahs:^o twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh.

13 This is the oblation that ye shall offer; the sixth part of an ephah of a homer of wheat, and ye shall give the sixth part of an ephah of a homer of barley:

14 Concerning the ordinance of oil, the bath of oil, ye shall offer the tenth part of a bath out of the cor, which is a homer of ten baths; for ten baths are a homer:

15 And one lamb^p out of the flock, out of two hundred, out of the fat pastures of Israel; for a meat-offering, and for a burnt-offering, and for peace-offerings,^q to make reconciliation for them,^r saith the Lord God.

16 All the people of the land shall give^s this oblation for^t the prince in Israel.^u

17 And it shall be the prince's part to give burnt-offerings, and meat-offerings, and drink-offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin-offering, and the meat-offering, and the burnt-offering, and the peace-offerings,^v to make reconciliation for the house of Israel.

18 Thus saith the Lord God; In the first month, in the first day of the month, thou shalt take a young bullock without blemish, and cleanse the sanctuary:^w

19 And the priest shall take of the blood of the sin-offering, and put it upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court.^x

20 And so thou shalt do the seventh day of the month for every one that erreth, and for him that is simple:^y so shall ye reconcile the house.

21 In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days;^z unleavened bread shall be eaten.^{aa}

22 And upon that day shall the prince prepare for himself and for all the people of the land a bullock for a sin-offering.^{ab}

23 And seven days of the feast he shall prepare a burnt-offering to the LORD, seven bullocks and

* Heb. holiness. a ch. 48:8. b ch. 42:20. † Or, void places. c ch. 48:10, etc. d ver. 1. e 1 Cor. 9:13, 14. f ch. 40:17. g ch. 48:21. h ch. 22:27; 40:18. i Prov. 25:16; Jer. 22:17. j Josh. 11:23. k ch. 41:6. l Jer. 22:3. m ch. 31:13-16. n Heb. exactions. o Neh. 5:1-13; 1 Cor. 6: 7, 8. p Lev. 19:35, 36; Prov. 11:1. q Exod. 30:13; Num. 3:47. r Or, kid. 1 Or, thank-

minister to it; as also for the city and prince. See notes on chap. 48:8-22.

3. Of this measure; that is, according to the measure just given. This verse is virtually a repetition of the preceding.

5. And the five and twenty thousand; more literally, "a five and twenty thousand;" that is, another five and twenty thousand.

8. And my princes shall no more oppress my people; having a sufficient portion assigned them for their maintenance.

13. This is the oblation that ye shall offer; namely, to the prince, verse 16; a very reasonable amount, considering the greatness of his prescribed charges for the public offerings.

offerings. p Lev. 1:4; Heb. 9:22, 23. q Heb. be for. r Or, with. s Exod. 30:14, 15. t 2 Chr. 5:6; 30:24; 33:7; Ezra 1:5; 1:5; 6:8, 9. † Or, thank-offerings. v Lev. 16:16. w ch. 43:20. x Lev. 1:27. y Exod. 12:19; Lev. 23:5, etc.; Num. 9:2, 3; Deut. 16:1, etc. z 1 Cor. 5:7, 8. aa Lev. 4:14.

INSTRUCTIONS.

1-5. It is the ordinance of Christ, that they who devote themselves to the service of his people in word and doctrine, should receive from them a support. The churches that neglect to provide for their pastors a suitable worldly maintenance, incur their Master's displeasure, and bring upon themselves spiritual leanness and weakness.

7-16. The rulers of God's household must be patterns of justice and integrity in all their dealings; and that they may not be tempted to dishonest practices and oppression for filthy lucre's sake, the people are bound to make provision for their reasonable wants.

17. They whom God has elevated to stations of honor and influence, should be foremost in maintaining the ordinances of his sanctuary.

seven rams without blemish daily the seven days; and a kid of the goats daily for a sin-offering.^a

24 And he shall prepare a meat-offering of an ephah for a bullock, and an ephah for a ram, and a hin of oil for an ephah.^b

25 In the seventh month, in the fifteenth day of the month,^c shall he do the like in the feast of the seven days,^d according to the sin-offering, according to the burnt-offering, and according to the meat-offering, and according to the oil.

CHAPTER XLVI.

1 Ordinances for the prince in his worship, 9 and for the people. 16 An order for the prince's inheritance. 19 The courts for boiling and baking.

THUS saith the Lord God; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened.

2 And the prince shall enter by the way of the porch of that gate without,^e and shall stand by the post of the gate, and the priests shall prepare his burnt-offering and his peace-offerings, and he shall worship at the threshold of the gate;^f then he shall go forth; but the gate shall not be shut until the evening.

3 Likewise the people of the land shall worship at the door of this gate without the Lord in the sabbaths and in the new moons.^g

4 And the burnt-offering that the prince shall offer unto the Lord in the sabbath-day shall be six lambs without blemish, and a ram without blemish.^h

5 And the meat-offering shall be an ephah for a ram, and the meat-offering for the lambs as he shall be able to give,ⁱ and a hin of oil to an ephah.^j

6 And in the day of the new moon it shall be a young bullock without blemish, and six lambs, and a ram; they shall be without blemish.

7 And he shall prepare a meat-offering, an ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand shall attain unto, and a hin of oil to an ephah.

8 And when the prince shall enter, he shall go in by the way of the porch of that gate, and he shall go forth by the way thereof.^k

9 But when the people of the land shall come before the Lord in the solemn feasts,^l he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall

not return by the way of the gate whereby he came in, but shall go forth over against it.

10 And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth.

11 And in the feasts and in the solemnities the meat-offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and a hin of oil to an ephah.^l

12 Now when the prince shall prepare a voluntary burnt-offering or peace-offerings voluntarily unto the Lord, one shall then open him the gate that looketh toward the east,^m and he shall prepare his burnt-offering and his peace-offerings, as he did on the sabbath-day; then he shall go forth; and after his going forth one shall shut the gate.

13 Thou shalt daily prepare a burnt-offering unto the Lord of a lamb of the first yearⁿ without blemish;ⁿ thou shalt prepare it every morning.^o

14 And thou shalt prepare a meat-offering for it every morning, the sixth part of an ephah, and the third part of a hin of oil, to temper with the fine flour; a meat-offering continually by a perpetual ordinance unto the Lord.

15 Thus shall they prepare the lamb, and the meat-offering, and the oil, every morning for a continual burnt-offering.

16 Thus saith the Lord God; If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons'; it shall be their possession by inheritance.

17 But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty;^p after, it shall return to the prince; but his inheritance shall be his sons' for them.

18 Moreover the prince shall not take of the people's inheritance by oppression,^q to thrust them out of their possession; but he shall give his sons inheritance out of his own possession; that my people be not scattered every man from his possession.^r

19 After he brought me through the entry, which was at the side of the gate, into the holy chambers of the priests, which looked toward the north; and behold, there was a place on the two sides westward.

20 Then said he unto me, This is the place where the priests shall boil the trespass-offering and the sin-offering,^s where they shall bake the meat-offering;^s that they bear them not out into the outer-court, to sanctify the people.^t

21 Then he brought me forth into the outer court, and caused me to pass by the four corners of the court; and behold, in every corner of the court there was a court.^u

^a Num. 28:15, etc. ^b Heb. 10:5, 7. ^c Num. 29:12. ^d Dent. 16:13. ^e Lev. 7:30. ^f Heb. 10:13. ^g Col. 1:26. ^h John 10:9. ⁱ ch. 45:17. ^j Heb. the gift of her hand; Dent. 16:17. ^k ch. 13:21. ^l 1 Cor. 2. ^m Exod. 21:14-17. ⁿ Dent. 16:16. ^o Mal. 4:1. ^p 1 Cor. 5. ^q m. ver. 2; ch. 44:3. ^r Heb. a son of

his year. ^s Exod. 29:38; Num. 28:3. ^t Heb. morning by morning. ^u Lev. 25:10. ^v Heb. 15:8. ^w ch. 34:5, 6. ^x 1 Sam. 2:14, 15; 2 Chr. 35:13. ^y Lev. 24:7. ^z ch. 11:19. ^{aa} Heb. a court in a corner of a court, and a court in a corner of a court.

CHAPTER XLVI.

1. The sabbath—the day of the new moon; on these days, when the law of Moses required special religious services, the prince was to be present at the sanctuary.

INSTRUCTION.

God has established the public worship of the sanctu-

ary as a means of intercourse between himself and his people in every age of the world; it is his will that all its parts should be arranged in an orderly and decent manner, that shall impress the worshippers with the idea of its sanctity, and enable them to commune with their heavenly Father without distraction. Psa. 93:5; Eccl. 5:1, 2; 1 Cor. 11:40.

A. M. 2420. B. C. 574. 22 In the four corners of the court *there were courts joined** of forty cubits long and thirty broad: these four corners¹ were of one measure.

23 And *there was a row of building round about in them, round about them four, and it was made with boiling places under the rows round about.*

24 Then said he unto me, *These are the places of them that boil, where the ministers of the house shall boil the sacrifice of the people.*²

CHAPTER XLVII.

1 The vision of the holy waters. 6 The virtue of them. 13 The borders of the land. 22 The division of it by lot.

AFTERWARD he brought me again unto the door of the house; and behold, waters issued out from under the threshold of the house eastward:^b for the forefront of the house stood toward the east, and the waters came down from under, from the right side of the house, at the south side of the altar.^c

2 Then brought he me out of the way of the gate northward, and led me about the way without unto the outer gate by the way that looketh eastward: and behold, there ran out waters on the right side.

3 And when the man that had the line in his hand went forth eastward,^d he measured a thousand cubits, and he brought me through the waters; the waters were to the ankles.^e

4 Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins.

5 Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, waters to swim in,^f a river that could not be passed over.^g

6 ¶ And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the brink of the river.

7 Now when I had returned, behold, at the bank¹ of the river were very many trees on the one side and on the other.²

8 Then said he unto me, *These waters issue out*

toward the east country, and go down into the desert,³ and go into the sea: which being brought forth into the sea, the waters shall be healed.

9 And it shall come to pass, that every thing that liveth,⁴ which moveth, whithersoever the rivers⁵ shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed;⁶ and every thing shall live whither the river cometh.

10 And it shall come to pass, that the fishers shall stand upon it from En-gedi even unto Eng-elam;⁷ they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea,⁸ exceeding many.⁹

11 But the miry places thereof and the marshes thereof shall not¹ be healed; they shall be given to salt.²

12 And by the river upon the bank thereof,³ on this side and on that side, shall grow⁴ all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed:⁵ it shall bring forth new⁶ fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.⁷

13 ¶ Thus saith the Lord God; This shall be the border, whereby ye shall inherit the land according to the twelve tribes of Israel: Joseph shall have two portions.⁸

14 And ye shall inherit it, one as well as another: concerning the which I lifted up my hand⁹ to give it unto your fathers: and this land shall fall unto you for inheritance.¹⁰

15 And this shall be the border of the land toward the north side, from the great sea, the way of Hethlon,¹¹ as men go to Zedad;¹²

16 Hamath, Berothah,¹³ Sibraim, which is between the border of Damascus and the border of Hamath; Hazar-hatticon,¹⁴ which is by the coast of Hauran.

17 And the border from the sea shall be Hazar-enan,¹⁵ the border of Damascus, and the north northward, and the border of Hamath. And this is the north side.

18 And the east side ye shall measure from¹

* Or, made with chimneys. 1 Heb. cornerd. a ver. 20. b ver. 12; Isa 2:3. c Isa. 55:1; Jer. 2:13; Joel 3:18; Zech. 13:1; 14:8; Rev. 22:1, 17, 2 ch. 40:3. 1 Heb. waters of the ankles. 4 Heb. of swimming. 5 Isa. 11:9; Hab. 2:14; Matt. 13:34, 32. 6 Heb. lip. 7 ver. 12. 8 Or, plain; Deut. 3:17; 4:49; Josh. 3:16. 9 Isa. 55:1, 7. 10 John 3:16; 11 26. 12 Heb. two rivers. 13 Exod. 15:26; Psa. 103:3; Isa. 50:26. 14 Matt. 4:19. 15 Num. 31:6;

Psa. 104:23. 1 Isa. 49:12, 20. 1 Or, and that which shall not. m Jer. 17:6. n ver. 7. 3 Heb. come up. 4 Psa. 1:3; Jer. 17:8. 5 Or, principal. 6 Or, meats and sows; Isa. 1:6. 7 Rev. 22:2. 8 ch. 48:5; 49:29. 9 Or, sware; Gen. 26:3, ch. 14:29. 10 ch. 45:1. 11 Num. 31:8. 12 Sana. 2:2. 13 Or, The middle village. 14 Num. 34:9. 15 Or, from between.

CHAPTER XLVII.

1. *Waters issued*; this noble symbol of a living stream of water issuing out from under the threshold of the temple, continually growing wider and deeper as it advances, and filling every place where it comes with life and health, represents the presence and blessing of God, especially the life-giving power of God's Spirit, and through it the constant increase of his kingdom of grace from age to age. Psa. 46:4. There is perhaps an allusion here to the living fountain under Solomon's temple. The stream comes forth from the temple, because that is God's dwelling-place. Compare Rev. 22:1, where the river proceeds "out of the throne of God and of the Lamb." *The altar*; which stood in the inner court before the temple.

2. *The gate northward*; because the east gate was shut, chap. 44:2. *On the right side*; namely, from under the wall of the outer court.

10. *En-gedi*; on the western shore of the Dead sea about midway between its northern and southern end. *Eng-elam*; probably at the northern end.

11. *Miry places—marshes*; where this river does not come. This seems to intimate that there will always be some who do not receive the grace of God.

12. *By the river—medicine*; compare Gen. 2:9; Rev. 22:2. The grace of God in the gospel is the tree of life. It gives food and healing to the soul, and in the end a glorious resurrection to the body.

13. *This shall be the border*; the boundaries of the land here given are nearly the same as those marked out by Moses, though the northern part was never actually possessed by the Israelites. See Num. 34:1-15.

15, 16. *Hethlon—Hauran*; of these places Hamath lay on the Orontes, far north of the actual possessions of the Israelites before the captivity or afterwards, and Hauran, east of Bashan beyond the Jordan.

Hauran, and from Damascus, and from Gilead, and from the land of Israel by Jordan, to the border unto the east sea. And *this is the east side.*

19 And the south side southward, from Tamar even to the waters of strife^a in Kadesh, the river^b to the great sea.^c And *this is the south side southward.*^d

20 The west side also *shall be* the great sea from the border, till a man come over against Hamath. *This is the west side.*

21 So shall ye divide this land unto you according to the tribes of Israel.

22 ¶ And it shall come to pass, that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you,^b which shall beget children among you: and they shall be unto you as born in the country among the children of Israel;^c they shall have inheritance with you among the tribes of Israel.

23 And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord God.

CHAPTER XLVIII.

1, 23 The portions of the twelve tribes, 8 of the sanctuary, 15 of the city and suburbs, 21 and of the prince. 30 The dimensions and gates of the city.

NOW these are the names of the tribes. From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath;^d for these are his sides east and west; a portion^e for Dan.

2 And by the border of Dan, from the east side unto the west side, a portion for Asher.

3 And by the border of Asher, from the east side even unto the west side, a portion for Naphtali.

4 And by the border of Naphtali, from the east side unto the west side, a portion for Manasseh.

^a Or, *Mirshak*. ^b Or, *valley*. ^c *Lev* 48:28; *Num* 29:13; *Deut* 32:51; *Ps* 1:7. ^d Or, *toward Tenuah*. ^e *Ex* 2:12, 13; 3:6; *Rev* 7:9, 10. ^f *Acts* 15:9; *Rom* 10:12; *Gal* 3:28; *Col* 3:11. ^g *ch* 47:15, etc. ^h *Heb* one.

19. *Kadesh*; Kadesh-barnea, in the valley south of the Dead sea. *The river*; that is, along the river. "The river of Egypt" is meant. *Num* 34:5.

22, 23. *To the strangers that sojourn among you—shall ye give him his inheritance*; this is an intimation of the future admission of the Gentiles to equal rights in God's church.

INSTRUCTIONS.

1. The Holy Spirit dwells continually in Christ's church as a fountain of living waters. He gives to all her members life and sanctification, and comfort, and victory over the world; and from one generation to another he raises up for her a spiritual seed from among those who were by nature "dead in trespasses and sins." *Isa* 41:3-5; *59:21*; *John* 7:37-39; *Eph* 2:22.

3-5. The course of God's kingdom of grace, like that of a river, continually grows wider and deeper as it advances, and it shall finally spread its life-giving waters over all the earth. *Dan* 2:34, 35, 44, 45; *Matt* 13:31-33.

7-10. Wherever the grace of God is received, it heals the maladies which sin has produced, fills the soul with light and strength and comfort, and makes nations and individuals alike prosperous and fruitful in works of righteousness. *Ver* 12.

11. Miry places and marshes given to salt, which can neither be ploughed nor sown, are a true emblem of all nations, families, and individuals that reject the gospel of Christ.

5 And by the border of Manasseh, from the east side unto the west side, a portion for Ephraim.

6 And by the border of Ephraim, from the east side even unto the west side, a portion for Reuben.

7 And by the border of Reuben, from the east side unto the west side, a portion for Judah.

8 ¶ And by the border of Judah, from the east side unto the west side, shall be the offering which ye shall offer of five and twenty thousand reeds in breadth, and in length as one of the other parts, from the east side unto the west side: and the sanctuary shall be in the midst of it.^g

9 The oblation that ye shall offer unto the Lord shall be of five and twenty thousand in length, and of ten thousand in breadth.

10 And for them, even for the priests, shall be this holy oblation; toward the north five and twenty thousand in length, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length: and the sanctuary of the Lord shall be in the midst thereof.

11 *It shall be* for the priests that are sanctified of the sons of Zadok;^h which have kept my charge,ⁱ which went not astray when the children of Israel went astray, as the Levites went astray.^j

12 And this oblation of the land that is offered shall be unto them a thing most holy by the border of the Levites.

13 And over against the border of the priests, the Levites shall have five and twenty thousand in length, and ten thousand in breadth: all the length shall be five and twenty thousand, and the breadth ten thousand.

14 And they shall not sell of it, neither exchange,^b nor alienate the first-fruits of the land:^l for it is holy unto the Lord.

15 ¶ And the five thousand, that are left in the breadth over against the five and twenty thou-

^g *ch* 45:1-6. ^h Or, *The sanctified portion shall be*. ⁱ *ch* 44:15. ^j Or, *acrod*, or *ordnance*. ^k *ch* 44:10. ^l *Lev* 27:10, 25, 33. ^m *Ex* 22:29.

22, 23. The gospel has broken down "the middle wall of partition" between Jews and Gentiles, and made them one in Christ Jesus. *John* 10:16; *Eph* 2:14-19; *Col* 3:11.

CHAPTER XLVIII.

1. *East and west*; a portion is assigned to each tribe directly across the Holy Land from east to west, beginning with Dan.

8-22. *The offering*; of territory. See chap. 45:1-8. It extends directly across the land from east to west, being twenty-five thousand reeds in width. Midway between east and west, in the region around the holy city, is taken a square of twenty-five thousand reeds, occupying its whole breadth. This again is divided east and west into three parallel portions, the two first being ten thousand reeds each in width, and the third five thousand. Of these three portions, the northernmost, containing the sanctuary, is assigned to the priests, the second to the Levites, and the third to the city. The city lies in the midst of the portion belonging to it, making, with its suburbs, a square of five thousand reeds, or more than eleven miles. The immense extent of "the offering" in all its parts, the river flowing from the temple, and the manner of assigning the land to the twelve tribes, shows that the whole vision is to be understood, not literally but figuratively, like the apostle John's vision of the new Jerusalem.

15. *Profane place*; not holy, as the sanctuary was.

A. M. 2431.
B. C. 571. sand,^a shall be a profane place for the city, for dwelling, and for suburbs;^b and the city shall be in the midst thereof.

16 And these shall be the measures thereof; the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred.

17 And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty.

18 And the residue in length over against the oblation of the holy portion shall be ten thousand eastward, and ten thousand westward: and it shall be over against the oblation of the holy portion: and the increase thereof shall be for food unto them that serve the city.

19 And they that serve the city shall serve it out of all the tribes of Israel.^c

20 All the oblation shall be five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation foursquare, with the possession of the city.

21 ¶ And the residue shall be for the prince, on the one side and on the other of the holy oblation, and of the possession of the city, over against the five and twenty thousand of the oblation toward the east border, and westward over against the five and twenty thousand toward the west border, over against the portions for the prince:^d and it shall be the holy oblation; and the sanctuary of the house shall be in the midst thereof.^e

22 Moreover, from the possession of the Levites, and from the possession of the city, being in the midst of that which is the prince's, between the border of Judah and the border of Benjamin, shall be for the prince.

23 As for the rest of the tribes, from the east side unto the west side, Benjamin shall have a portion.

24 And by the border of Benjamin, from the east side unto the west side, Simeon shall have a portion.

25 And by the border of Simeon, from the east side unto the west side, Issachar a portion.

26 And by the border of Issachar, from the east side unto the west side, Zebulun a portion.

27 And by the border of Zebulun, from the east side unto the west side, Gad a portion.

28 And by the border of Gad, at the south side southward, the border shall be even from Tamar unto the waters of strife in Kadesh,^f and to the river toward the great sea.^g

29 This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these are their portions, saith the Lord God.^h

30 ¶ And these are the goings out of the city on the north side, four thousand and five hundred measures.

31 And the gates of the city shall be after the names of the tribes of Israel:^b three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi.

32 And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan.

33 And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun.

34 At the west side four thousand and five hundred, with their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali.

35 It was round about eighteen thousand measures: and the name of the city from that day shall be, The Lord is there.ⁱ

^a Ch. 45:6. ^b ch. 42:20. ^c ch. 45:6. ^d ch. 45:7. ^e ver. 8, 10. ^f Heb. one. ^g Heb. Meribah-kadesh. ^h ch. 47:19. ⁱ ch. 47:14, 21, 22. ^b Rev

21. The residue; east and west of the twenty-five thousand reeds. Ver. 20.

22. Judah—Benjamin; in this assignment the tribe of Judah lies north of "the offering," and that of Benjamin south, contrary to Joshua's assignment, which placed Benjamin north of Judah.

31-34. The gates of the city; compare Rev. 21:12, 13.

21:12, etc. ¹ Heb. Jehorah-shammah. ¹ Psa. 46:5; 49:3; 68:18; 77:13; Jer. 3:17; Joel 3:21; Zech. 2:10; Rev. 21:3; 22:3.

INSTRUCTION.

The literal Canaan, which God gave to Abraham and his seed, was a type of the more noble spiritual inheritance which he bestows upon all his children in this world, and of the "inheritance incorruptible and undefiled, and which fadeth not away, reserved in heaven" for their everlasting possession.

THE BOOK OF DANIEL.

DANIEL belonged to the royal family of Judah, and his captivity was a fulfilment of the prophecy recorded in Isa. 39:7. But God graciously turned this into a rich blessing, by raising him up to be an eminent prophet and statesman in Babylon. The prophecies of Daniel naturally fall into two series. The first, occupying chapters 2-7, is written in Chaldee. This unfolds the relation which God and his kingdom hold to the heathen powers, as seen in the two visions of an image consisting of four parts, and of a succession of four beasts, chapters 2, 7; in the protection of God's faithful servants from the oppression of heathen kings and princes, chapters 3, 6; and in the humbling of heathen monarchs for their pride, idolatry, and profanation of the sacred vessels belonging to God's sanctuary, chapters 4, 5. The second series, occupying the remaining five chapters, is written in Hebrew. This also exhibits the conflict between God's kingdom and the world that lies in wickedness, but with some special details relating to the more immediate future, and also some remarkable revelations respecting the time of the Messiah's advent and expiatory death, the destruction of the holy city by the Romans, and the final resurrection.

The intimate connection between the book of Daniel and the Revelation of John must strike every reader of the holy Scriptures. They mutually interpret each other, and both together constitute one grand system of prophecy extending down to the end of the world. Both also contain predictions the exact interpretation of which is extremely difficult, perhaps impossible, till they shall be made clear by their fulfilment in the last days.

CHAPTER I.

1 Jehoiakim's captivity. 3 Ashpenaz takes Daniel, Hananiah, Mishael, and Azariah. 8 They refusing the king's portion, do prosper with pulse and water. 17 Their excellency in wisdom.

IN the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.^a

2 And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God, which he carried into the land of Shinar to the house of his god: and he brought the vessels into the treasure-house of his god.

3 ¶ And the king spake unto Ashpenaz the master of his eunuchs, that he should bring *certain* of the children of Israel,^b and of the king's seed, and of the princes;

4 Children in whom was no blemish, but well-favored, and skilful in all wisdom, and cunning in

knowledge, and understanding science, and such as *had* ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

5 And the king appointed them a daily provision of the king's meat, and of the wine which he drank:^c so nourishing them three years, that at the end thereof they might stand before the king.

6 Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:

7 Unto whom the prince of the eunuchs gave names: for he gave unto Daniel *the name* of Belteshazzar;^d and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego.

8 ¶ But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank:^e

^a 2 Kings 24: 1, 13, 2 Chr. 36: 6, 7. ^b Foreword 2 Kings 20:17, 18; Isa. 39:7.

CHAPTER I.

1. *In the third year*; see note on Jer. 25:1.

2. *Gave Jehoiakim—into his hand*; he became the servant of Nebuchadnezzar, but continued to reign in Jerusalem, for his reign lasted eleven years, 2 Kings 23:36; 2 Chron. 36:5. After reigning three years, he revolted against Nebuchadnezzar, and the remaining years of his reign were rendered miserable by the invasion of the Chaldeans, Syrians, Moabites, and Ammonites. From 2 Chron. 36:6, it seems probable that his reign was terminated by a second invasion of Nebuchadnezzar, who carried him captive to Babylon.

3. *Master of his eunuchs*; a great number of eunuchs are employed now, as anciently, in eastern courts; they have

charge of the monarch's household, and all its arrangements.

4. *Children in whom was no blemish*; in eastern courts, it is the custom now, as of old, to select the fairest and most noble among the captive youth to wait upon the monarch. These are carefully trained up under the chief of the eunuchs, but are not themselves made eunuchs. *Ability*; strength of body and mind.

5. *A daily provision*; for the purpose of making them full fleshed, and of good appearance. See note on ver. 4.

7. *Gave names*; new names; a practice still retained in oriental courts.

8. *Defile himself*; the food and drink prepared by the heathen he regarded as unclean, according to the distinctions he the Mosaic law. It is probable that he wished

A. M. 5398.
B. C. about
605.

^c Heb. of his drink. b. ch. 1:8; 5:12. ^d Deut. 32:38, Ezek. 4:13; Heb. 9:4.

A. M. 3598. therefore he requested of the prince of the
B. C. about enuechs that he might not defile himself.
696.

9 Now God had brought Daniel into favor and tender love with the prince of the enuechs.^a

10 And the prince of the enuechs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking* than the children which are of your sort?† then shall ye make me endanger my head to the king.

11 Then said Daniel to Melzar,‡ whom the prince of the enuechs had set over Daniel, Hananiah, Mishael, and Azariah,

12 Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat,§ and water to drink.

13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.

14 So he consented to them in this matter, and proved them ten days.

15 And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

16 Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

17 ¶ As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in‡ all visions and dreams.

18 Now at the end of the days that the king had said he should bring them in, then the prince of the enuechs brought them in before Nebuchadnezzar.

19 And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

20 And in all matters of wisdom and* understanding,‡ that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.

21 And Daniel continued even unto the first year of king Cyrus.¶

CHAPTER II.

1 Nebuchadnezzar, forgetting his dream, requireth it of the Chaldeans, by promises and threatenings. 10 They acknowledging their inability are judged to die. 14 Daniel obtaining some respite findeth the dream. 19 He bleaseth God. 21 He staying the decree is brought to the king. 31 The dream. 36 The interpretation. 46 Daniel's advancement.

AND in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams wherewith his spirit was troubled,^d and his sleep brake from him.

2 Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to show the king his dreams. So they came and stood before the king.

3 And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

4 Then spake the Chaldeans to the king in Syriac, O king, live for ever:¶ tell thy servants the dream, and we will show the interpretation.

5 The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut* in pieces,† and your houses shall be made a dunghill.‡

6 But if ye show the dream, and the interpretation thereof, ye shall receive of me gifts and rewards* and great honor:‡ therefore show me the dream, and the interpretation thereof.

7 They answered again, and said, Let the king tell his servants the dream, and we will show the interpretation of it.

8 The king answered and said, I know of certainty that ye would gain‡ the time, because ye see the thing is gone from me.

9 But if ye will not make known unto me the dream, there is but one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can show me the interpretation thereof.†

man captivity, though he did not die then. So till is used. See Psa. 110:1; 112:8. † ch. 4:5. Gen. 41:8; Esth. 6:1; Job 33:15-17. ‡ 1 Kings 1:31. * Chald made. † ch. 3:23. ‡ Ezra 6:11. † Or, fee; ver. 4:3; ch. 5:17. ‡ ch. 5:16. † Or, buy; Eph. 5:16. † Isa. 41:23.

drink, and not by luxury, that both body and mind are preserved in the highest health and vigor.

20. They who choose their attendants from those who have been trained in the knowledge and fear of God, will be best served.

CHAPTER II.

2. Chaldeans; that is, astrologers, because the Chaldeans were precinent in this science.

4. In Syriac; that is, in the Chaldee tongue. From this place to the end of the seventh chapter the original is in the Chaldee language.

8. Gain the time; improve to your own advantage the opportunity afforded you by my forgetfulness. Compare verse 9.

9. Till the time be changed; probably, till my kingdom passes into other hands. Compare verse 21. This is the language of jealousy and suspicion, as if the wise men foresaw calamity coming upon him which they refused to declare.

also to avoid a luxurious and effeminate style of living ill becoming the servants of Jehovah. The king's meat; literally, "the king's dainties."

12. Pulse; the word in the original seems to denote any vegetable food.

21. Unto the first year of king Cyrus; that is, he lived to see the termination of the Babylonian empire. The words must not be understood to mean that he did not continue longer. Compare chap. 6:28; 10:1.

INSTRUCTIONS.

3-5. When God punishes nations for their sins, he is able to protect and provide for his faithful servants; and times of great public calamity often become to them occasions of high preferment and usefulness.

8. The true believer will value purity of heart and life, and visible conformity to God's law, above all earthly delights and honors.

12-16. It is by temperance and simplicity in food and

10 ¶ The Chaldeans answered before the king, and said, There is not a man upon the earth that can show the king's matter: therefore *there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean.*

11 And *it is a rare thing that the king requireth, and there is none other that can show it before the king, except the gods,^a whose dwelling is not with flesh.^b*

12 For this cause the king was angry and very furious, and commanded to destroy all the wise *men* of Babylon.^c

13 And the decree went forth that the wise *men* should be slain; and they sought Daniel and his fellows to be slain.

14 ¶ Then Daniel answered* with counsel and wisdom to Arioch the captain of the king's guard,^d which was gone forth to slay the wise *men* of Babylon:

15 He answered and said to Arioch the king's captain, *Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel.*

16 Then Daniel went in, and desired of the king that he would give him time, and that he would show the king the interpretation.

17 Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions:

18 That they would desire mercies of^e the God of heaven concerning this secret,^d that Daniel and his fellows should not perish* with the rest of the wise *men* of Babylon.

19 ¶ Then was the secret revealed unto Daniel in a night vision.^e Then Daniel blessed the God of heaven.

20 Daniel answered and said, Blessed be the name of God for ever and ever:^f for wisdom, and might are his:^g

21 And he changeth the times and the seasons;^h he removeth kings, and setteth up kings:ⁱ he giveth wisdom unto the wise, and knowledge to them that know understanding:^j

22 He revealeth the deep and secret things:^k he knoweth what is in the darkness,^l and the light dwelleth with him.^m

23 I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast *now* made known unto us the king's matter.

24 ¶ Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise *men* of Babylon: he went and said thus unto him; Destroy not the wise *men* of Babylon: bring me in before the king, and I will show unto the king the interpretation.

^a Ver 28. ^b Isa 66 1, 2. ^c Matt 2:16. ^d Chald. returned. ^e Or, chief marshal; Chald. chief of the executioners, or slaughtermen; Gen. 37:36; Jer. 52:12, 14. ^f Chald. from before. ^g ch. 3:17, 1 Sam. 17:37; 2 Tim. 1:17, 18. ^h Or, they should not destroy Daniel. ⁱ Num. 12:6. ^j 1 Pt. 2:5; 2 Tim. 3:15. ^k Or, they should not destroy Daniel. ^l Num. 12:6. ^m 1 Pt. 2:5; 2 Tim. 3:15. ⁿ 1 Pt. 2:5; 2 Tim. 3:15. ^o 1 Pt. 2:5; 2 Tim. 3:15.

25 Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives* of Judah, that will make known unto the king the interpretation.

26 The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise *men*, the astrologers, the magicians, the soothsayers, show unto the king;^a

28 But there is a God in heaven that revealeth secrets,^a and maketh^b known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;

29 As for thee, O king, thy thoughts came^c into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass.^d

30 But as for me, this secret is not revealed to me for *any* wisdom that I have more than any living;^e but for *their* sakes that shall make known the interpretation^f to the king, and that thou mightest know the thoughts of thy heart.

31 ¶ Thou, O king, sawest,^g and beheld a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible.

32 This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs^h of brass,

33 His legs of iron, his feet part of iron and part of clay.

34 Thou sawest till that a stone was cut out without hands,ⁱ which smote the image upon his feet that were of iron and clay, and brake them to pieces.

35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors;^j and the wind carried them away, that no place was found for them:^k and the stone that smote the image became a great mountain,^l and filled the whole earth.^m

36 ¶ This is the dream; and we will tell the interpretation thereof before the king.

37 Thou, O king, art a king of kings:ⁿ for the God of heaven hath given thee a kingdom, power, and strength, and glory.^o

38 And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thy hand, and hath made thee ruler over them all.^p Thou art this head of gold.

39 And after thee shall arise another kingdom

31. Cut out, of the mountain, verse 45. Without hands, by no human agency.

38. Thou art this head; that is, the kingdom over which thou reignest, and which is represented in thy person.

^a Chald. children of the captivity. ^b Isa 47:13, 14. ^c Gen. 40:8, 31 16. ^d Chald. hath made. ^e Chald. came up. ^f Amos 1:13. ^g Acts 3:12. ^h Or, but for the intent that the interpretation may be made known. ⁱ Chald. most seeing. ^j Or, chaff. ^k Or, which was not in hands. ^l Zech. 4:6. ^m Jer. 1:13. ⁿ Ps. 111. ^o Hos. 13:1. ^p Ps. 27:36. ^q Isa. 2:3, 4. ^r 1 Cor. 15:25. ^s Ezra 7:12; Isa. 47:5, Ezek. 26:7; Hos. 8:10. ^t Ezra 1:2. ^u Jer. 27:6.

39. Another kingdom; the Persian, founded by Cyrus. Inferior to thee; that is, in splendor. Another third kingdom; the Grecian empire, of which Alexander was the founder.

A. M. 3403.
B. C. 603. inferior to thee,^a and another third kingdom of brass, which shall bear rule over all the earth.^b

40 And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdeth all things: and as iron that breaketh all these, shall it break in pieces and bruise.

41 And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

42 And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.

43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another,^c even as iron is not mixed with clay.

44 And in the^d days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed:^e and the kingdom^f shall not be left to other people, but it shall break in pieces and consume all these kingdoms,^g and it shall stand for ever.

45 Forasmuch as thou sawest that the stone was cut out of the mountain without hands,^h and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass here-

^a Ch. 5:25. ^b ch. 7:7, 23. ^c Or, brittle. ^d Chald. this with this. ^e Chald. there. ^f Me. 4:7. Luke 1:32, 33. ^g Chald. kingdom thereof. ^h Psa. 2:9. ⁱ Or, which was not in hands. ^j Chald. after this. ^k ver. 6. ^l ch. 4:9.

40. *The fourth kingdom*: this kingdom is at the beginning "strong as iron;" afterwards it is "partly strong, and partly broken," verse 42; it is on its decline when the God of heaven sets up his kingdom, for the stone cut out of the mountain without hands smites it on its feet of iron and clay, and it is the last great monarchy that oppresses the world. All these characters point to the Roman empire, which would not be omitted in a comprehensive view, like this, of the future history of the world. See notes on the seventh chapter.

41. *Divided*, in character; that is, "partly strong, and partly broken," verse 42.

43. *They shall mingle themselves*; the native stock of this iron kingdom. *With the seed of men*; with men of another sort, making a mixture that cannot be united into one whole. According to some, the reference is to the Roman custom of giving to the nations whom they conquered the privilege of citizenship, thus making the empire a medley of different people, with different languages, ideas, and customs. We may better, perhaps, understand these words of the mixture of the northern nations, who conquered Rome in the fourth and following centuries, with the old inhabitants of the empire. Out of this grew a number of kingdoms that could never unite into one whole, and yet they constituted a continuation of the old Roman empire. See notes on the seventh chapter.

44. *Set up a kingdom*; that called in the New Testament "the kingdom of heaven," of which Christ is the head.

46. *Worshipped Daniel—sweet odors*; we have no reason to think that Daniel failed to protest against any honors paid to him as a divine person, or as one who was the dwelling-place of deity.

49. *In the gate of the king*; that is, in the gate of the king's palace, where public business was transacted. He was plainly the chief minister of state.

INSTRUCTIONS.

10, 11. None but the living God can reveal the secrets of the future. All who pretend to a supernatural knowledge of coming events from any other source, are deceivers;

after;⁵ and the dream is certain, and the interpretation thereof sure.

46 ¶ Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odors unto him.

47 The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret.

48 Then the king made Daniel a great man, and gave him many great gifts,⁶ and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon.⁷

49 Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon:⁸ but Daniel sat in the gate of the king.⁹

CHAPTER III.

1 Nebuchadnezzar dedicateth a golden image in Dura. 8 Shadrach, Meshach, and Abed-nego are accused for not worshipping the image. 13 They, being threatened, make a good confession. 19 God delivereth them out of the furnace. 26 Nebuchadnezzar seeing the miracle blesseth God.

NEBUCHADNEZZAR the king made an image of gold,¹ whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.

5:11. 6:ch. 3:12. 8:Esth 2:19, 3:2. 12:Kings 19:17, 18; Psa. 115:1, etc.; Isa. 40:19, etc.; Jer. 16:20; Acts 19:26.

and when their power, once fairly tested, they will, like the Chaldean magicians, be confounded and put to silence.

12. It is natural that he who makes unreasonable demands of his fellow-men should manifest unreasonable rage at their inability to comply with his desires.

13. The angry man is sure to act in such a way as will hurt others without benefiting himself.

14. The truly wise man is known by his ability to calm the excitement of the passionate, and thus gain for himself and them time for prudent action. Prov. 16:14.

17, 18. In times of great difficulty and danger, we should seek not only the counsels, but also the intercessory prayers of our fellow-believers.

19. God does not disappoint the hopes of his people when they seek him unitedly in fervent and believing prayer.

20, 23. God is the only source of wisdom and power. In all the gifts and endowments which any of his servants possess, he should be gratefully recognized, and all the glory of them be ascribed to him alone. Ver. 30.

31-43. To the eternal mind of God, the whole history of the world lies open from the beginning to the end; and it is proceeding from age to age, in accordance with his infinitely holy and wise purposes, always in subordination to his glorious plan of redemption through Jesus Christ.

44. All the empires which human hands have established shall be destroyed; but the kingdom which God has established "without hands" shall increase continually, till the earth is filled with its glory and blessedness.

48. It is the part of wisdom to advance to stations of power and influence those who have given proof of their ability to fulfil in a proper manner the weighty responsibilities connected with them.

49. The good man in office will desire and seek to surround himself by those who are of like character with himself.

CHAPTER III.

1. *Of gold*; probably so called because it was overlaid with gold.

2 Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.

3 Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up:

4 Then a herald cried aloud,* To you it is commanded,† O people, nations, and languages,‡

5 That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer,† and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up:

6 And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace.‡

7 Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up.

8 ¶ Wherefore at that time certain Chaldeans came near, and accused the Jews.

9 They spake and said to the king Nebuchadnezzar, O king, live for ever,§

10 Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image:

11 And whoso falleth not down and worshippeth, that he should be cast into the midst of a burning fiery furnace.

12 There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego;¶ these men, O king, have not regarded thee:‡ they serve not thy gods, nor worship the golden image which thou hast set up.

13 ¶ Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abed-nego.¶ Then they brought these men before the king.

14 Nebuchadnezzar spake, and said unto ^{A. M. 3524.} them, ^{B. C. 605.} Is it true,‡ O Shadrach, Meshach, and Abed-nego? do not ye serve my gods, nor worship the golden image which I have set up?

15 Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made,‡ well;‡ but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?†

16 Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter.‡

17 If it be so, our God whom we serve is able to deliver us out of the burning fiery furnace, and he will deliver us out of thy hand, O king.‡

18 But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.‡

19 ¶ Then was Nebuchadnezzar full of fury,‡ and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: therefore he spake and commanded that they should heat the furnace one seven times more than it was wont to be heated.‡

20 And he commanded the most mighty men† that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace.

21 Then these men were bound in their coats,‡ their hosen, and their hats;‡ and their other garments, and were cast into the midst of the burning fiery furnace.

22 Therefore because the king's commandment‡ was urgent, and the furnace exceeding hot, the flame‡ of the fire slew those men that took up Shadrach, Meshach, and Abed-nego.‡

23 And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

24 Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors,‡ Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

25 He answered and said, Lo, I see four men loose, walking in the midst of the fire,‡ and they have no hurt;‡ and the form of the fourth is like the Son of God.‡

* Chald. with might; ch. 1. 11. † Chald. they command. ‡ ch. 4. 1, 6; 25. 1. Or, singing. † Chald. symphony. ‡ Jer. 29. 22; Rev. 13. 15. § ch. 2. 1, 6; 21. Rom. 13. 7. † ch. 2. 49. ‡ Chald. set no regard upon. † ch. 6. 13. † ver. 19. † Or, of purpose, as Exod. 21. 13. † Luke 4. 7. † † Exod. 32. 32; Luke 13. 9. † Exod. 5. 2, 2 Kings 17. 33. † Matt. 10. 19. † Psa. 121. 5-7.

2. Sheriffs; rather, "men learned in the law."

5. Sackbut; the original word seems to denote a stringed instrument like the lyre. Ye fall down and worship; this was in accordance with the universal belief of heathen nations, that it belonged to the state to regulate the worship of the gods. Of the rights of conscience they had no clear ideas.

16. Are not careful; or, "have no need." Their minds were made up to refuse the worship demanded of them, and they knew that arguing the matter would do no good.

21. Their coats—garments; or, "their hosen, tunics, man-

ties, and garments." "Hosen" are wide pantaloons, such as are worn now in eastern countries.

25. Like the Son of God; or, "like a son of the gods," that is, a superhuman being. The same personage Nebuchadnezzar afterwards calls an "angel," ver. 28. Compare chap. 6: 22.

INSTRUCTIONS.

1-23. Since rulers are ordained of God, we are bound to submit ourselves to all their requirements, except when they command that which God forbids, or forbid that which God commands; and then we must obey God,

A. M. 3424. 26 ¶ Then Nebuchadnezzar came near to
B. C. about
550. the mouth^a of the burning fiery furnace, and
spake, and said, Shadrach, Meshach, and Abed-
nego, ye servants of the most high God,^a come forth,
and come *hither*. Then Shadrach, Meshach, and
Abed-nego, came forth of the midst of the fire.

27 And the princes, governors, and captains, and
the king's counsellors, being gathered together,
saw these men, upon whose bodies the fire had no
power, nor was a hair of their head singed, nei-
ther were their coats changed, nor the smell of
fire had passed on them.^b

28 Then Nebuchadnezzar spake, and said, Blessed
be the God of Shadrach, Meshach, and Abed-nego,
who hath sent his angel,^c and delivered his ser-
vants that trusted in him,^d and have changed the
king's word, and yielded their bodies,^e that they
might not serve nor worship any god, except their
own God.

29 Therefore I make a decree,^f That every peo-
ple, nation, and language, which speak any thing
amiss^g against the God of Shadrach, Meshach, and
Abed-nego, shall be cut^h in pieces, and their houses
shall be made a dunghill;ⁱ because there is no
other god that can deliver after this sort.

30 Then the king promoted^l Shadrach, Meshach,
and Abed-nego, in the province of Babylon.

CHAPTER IV.

1 Nebuchadnezzar confesseth God's kingdom, 4 maketh relation of his
dream, which the magicians could not interpret. 8 Daniel heareth
the dream. 19 He interpreteth it. 28 The story of the event.

NEBUCHADNEZZAR the king, unto all peo-
ple, nations, and languages, that dwell in all
the earth:^a Peace be multiplied unto you.^b

2 I thought it good^c to show the signs and wond-
ers that the high God hath wrought toward me,^d

3 How great *are* his signs^e and how mighty *are* his
wonders! his kingdom *is* an everlasting kingdom,^f
and his dominion *is* from generation to generation.^g

4 ¶ I Nebuchadnezzar was at rest in my house,
and flourishing in my palace:

5 I saw a dream which made me afraid, and
the thoughts upon my bed and the visions of my
head troubled me.

^a Chald. door. ^b Gen. 14:15; Gal. 1:10. ^c Isa. 43:2; Heb. 11:34. ^d Gen.
19:15, 16; Psa. 34:7, 8; 103:20; Heb. 1:14. ^e ch. 6:22, 23; Jer. 17:7.
^f Rom. 12:1; Heb. 11:37. ^g Chald. a decree is made by me. ^h ch. 6:26, 27.
ⁱ Chald. error. ^j Chald. made. ^k ch. 2:28. ^l Chald. made to prosper. ^m ch.
3:1; 6:25, 27. ⁿ 1 Pet. 1:2. ^o Chald. It was seemly before me. ^p ch.
3:24. ^q Deut. 4:31; Psa. 105:27; Heb. 2:4. ^r 1 Pa. 72:15; 86:10; Isa. 25:1;

though it be at the peril of our lives. Rom. 13:1-5,
compared with Acts 4:19, 20.

24-28. God is able with infinite ease to deliver his ser-
vants in the most terrible extremities. Though he may
not see good to save their bodies from present death, as
he did those of Daniel's three companions, he will grant
to their spirits a perfect triumph over the rage of their
enemies; and "in the resurrection at the last day" he
will restore their bodies also in a glorified state, so that
throughout eternity they shall "have no hurt" from the
wicked, in body or soul.

CHAPTER IV.

This chapter contains an edict of Nebuchadnezzar after
his recovery from the calamity to which it refers.

8. According to the name of my god; for Belteshazzar
signifies "Prince of Bel." Bel was the chief deity of the
Babylonians. Compare Isa. 46:1. Though Nebuchadnezzar

6 Therefore made I a decree to bring in all the
wise men of Babylon before me, that they might
make known unto me the interpretation of the
dream.

7 Then came in the magicians, the astrologers,
the Chaldeans, and the soothsayers:^a and I told
the dream before them; but they did not make
known unto me the interpretation thereof.

8 ¶ But at the last Daniel came in before me,
whose name was Belteshazzar,^b according to the
name of my god, and in whom *is* the spirit of the
holy gods:^c and before him I told the dream,
saying,

9 O Belteshazzar, master of the magicians, be-
cause I know that the spirit of the holy gods *is* in
thee, and no secret troubleth thee,^d tell me the
visions of my dream that I have seen, and the in-
terpretation thereof.

10 Thus were the visions of my head in my bed;
I saw,^e and behold a tree in the midst of the earth,
and the height thereof was great.^f

11 The tree grew, and was strong, and the height
thereof reached unto heaven, and the sight thereof
to the end of all the earth:

12 The leaves thereof were fair, and the fruit
thereof much, and in it was meat for all: the beasts
of the field had shadow under it,^g and the fowls
of the heaven dwelt in the boughs thereof, and all
flesh was fed of it.^h

13 I saw in the visions of my head upon my bed,
and behold, a watcher and a holy one came down
from heaven:ⁱ

14 He cried aloud,^j and said thus, Hew down the
tree,^k and cut off his branches, shake off his leaves,
and scatter his fruit; let the beasts get away
from under it, and the fowls from his branches:

15 Nevertheless, leave the stump of his roots in
the earth,^l even with a band of iron and brass, in
the tender grass of the field; and let it be wet
with the dew of heaven, and let his portion be with
the beasts in the grass of the earth:

16 Let his heart be changed from man's,^m and
let a beast's heart be given unto him; and let
seven times pass over him.ⁿ

17 This matter *is* by the decree of the watchers,

28:29. ^m ch. 2:44; Rev. 11:15. ⁿ Job 25:2; 1 Pet. 4:11. ^o ch. 2:1, 2. ^p ch.
1:7. ^q Num. 11:17, etc.; Isa. 63:11. ^r Isa. 33:18; 54:14. ^s Chald. sees
saying. ^t Ezek. 31:3, etc. ^u Lam. 4:20. ^v Ezek. 17:23. ^w ver. 17, 23; Matt.
25:31; Rev. 14:10. ^x Chald. with might; ch. 3:4. ^y Matt. 3:10; Luke
13:7. ^z Job 14:7-9. ^{aa} Isa. 6:10. ^{ab} ch. 12:7.

zar acknowledges the power of Jehovah, he yet continues
to acknowledge Bel as his god. This mixture of heathen
with Jewish ideas appears in several parts of the edict, and
is entirely natural for one in Nebuchadnezzar's position.

11. The tree grew; compare Ezek. 31:3-14, where the
king of Assyria is described under the same figure.

13. A watcher and a holy one; that is, a watcher who was
also a holy one. "Watcher" seems to have been an epithet
applied by the eastern nations to a class of angels
who watched over the affairs of this world.

15. With a band of iron and brass; to preserve it from
injury till the time shall come for it to grow again. Let it
be wet—let his portion be; the dream passes from the symbol
to the person symbolized.

16. Seven times; probably seven years. See note on chap.
7:25.

17. The demand; the thing required to be done, that is,
the business. The word; the command.

and the demand by the word of the holy ones:^a to the intent that the living may know that the Most High ruleth in the kingdom of men,^b and giveth it to whomsoever he will,^c and setteth up over it the basest of men.^d

18 This dream I king Nebuchadnezzar have seen. Now thou, O Belshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou art able; for the spirit of the holy gods is in thee.^e

19 Then Daniel, whose name was Belshazzar, was astonished for one hour, and his thoughts troubled him.^f The king spake, and said, Belshazzar, let not the dream, or the interpretation thereof, trouble thee. Belshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies.^g

20 The tree that thou sawest,^h which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth:

21 Whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:

22 It is thou, O king, that art grown and become strong:ⁱ for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.^j

23 And whereas the king saw a watcher and a holy one coming down from heaven, and saying, Hew the tree down, and destroy it;^k yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him:

24 This is the interpretation, O king, and this is the decree of the Most High, which is come upon my lord the king:

25 They shall drive thee from men, and thy dwelling shall be with the beasts of the field,^l and they shall make thee to eat grass as oxen,^m and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.ⁿ

26 And whereas they commanded to leave the

stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.^o

27 Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness,^p and thine iniquities by showing mercy to the poor: if it may be a lengthening of thy tranquillity.^q

28 All this came upon the king Nebuchadnezzar.

29 At the end of twelve months he walked in the palace of the kingdom of Babylon.

30 The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?^r

31 While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee.^s

32 And they shall drive thee from men, and thy dwelling shall be with the beasts of the field:^t they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

33 The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws.

34 And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored him that liveth for ever,^u whose dominion is an everlasting dominion,^v and his kingdom is from generation to generation.^w

35 And all the inhabitants of the earth are reputed as nothing:^x and he doeth according to his will in the army of heaven, and among the inhabitants of the earth:^y and none can stay his hand,^z or say unto him, What doest thou?^{aa}

36 At the same time my reason returned unto me; and for the glory of my kingdom, mine honor and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me.^{ab}

^a Ver. 13, 14. ^b Ver. 25, 34, 35. ^c Psa. 9:14, 20. ^d Psa. 75:6, 7. ^e Ex. 4:10, 1 Kings 22:27. ^f Kings 21:6, etc. ^g Ch. 28:22. ^h Ver. 8. ⁱ Ver. 9. ^j 2 Sam. 1:2, Jer. 20:7. ^k Ver. 10-12. ^l Ch. 2:3. ^m Jer. 25:6-8. ⁿ Ver. 19, 24. ^o Ver. 31. ^p Psa. 106:20. ^q Psa. 8:18. ^r Matt. 5:1, Luke 13:18, 21. ^s Psa. 50:7. ^t Or, a healing of thine error. ^u Psa. 41:1, 2. ^v Or, upon

as the cattle. ^w Was wet; from spending his nights in the open air. ^x Like eagles' feathers: the point of comparison is that of length, and perhaps roughness. ^y Like birds' claws; that is, long, like birds' claws.

^z Lifted up mine eyes; in an act of adoration. This was a sign that his reason had returned.

^{aa} My counsellors—I was established in my kingdom; as his restoration was manifestly perfect, his counsellors hesitated not to restore to him the kingdom.

^{ab} INSTRUCTIONS.
2. True humility makes men willing to spend for God's glory and the instruction of their fellow-men.

¹ Luke 12:10, 20. ² Thess. 5:3. ³ Ver. 25, 26. ⁴ Ch. 12:7. ⁵ Rev. 4:10. ⁶ Ch. 2:11, 7:11. ⁷ Psa. 10:16; Jer. 10:10; Mic. 1:7; Luke 1:33. ⁸ Psa. 60:1. ⁹ Isa. 40:15, 17. ¹⁰ Psa. 115:3, 135:6. ¹¹ Isa. 43:14. ¹² Job 9:12; Isa. 45:9, Rom. 9:20. ¹³ Job 42:12.

17. The mighty men of this world, who are above all

A. M. 3441. 37 Now I Nebuchadnezzar praise and extol and honor the King of heaven, all whose works are truth, and his ways judgment:^a and those that walk in pride he is able to abase.^b

CHAPTER V.

¹ Belshazzar's impious feast. ⁵ A handwriting, unknown to the magicians, troubled the king. ¹⁰ At the commendation of the queen, Daniel is brought. ¹⁷ He, reproving the king of pride and idolatry, ²³ readeth and interpreteth the writing. ³⁰ The monarchy is translated to the Medes.

BELSHAZZAR the king made a great feast to a thousand of his lords,^c and drank wine before the thousand.

² Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father^d Nebuchadnezzar had taken^e out of the temple which *was* in Jerusalem;^f and that the king and his princes, his wives and his concubines, might drink therein.

³ Then they brought the golden vessels that were taken out of the temple of the house of God which *was* at Jerusalem: and the king and his princes, his wives and his concubines, drank in them.

⁴ They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.^g

⁵ ¶ In the same hour came forth fingers of a man's hand,^h and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote.

⁶ Then the king's countenanceⁱ was changed,^j and his thoughts troubled him,^k so that the joints^l of his loins were loosed, and his knees smote one against another.^m

⁷ The king cried aloudⁿ to bring in the astrologers, the Chaldeans, and the soothsayers.^o And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and show

^a Deut. 32:1; Psal. 33:1; Rev. 15:3. ^b ch. 5:20; Exod. 18:11; Job 40:11, 12. ^c Esth. 1:3. ^d Or, grandfather, as ver. 11, 18; Jer. 27:7; 2 Sam. 9:7. ^e Chald. brought forth. ^f ch. 1:2; Jer. 52:19. ^g Rev. 9:20. ^h ch. 4:31. ⁱ Chald. brightnesses; ver. 9. ^j Chald. changed it. ^k Isa. 21:2-4. ^l Or, girdles; Chald. bondings, or knots; Isa. 5:27. ^m Nah. 2:10. ⁿ Chald. with

human law, are wholly at God's disposal; and he deals with them in such a way as to make it manifest that he has the supreme control of human affairs.

¹⁹. We ought neither to withhold the truth from men of high place, through fear of incurring their displeasure, nor give any unnecessary offence in the manner of uttering it. To them, as to all others, our rule should be to declare the whole counsel of God with meekness of wisdom.

²⁷. The divine purposes do not interfere with human freedom and responsibility; and correct views of them give us full liberty to urge upon men the duty of repentance, with the hope that it will avail for their welfare here and hereafter.

³⁰. Pride is a direct affront to God: it claims for ourselves the honor and power that belong to him alone, and he will abase all who thus rob him of his glory. Prov. 16:18.

³¹⁻³³. How easy is it for God to reduce men of exalted intellect and eminent place to a level with the brutes of the field; driving them out from human society, and making them incapable alike of knowing him or of understanding the simplest of human affairs. Let all who are lifted up with pride, in view of their gifts or achievements, humble themselves before Him who gives honor to whosoever he will, and takes it away at his pleasure.

me the interpretation thereof, shall be clothed with scarlet,ⁿ and have a chain of gold about his neck, and shall be the third ruler in the kingdom.^o

⁸ Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof.

⁹ Then was king Belshazzar greatly troubled, and his countenance^p was changed in him, and his lords were astonished.

¹⁰ ¶ Now the queen, by reason of the words of the king and his lords, came into the banquet house: and the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed:

¹¹ There is a man in thy kingdom, in whom is the spirit of the holy gods;^q and in the days of thy father^r light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father,^s the king, I say, thy father,^t made master of the magicians, astrologers, Chaldeans, and soothsayers;

¹² Forasmuch as an excellent spirit,^u and knowledge, and understanding, interpreting^v of dreams, and showing of hard sentences, and dissolving^w of doubts,^x were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will show the interpretation.

¹³ Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father^y brought out of Jewry?

¹⁴ I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee.

¹⁵ And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not show the interpretation of the thing:

¹ ch. 2; 2; Isa. 47:13. ² Or, purple. ³ ch. 6:2. ⁴ Chald. brightnesses; ver. 6. ⁵ ch. 4:8, 9. ⁶ Or, grandfather; ver. 2. ⁷ ch. 6:3. ⁸ Or, of an interpreter. ⁹ Or, of a dissolter. ¹⁰ Chald. knots. ¹¹ Or, grandfather; ver. 2.

³⁴. The acknowledgment of God's personal presence and supreme control over us is the clearest mark of reason, and when we humbly and thankfully own his hand in our afflictions and humiliations, it is a sign that our hearts are right with him.

³⁶. As there is no condition so lofty that God cannot cast us down from it, so there is no humiliation so deep that he cannot raise us from it to enjoy the richest blessings.

³⁷. However heavy and humiliating are God's chastisements, if their effect is to abase our pride, and produce in us the spirit of true submission to him, we shall have abundant reason to praise him for them here and throughout eternity.

CHAPTER V.

¹. *Belshazzar*; the last king of Babylon, of whom little is known. He was probably a grandson of Nebuchadnezzar.

². *Commanded to bring—silver vessels*; see note to ver. 23.

¹⁰. *The queen*; probably the queen-mother, who had been the wife of Evil-merodach, Nebuchadnezzar's successor. She was well acquainted with Daniel, while Belshazzar had never concerned himself to learn his history and merits.

16 And I have heard of thee, that thou canst make interpretations,* and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

17 * Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards' to another;† yet I will read the writing unto the king, and make known to him the interpretation.^b

18 O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honor:

19 And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him:‡ whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.

20 But when his heart was lifted up, and his mind hardened in pride,‡ he was deposed from his kingly throne, and they took his glory from him:

21 And he was driven from the sons of men; and his heart was made like§ the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will.

22 And thou his son, O Belshazzar, hast not humbled thy heart,‡ though thou knewest all this;

23 But hast lifted up thyself against the Lord of heaven;‡ and they have brought the vessels of his house before thee, and thou and thy lords, thy wives and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone,‡ which

see not, nor hear, nor know;‡ and the God ^{A M 260a} in whose hand thy breath is,‡ and whose ^{15-17 260c-d} are all thy ways,‡ hast thou not glorified?‡

24 Then was the part of the hand sent from him; and this writing was written.

25 * And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

26 This is the interpretation of the thing; MENE; God hath numbered thy kingdom, and finished it.

27 TEKEL; Thou art weighed in the balances,‡ and art found wanting.‡

28 PERES; Thy kingdom is divided, and given to the Medes^m and Persians.ⁿ

29 Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.^o

30 * In that night was Belshazzar the king of the Chaldeans slain.^p

31 And Darius the Median took the kingdom,^q being about* threescore and two years old.^r

CHAPTER VI.

1 Daniel is made chief of the presidents. 4 They conspiring against him obtain an idolatrous decree. 10 Daniel, accused of the breach thereof, is cast into the lions' den. 18 Daniel is saved. 21 His adversaries devoured, 25 and God magnified by a decree.

IT pleased Darius to set over the kingdom a hundred and twenty princes,‡ which should be over the whole kingdom:^s

2 And over these three presidents; of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage.^t

3 Then this Daniel was preferred above the presidents and princes, because an excellent spirit

* Chald. interpret. † Or, fee, as ch 2-6. ‡ Gen. 11:21. § Psa. 119:40
* ch. 4:22, etc. † Jer. 27:7. ‡ Or, to deal proudly; Exod. 17:11. § Chald.
made to come down. † Or, he made his heart equal. ‡ 2 Chr. 33:23; 36:12;
Jas. 1:6. § ver. 3, 4. † Judg. 16:23. ‡ Psa. 115 3-8; Isa. 37:19. § Acts

23. Hast lifted up thyself against the Lord of heaven; by putting to a profane use the sacred vessels of his temple.

24. Then; when thou wast thus treating him with contempt. The part of the hand; the "fingers of a man's hand," ver. 5. That nothing except these appeared made the vision more mysterious and terrible.

25. Mene, mene, tekel, upharsin; that is, "numbered, numbered, weighed, and divided."

28. Peres; that is, "divided," or broken into parts. "Peres," in the original, is the singular, and "upharsin" the plural of the same word, with "and" prefixed, as if the writing had said, "and divided are the parts of thy kingdom."

30. Slain; by Cyrus king of Persia, who was at the head of the united armies of Media and Persia. He had turned the waters of the Euphrates out of their course, and entered the city through its channel during a night of feasting and revelry, about 538 before Christ.

31. Darius the Median took the kingdom; Darius is supposed to be the "Cyaxares" of profane historians. He was the uncle of Cyrus and the king of Media. Upon the death of Darius, Cyrus united the kingdoms of Media and Persia in his own person.

INSTRUCTIONS.

1-3. When carnal security, pride, and contempt of God and his service are united in a community, its destruction is near.

17-28. 20. † Jer. 10:23. ‡ Rom 1:21. § Job 21:6; Psa. 62:9. † Man. 22:11, 12; † Cor. 3:11. ‡ ver. 31. § Foretold Isa. 21:2. † ch 6:2. ‡ ver 7. † Jer. 51:31, 39. † ch 9:1. ‡ Or, now. † Chald. he as the son of. † Esth. 1:1. † 1 Pet. 2:14. † Luke 10:14, etc. † 1 Cor. 1:2.

4. Jehovah is nigh to all his true worshippers, to hear and save them; but every false confidence deceives and destroys those who put their trust in it, at the very time when they are loudest in its praises.

5. In scenes of revelry and sinful mirth God is ever present as a witness; and he can in a moment change them into anguish and terror.

6. A guilty conscience makes wicked men tremble before every token of God's presence; for they rightly interpret it as being to them a sign of coming wrath.

13. In seasons of outward security good and wise men are commonly forgotten, with all the services which they have rendered in past times; and too often their aid and counsel are not sought again till it is too late to avert impending ruin.

22. They who know God's judgments upon others for their sins, and yet fail to be admonished by them, are doubly guilty, and will be punished with proportional severity.

25. Presumptuous sinners can expect no message from God but one of evil tidings. † Kings 22:8.

27, 28. God will soon take from us our earthly stewardship; then we shall be weighed in the balances of his word, and if found wanting, our doom will be like that of Belshazzar—exceedingly terrible.

30. In the midst of pomp and splendor and apparent security, men are often on the very brink of destruction.

A. M. 3565
B. C. about
538

was in him;^a and the king thought to set him over the whole realm.

4 ¶ Then the presidents and princes sought to find occasion against Daniel concerning the kingdom;^b but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him.

5 Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.

6 Then these presidents and princes assembled together to the king, and said thus unto him; King Darius, live for ever.^c

7 All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute,^d and to make a firm decree,^e that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions.

8 Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.^f

9 Wherefore king Darius signed the writing and the decree.

10 ¶ Now when Daniel knew that the writing was signed,^g he went into his house; and, his windows being open in his chamber toward Jerusalem,^h he kneeled upon his knees three times a day,ⁱ and prayed, and gave thanks before his God; as he did aforetime.

11 Then these men assembled, and found Daniel praying and making supplication before his God.

12 Then they came near;^j and spake before the king concerning the king's decree: Hast thou not signed a decree, that every man that shall ask a petition of any god or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not.^k

13 Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah,^l regardeth not thee,^m O king, nor the decree that thou hast signed, but maketh his petition three times a day.

14 Then the king, when he heard these words, was sore displeased with himself,ⁿ and set his heart on Daniel to deliver him: and he labored till the going down of the sun to deliver him.

15 Then these men assembled unto the king, and

said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed.

16 Then the king commanded, and they brought Daniel,^o and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.^p

17 And a stone was brought, and laid upon the mouth of the den;^q and the king sealed it with his own signet, and with the signet of his lords;^r that the purpose might not be changed concerning Daniel.

18 ¶ Then the king went to his palace, and passed the night fasting; neither were instruments of music brought before him: and his sleep went from him.

19 Then the king arose very early in the morning, and went in haste unto the den of lions.

20 And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

21 Then said Daniel unto the king, O king, live for ever.

22 My God hath sent his angel,^s and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me;^t and also before thee, O king, have I done no hurt.

23 Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

24 ¶ And the king commanded, and they brought those men which had accused Daniel,^v and they cast them into the den of lions, them, their children,^w and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.^x

25 ¶ Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.^y

26 I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel:^z for he is the living God,^{aa} and steadfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end.^{ab}

27 He delivereth and rescueth,^{ac} and he worketh

^a Ch. 5:12; Prov. 17:27. ^b Psa. 57:12, etc.; Eccles. 4:4. ^c Or, come tumultuously. ^d ver. 21; Neh. 2:3. ^e Psa. 2:2. ^f Or, interdict. ^g Chald. passeth. ^h Ezech. 1:12; etc. ⁱ Luke 14:26; Acts 4:17-19. ^j 1 Kings 7:14, 48; Psa. 5:7; Jonah 2:4. ^k ver. 13; Psa. 55:17; Acts 2:15; 3:1; 10:9. ^l Phil. 4:6. ^m Jch. 3:7. ⁿ ver. 8. ^o ch. 5:12. ^p ch. 3:12; Acts 5:29. ^q Mark

6:26. ^r Jer. 36:14; Acts 25:11. ^s ch. 3:15, 17; Psa. 37:38; 49. ^t Lam. 3:33. ^u Matt. 27:50. ^v Or, table. ^w ch. 3:25. ^x 1 Heb. 11:33. ^y Psa. 135:20; 21:26; 6. ^z Deut. 19:19. ^{aa} Deut. 21:16; 2 Kings 14:6; Ezech. 9:10. ^{ab} Psa. 51:5. ^{ac} ych. 4:1. ^{ad} Psa. 99:1. ^{ae} ch. 4:31. ^{af} ch. 2:24. ^{ag} Psa. 15:50; 32:7.

CHAPTER VI.

7. *Whosoever shall ask—into the den of lions*; a most absurd proposal; but the king's vanity blinded him to its unreasonableness and wickedness. It may have been urged upon him that some test of the loyalty of his new subjects was needed.

8. *Which uttereth not*; no royal edict of the Persian monarchs could be changed, and the same seems to have been true of the Medes. Thus Ahasuerus, instead of repealing

the edict which Haman had procured for the destruction of the Jews, made a new edict empowering them to destroy their enemies. Esther 8:8-11.

10. *Toward Jerusalem*, he directed his prayers towards Jerusalem as God's chosen dwelling-place. Psa. 5:7.

14. *Was sore displeased with himself*; he now saw, for the first time, the base design of those who had procured the decree.

17. *Sealed it*; that it might not be secretly removed. Compare Matt. 27:66.

signs and wonders in heaven and in earth,² who hath delivered Daniel from the power* of the lions.

28 So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.^b

CHAPTER VII.

1 Daniel's vision of four beasts. 9 Of God's kingdom. 15 The interpretation thereof.

IN the first year of Belshazzar king of Babylon, Daniel had[†] a dream and visions of his head upon his bed:[†] then he wrote the dream, and told the sum of the matters.[‡]

2 Daniel spake and said, I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea.

3 And four great beasts came up from the sea, diverse one from another.[‡]

4 The first *was* like a lion,[‡] and had eagle's wings:[†] I beheld till the wings thereof were plucked, and[†] it *was* lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

5 And behold another beast,[‡] a second, like to a bear, and it raised up itself[†] on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.

6 After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of

[†] Ch. 4:3. [‡] Heb. *band*. [§] ch. 1:21; Ezra 1:1, 2. [¶] Chald. *sum*. [‡] ch. 2:25; Num. 12:6; Amos 3:7. [†] Or, *words*. [‡] Rev. 13:1. [§] Jer. 1:7. [¶] Deut. 2:19; Ezek. 17:3; Hab. 1:3. [†] Or, *wherever*. [‡] ch. 2:39. [†] Or, *one dominion*. [§] ch. 8:22. [¶] ver. 19, 23; ch. 2:40. [†] ch. 2:11, 42. [‡] ver.

28. In the reign of Darius; this is said to have lasted two years.

INSTRUCTIONS.

4. The promotion of a man of eminent merit to a high station naturally excites the envy of base and ignoble minds, and they will seek his ruin by means corresponding with their character.

7. When men appeal to our vanity, we should suspect both ourselves and the object which they propose.

9. We should consider well the consequences of a proposed measure before we give our assent to it.

10. When the honor of God is concerned, we ought not to conceal our religious services, but openly and boldly to perform them, even at the hazard of our lives.

15. Neither human statutes nor ancient usages can make that right which is in itself wrong; and to persevere in a course of action after its wickedness has been made manifest, from a false regard to custom or consistency, is only adding sin to sin.

16. He who acknowledges a man to be righteous at the very moment when he condemns him, as did Darius and Pilate, thereby betrays his moral weakness, and his unwillingness to occupy the tribunal of justice.

18. The punctious visitings of a guilty conscience, banishing sleep from the eyes and comfort from the soul, are but a poor substitute for a courageous adherence to truth and justice.

23. When fidelity to God brings us into deadly perils, we need give ourselves no disquietude, being assured that he is able to deliver us, and will do so if his own cause and our highest welfare demand it.

24. It is the usual course of God's providence to turn the malice of wicked men against themselves.

CHAPTER VII.

2. *Strove*; or, "burst forth," an apt emblem of the fierce passions of unsanctified men contending with each other for supremacy

a fowl; the beast had also four heads;^b and dominion was given to it.

^A M 3412.
^B C about 555.

7 After this I saw in the night visions, and behold a fourth beast,[‡] dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it *was* diverse from all the beasts that *were* before it; and it had ten horns.[‡]

8 I considered the horns, and behold, there came up among them another little horn,[‡] before whom there were three of the first horns plucked up by the roots; and behold, in this horn *were* eyes like the eyes of man,[‡] and a mouth speaking great things.^m

9 I beheld till the thrones were cast down,[†] and the Ancient of days did sit,[†] whose garment *was* white as snow,[†] and the hair of his head like the pure wool:[†] his throne *was* like the fiery flame,[†] and his wheels as burning fire.[‡]

10 A fiery stream issued and came forth from before him:[†] thousand thousands ministered unto him, and ten thousand times ten thousand stood before him:[†] the judgment was set, and the books were opened.[†]

11 I beheld then, because of the voice of the great words which the horn spake, I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.^w

20, 21, 24. [†] Rev. 9:7. ^m Rev. 13:5. [‡] ch. 2:11; 1 Cor. 13:24, 25. [¶] ver. 22; Isa. 9:6; Psa. 15:5; Phil. 3:9. [†] Rev. 1:14. [‡] Acts 2:30, 34. [¶] Ezek. 1:15, 16. [†] Psa. 50:3; Isa. 66:15, 16. [‡] 1 Kings 22:19; Psa. 6:17; Heb. 12:22. [¶] Rev. 20:1, 12. [‡] Rev. 19:20.

3. *Four great beasts*; the symbols of four great monarchies that were successively to rule the world, ver. 17. *From the sea*; from the tumult produced by this conflict of human passions, ver. 2. Compare Rev. 13:1.

4. *The first—a lion*; the Chaldean empire. *Eagle's wings*; a symbol of the swiftness and great extent of its victories. *Were plucked*; so that it could extend its conquests no further. *From the earth*; that is, from moving upon its four feet. *A man's heart was given to it*; the beast is changed to a man; that is, the monarchy which it represents loses its fierceness and becomes mild.

5. *A bear*; fierce and cruel. This symbolizes the empire of the Medes and Persians. See Isa. 13:18. *Raised up itself on one side*; its hinder parts rested on the ground, while it stood erect with one of the fore legs and kneeled with the other. This is the posture exhibited on one of the stones found in Babylon; and it seems to indicate that the bear is in the act of raising himself up to attack his prey. *Three ribs*; a symbol of the prey which it had already taken.

6. *Like a leopard*; which excels in swiftness, chap. 8:5. This was the empire of Alexander the Great, which, after his death, was divided into four parts, symbolized by the four wings and heads. Compare chap. 8:8.

7. *A fourth beast*; the Roman empire. See note to ver. 23.

8. *Eyes like the eyes of man*; the symbols of sagacity.

9. *The thrones were cast down*; the thrones of the kingdoms represented by the ten horns. But many prefer to render, "till thrones were set;" that is, set for judgment upon the beast. *The Ancient of days*; Jehovah. The same language is applied elsewhere to Christ. Rev. 1:14, 15.

10. *A fiery stream*; the symbol of his wrath. *Thousand thousands—stood before him*; these seem to be all his attending angels, accompanying him to the judgment of the beast. Compare Deut. 33:2; Matt. 25:51; 2 Thess. 1:7.

A. M. 3499
B. C. 565.
12 As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.*

13 I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven,^a and came to the Ancient of days;^b and they brought him near before him.

14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him:^c his dominion is an everlasting dominion,^d which shall not pass away, and his kingdom that which shall not be destroyed.^e

15 ¶ I Daniel was grieved in my spirit in the midst of my body,^f and the visions of my head troubled me.

16 I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

17 These great beasts, which are four, are four kings, which shall arise out of the earth.

18 But the saints of the Most High^g shall take the kingdom, and possess the kingdom for ever, even for ever and ever.^h

19 Then I would know the truth of the fourth beast, which was diverse from all the others,ⁱ exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet;

20 And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.

* Chald. a prolonging in life was given them. a Matt. 24:30; 25:31; 26:64; Rev. 1:7, 13, 14:14. b ver 9. c Psa. 2:6-8; Matt. 25:18; John 3:35; 1 Cor. 15:27; Eph. 1:20-22. d Psa. 145:13. e Heb. 12:28. f Chald.

12. *Their lives were prolonged*; that is, after their dominion was taken away. Each of them continued to exist for a season in its character as a beast, after it had been subjected to the power of the succeeding beast. But the fourth beast is destroyed.

13. *Like the Son of man*; this is a vision of the Messiah appearing in human form. *They brought him*; the ministering angels brought him to be invested by the Ancient of days with universal dominion. See Psa. 2:8; Matt. 28:18.

16. *One of them that stood by*; one of the ministering angels.

23. *The fourth kingdom*; that this is the Roman empire appears plain from the following considerations. 1. Both here and in the second chapter a succession of four great monarchies is represented, of which the first three are admitted to have been universal. It is altogether reasonable, therefore, to look for a universal empire in the fourth; but that empire can be no other than the Roman. 2. The fourth beast is represented as the strongest and most terrible of them all, which cannot apply to any other than the Roman power. 3. All its characters agree with those of the Roman empire. 4. These characters cannot be made to agree with those of any other power. Those who understand by the little horn Antiochus Epiphanes, must consider the fourth beast as representing the Syrian monarchy, or perhaps Syria and Egypt. But these belong to the third beast. They are two of the four divisions into which his empire was broken, and which have just been represented by the four wings and the four heads of the leopard. 5. No persecuting power comes after this beast. Its dominion is destroyed by that of the Messiah, who takes the kingdom and holds it for ever. This can apply only to the Roman power as perpetuated in its horns. *Diverse from all kingdoms*; how peculiar was the constitution of the Roman state is well known to all students of history.

21 I beheld, and the same horn made war with the saints, and prevailed against them;^g

22 Until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.

23 Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

24 And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

25 And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.

27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions^h shall serve and obey him.

28 Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

sheath; 2 Pet. 1:14. i Chald. high ones, that is, things, or powers; Eph. 1:3; G. 12. f Rev. 3:21. g Chald. those. h Rev. 13:7, etc. i Or, rulers.

24. *Ten kings*; that is, in the language of prophecy, ten kingdoms. *Shall arise*; they shall arise out of this fourth beast and exist together, as is plain from the fact that the first three of them shall be plucked up by the little horn, while the rest shall remain. These ten kingdoms seem to be those into which the Roman empire was broken upon the invasion of the northern nations. See note, chap. 2:43. *Another shall rise*; see ver. 8, 20, 21; 2 Thess. 2:3-10; Rev. 13:11-18. All the characters of this little horn agree with those of the Papal power; and considering the vast influence which this has wielded over God's church, we should naturally expect that it would be included in a comprehensive view like this of the world's history. *Shall subdue three kings*; three of the ten kingdoms. These the Pope overthrow by the aid of France, and erected his temporal power upon their ruins. For the details of these ten kingdoms, and the three that were overthrown by the little horn, the reader may consult the Commentaries on Daniel, in which this question is discussed at large.

25. *Shall speak great words*; of blasphemy, claiming for himself the prerogatives of God. Compare 2 Thess. 2:4; Rev. 13:5, 6. *Wear out*; by long continued and bloody persecutions. *Times and laws*; times and laws which have respect to religion. He shall usurp God's authority in matters of religion. *A time and times and the dividing of time*; probably here, and in chap. 12:7, a year and two years and half a year; that is, three years and a half, the same as "forty and two months," Rev. 11:2; 13:5; and "a thousand two hundred and threescore days," Rev. 11:3; 12:6; each day representing a year, as in Ezek. 1:6.

26. *Unto the end*; utterly and for ever.

28. *Hitherto is the end of the matter*; that is, thus far the vision extends, and that closes "the mystery of God."

INSTRUCTION.

The history of the world proceeds from beginning to end

CHAPTER VIII.

1 Daniel's vision of the ram and he-goat. 13 The two thousand three hundred days of sacrifice. 15 Gabriel comforteth Daniel, and interpreteth the vision.

IN the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first.

2 And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace,^a which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

3 Then I lifted up mine eyes, and saw, and behold, there stood before the river a ram which had two horns; and the two horns were high; but one was higher than the other,^b and the higher came up last.

4 I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will,^b and became great.

5 And as I was considering, behold, a he-goat came from the west on the face of the whole earth,^c and touched not the ground;^d and the goat had a notable horn^e between his eyes.

6 And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power.

7 And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon

him; and there was none that could deliver the ram out of his hand.

8 Therefore the he-goat waxed very great; and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.^f

9 And out of one of them came forth a little horn,^g which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.^h

10 And it waxed great, even toⁱ the host of heaven;^j and it cast down some of the host and of the stars to the ground,^k and stamped upon them.

11 Yea, he magnified himself even to^l the prince of the host,^l and by^m him the daily sacrifice was taken away;ⁿ and the place of his sanctuary was cast down.

12 And a host was given him against the daily sacrifice by reason of transgression,^o and it cast down the truth to the ground; and it practised, and prospered.

13 ^q Then I heard one saint speaking,^h and another saint said unto that certain saint^t which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation;^r to give both the sanctuary and the host to be trodden under foot?

14 And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.^s

15 ^u And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning,

^a Esch. 1:2. ^b Heb. sound. ^c Heb. 5:19, 11:3, 16; Isa. 10:13, 11. ^d ver. 21. ^e Or, near touched him on the earth. ^f Heb. a horn of sight. ^g ch. 7:9, etc. ^h ch. 11:25, etc. ⁱ Psal. 48:2; Ezek. 20:15. ^j Or, against. ^k Isa. 11:13. ^l Rev. 12:4. ^m Or, against. ⁿ ver. 25. ^o Or, from. ^p Ezek. 29:18.

^q Or, the host was given over for the transgression; against the daily sacrifice. ^r 1 Pet. 1:2. ^s Or, the number of weeks, or the wonderful number; Heb. Patience. ^t Or, making desolate, ch. 11:31, 12:11. ^u Heb. evening morning. ^v Heb. testified.

in accordance with God's wise appointment. No great persecuting power can arise without his permission. He will override its rage and malice for the final triumph of his own kingdom of righteousness and truth, and will, in the end, destroy it by such irresistible and terrible judgments as shall be a true image of the last great day when all iniquity shall be for ever overthrown.

CHAPTER VIII.

1. At the first; in the first year of Belshazzar's reign, chap. 7:1.

2. Shushan; Susa, the winter residence of the Persian kings. It lay on the river Ulai, now called Kerah, which enters the united stream of the Euphrates and Tigris from the north-east. Elam; between Babylonia and Persia proper, having Media on the north, and the Persian gulf on the south.

3. A ram; the united kingdoms of Media and Persia, which are represented by the two horns. One was higher than the other, and the higher came up last; Persia, though the younger, became under Cyrus the ruling power.

4. Westward, and northward, and southward; the directions in which the Persian empire extended its conquests. 5. A he-goat; the Grecian empire. Touched not the ground; these words denote the incredible swiftness of Alexander's conquests, who is the "notable horn between his eyes."

7. Stamped upon him; Alexander utterly demolished the Persian monarchy.

8. Was broken; Alexander died at Babylon in the zenith of his power. Came up four; upon his death his kingdom was divided into four.

9. Out of one of them; out of Syria, which was one of the four kingdoms. A little horn; it is generally agreed that this represents the power of Antiochus Epiphanes. About

the year 174 before Christ he commenced a bloody persecution against the Jews, in the progress of which he plundered Jerusalem, slaughtered an immense number of its inhabitants, profaned the temple and altar with swine's flesh, and finally took away the daily sacrifice, substituting in its stead idolatrous rites. The south; Egypt, another of the four monarchies, which spring out of the ruins of Alexander's empire. The east; Persia. The pleasant land; Palestine. Ezek. 20:6, 15.

10. The host of heaven—the stars; probably a figurative description of the Jewish princes and spiritual rulers.

11. The prince of the host; this seems to mean God himself, who had established the Jewish state.

12. A host was given—the daily sacrifice; that is, according to our version, power was given him to take away the daily sacrifice, ver. 11; but many prefer to render, "A host was given up to him, along with the daily sacrifice;" that is, the Jewish host mentioned in the preceding verses. By reason of transgression; literally, "by transgression;" either by reason of the transgression of God's people, or in the little horn's transgression against God.

13. The transgression of desolation; or, as the margin, "the desolating transgression;" that is, the heathen in God's sanctuary, polluting and desolating it. Compare chap. 11:31.

14. Two thousand and three hundred days; literally, "two thousand and three hundred evenings and mornings;" ver. 26. This peculiar form of expression seems to have been chosen here to represent so many literal days, which include the whole period of Antiochus' persecutions. The time when the daily sacrifice was suspended was, according to Josephus, three years. Cleansed; by a new dedication to God. This was by Judas Maccabeus, before Christ 165.

A. M. 2451. then² behold, there stood before me as the appearance of a man.

16 And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel,³ make this man to understand the vision.

17 So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end *shall be* the vision.

18 Now as he was speaking with me, I was in a deep sleep on my face toward the ground:⁴ but he touched me, and set me upright.

19 And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end *shall be*.⁵

20 The ram which thou sawest having two horns are the kings of Media and Persia.⁶

21 And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.

22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

23 And in the latter time of their kingdom, when the transgressors are come to the full,⁷ a king of fierce countenance, and understanding dark sentences, shall stand up.

24 And his power shall be mighty, but not by his own power:⁸ and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.⁹

25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace¹⁰ shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

26 And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision;¹¹ for it shall be for many days.

27 And I Daniel fainted, and was sick certain

¹ Luke 1:19-25. ² ch. 10:9, 10. ³ Heb. *made me stand upon my standing*. ⁴ Hab. 2:3; Rev. 10:7. ⁵ ver. 3. ⁶ Heb. *accomplished*. ⁷ Rev. 17:13, 17. ⁸ Heb. *people of the holy ones*. ⁹ ver. 10, 12, etc. ¹⁰ Or, *prosperity*. ¹¹ Rev. 10:4. ¹² ch. 5:3. ¹³ Or, *in which he*. ¹⁴ Jer. 23:11, 12. ¹⁵ Num. 1:4.

16. *Between the banks of Ulai*; the voice called from the river itself. Chap. 12:6.

17. *At the time of the end*; the same as, "the last end of the indignation," ver. 19, and "the latter time of their kingdom," ver. 23. The vision refers to a great crisis in the history of the Jews, and which is in itself a type of a still mightier crisis in the distant future. See notes on chap. 11:36; 12:11.

18. *I was in a deep sleep*; or, "I fell into a deep sleep," overpowered by the brightness of the vision.

23. *Transgressors*; this seems to mean the transgressors among God's people. *Dark sentences*; wily plots and stratagems.

24. *Not by his own power*; either, not by his proper might, but by craft and policy; or, by a power given him from on high.

25. *By peace*; by attacking them unawares under pretences of friendship. *Without hand*; without human hand. He perished by a violent and distressing sickness inflicted by God's hand.

26, 27. *Vision of the evening and the morning*; see note ver. 14. *Shut thou up the vision—none understood it*; he was not then to make known the interpretation of the vision, which still presents many difficulties to the ablest commentators.

days; afterward I rose up, and did the king's business: and I was astonished at the vision, but none understood it.

CHAPTER IX.

1 Daniel, considering the time of the captivity, ² mabeth confession of sins, 16 and prayeth for the restoration of Jerusalem. ³⁰ Gabriel informed him of the seventy weeks.

IN the first year of Darius the son of Ahasuerus, of the seed of the Medes,¹ which² was made king over the realm of the Chaldeans;

2 In the first year of his reign, I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.³

3 ⁴ And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:⁵

4 And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God,⁶ keeping the covenant and mercy to them that love him, and to them that keep his commandments;⁷

5 We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments;⁸

6 Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.⁹

7 O Lord, righteousness *belongeth* unto thee,¹⁰ but unto us confusion of faces, as at this day;¹¹ and to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, *that are near, and that are far off*, through all the countries whither thou hast driven them,¹² because of their trespass that they have trespassed against thee.

8 O Lord, to us *belongeth* confusion of face,¹³ to

etc.; Jer. 23:10-11. ² Neh. 9:32, etc. ³ Exod. 20:6. ⁴ Psa. 106:6; Isa. 63:7. ⁵ 2 Chr. 30:15, 16. ⁶ Or, *thou hast*. ⁷ Psa. 51:4. ⁸ Lev. 26:33, 34. ⁹ Ezek. 16:63.

INSTRUCTIONS.

1-8, 20-22. When God has purposes to be accomplished by a nation, he arms it with invincible strength; when the work assigned is done, he takes away its strength and gives it up to the power of others; and these, in like manner, execute his high counsels, while they may be intent only upon carrying out their own schemes of ambition and conquest. Isa. 10:5-19.

9-14, 23-25. The wisdom of God has often permitted his church to be wasted by fierce and bloody persecutors, who had all the advantages for destroying her that power and policy could command; yet the result has been, that his people have been purified and made more prosperous by their sufferings, while their persecutors have miserably perished.

27. A glimpse of the sufferings that were coming upon his people overcame the prophet's strength, and unfitted him for business. How merciful, then, is that arrangement which hides from God's children the future troubles that are appointed for them and the church. Yet when the hour for undergoing them arrives, they receive strength both to bear them and to triumph over them.

CHAPTER IX.

2. *Books*; the writings of Jeremiah. Jer. 25:11, 12; 29:10.

our kings, to our princes, and to our fathers, because we have sinned against thee.

9 To the Lord our God *belong* mercies and forgiveness,^a though we have rebelled against him;

10 Neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us by his servants the prophets.

11 Yea, all Israel have transgressed thy law,^b even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him.

12 And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem.

13 As it is written in the law of Moses,^c all this evil is come upon us: yet made we not our prayer before^d the Lord our God, that we might turn from our iniquities, and understand thy truth.

14 Therefore hath the Lord watched upon the evil, and brought it upon us: for the Lord our God is righteous in all his works which he doeth:^d for we obeyed not his voice.

15 And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown,^e as at this day; we have sinned, we have done wickedly.

16 ¶ O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us.

17 Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.

18 O my God, incline, thine ear, and hear; open

thine eyes, and behold our desolation^f, and the city which is called by thy name:^g for we do not present^h our supplications before thee for our righteousnesses, but for thy great mercies.

19 O Lord, hear: O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake. O my God: for thy city and thy people are called by thy name.

20 ¶ And while I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God;

21 Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly,ⁱ touched me about the time of the evening oblation.

22 And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and^j understanding.

23 At the beginning of thy supplications the commandment^k came forth, and I am come to show thee: for thou art greatly beloved:^l therefore understand the matter, and consider the vision.

24 Seventy weeks^m are determined upon thy people and upon thy holy city,ⁿ to finish^o the transgression, and to make an end of^p sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness,^q and to seal up the vision and prophecy,^r and to anoint the most Holy.

25 Know therefore and understand, that from the going forth of the commandment to restore and to build^s Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks: the street shall be built again,^t and the wall,^u even in troublous^v times.^w

26 And after threescore and two weeks shall Messiah be cut off,^x but not for himself:^y and the people of the prince that shall come shall destroy the city and the sanctuary;^z and the end thereof shall be with a flood, and unto the end of the war desolations are determined.^{aa}

^a Ps. 130:4, 7. ^b Lev. 1:16-17. ^c Lev. 26:14, etc. ^d Dent. 28:15, etc.; Lam. 2:13-17. ^e Heb. *entrusted us not the face of*. ^f Neh. 9:32. ^g Heb. *made thee a name*. ^h Heb. *whereupon thy name is called*. ⁱ Heb. *came to fall*. ^j Heb. *with weariness, or flight*. ^k Heb. *make thee skilful of*. ^l Heb. *word*. ^m Heb. *a man of desires*. ⁿ They began from the twelfth of Artaxerxes. ^o Num. 11:31, Ezek. 1:6. ^p Or, *restrain*. ^q Or, *seal up*. ^r Heb. 2:12

^s Heb. *prophet*. ^t Or, *build again*. ^u Heb. *return and be built*. ^v Or, *break, or dish*. ^w Heb. *street of*. ^x Neh. 4:8, etc. ^y Luke 21:26, 16. ^z Or, *and shall have nothing*; John 11:30. ^{aa} Or, *and they (the Jews) shall be no more his people*, Hos. 9, or the prince's Messiah's, ver. 25) future people. ^{bb} Or, *it shall be cut off by desolations*.

16. *Thy righteousness*; in fulfilling thy promises to thy people.

24. *Seventy weeks*; of this most interesting prophecy the following is a summary view. 1. The weeks should be understood as weeks of years, making four hundred and ninety years. 2. This period is divided by the angel into three parts, seven weeks, sixty-two weeks, and one week. 3. As the angel reckons by weeks of seven years each, we are not to seek in the fulfilment for any more exact subdivisions of time. 4. We should begin to reckon from the decree for the rebuilding of the city and walls by Artaxerxes, Neh. 2:4-8; the former decrees of Cyrus and Darius having respect only to the rebuilding of the temple. Ezra 1:2; 6:1-12. The date of this decree is placed by learned men somewhere from four hundred and fifty-four to four hundred and forty-four years before Christ. 5. The last of the seventy weeks, being that in which the Messiah is cut off, has respect not to his birth, but to his appearance as a public teacher. To finish the transgression—*everlasting righteousness*; all these expressions most naturally refer to the expiation and removal of sin by our Lord's propitiatory death on the cross.

25. *Seven weeks*; the first division of the seventy weeks, seeming to be that in which the rebuilding of the city and its walls shall be completed. It includes the whole period of Nehemiah's administration, which some think extended through forty-nine years. In *troublous times*; and the continued opposition recorded in the book of Nehemiah.

26. *After threescore and two weeks*; that is, the threescore and two weeks that follow the seven weeks; in other words, after sixty-nine weeks, and during the seventieth week. If we reckon, as some eminent chronologists do, the date of Artaxerxes' decree to rebuild Jerusalem from the year before Christ 451, sixty-nine weeks of years bring us to A. D. 29, which is about the time of our Lord's entrance upon his public ministry. If, with others, we reckon from the year 149 before Christ, this brings us to A. D. 31, or about the time of his death. This is as near as we can hope to come, considering that neither the time of Artaxerxes' decree, or of our Lord's birth and baptism, is exactly settled. *But not for himself*; that is, not for his own, but for our sins. Isa. 53:1, 3, 5, 6, 10; 1 Pet. 2:24. *The people of the prince*; the armies sent by the Roman emperor.

A. M. 3166. 27 And he shall confirm the^c covenant
D. C. about with many for one week: and in the midst
538 of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate,^d even until the consummation, and that determined shall be poured upon the desolate.^e

CHAPTER X.

1 Daniel having humbled himself, seeth a vision. 19 Being troubled with fear, he is comforted by the angel.

IN the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long;¹ and he understood the thing, and had understanding of the vision.

2 In those days I Daniel was mourning three full weeks.²

3 I ate no pleasant bread,³ neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.

4 And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel;

5 Then I lifted up mine eyes, and looked, and behold a⁴ certain man clothed in linen, whose loins were girded with fine gold of Uphaz:

6 His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in

¹ Or, a. ² Or, *as in the bathments shall be the idols of the desolator.* ³ Or, desolator. ⁴ Heb. *great.* ⁵ Heb. *works of days.* ⁶ Heb. *bread of desires.*

27. *The covenant;* the new covenant of grace which was ratified by his death. Jer. 21:31, compared with Heb. 8:6-13. *With many;* these are his spiritual seed in all ages. Psa. 22:30; isa. 53:11. *For one week;* that is, within the one week. The words of the angel assert simply, that this transaction takes place in the seventieth week. *To cease;* by the one offering of himself, he accomplished that which the daily sacrifice and oblation typified. Thus he made them no longer necessary, and God soon afterwards abolished them by the hand of the Romans. *And for the overspreading—desolate;* the marginal reading is to be preferred. "The desolator" of which it speaks is the Roman power. Our Saviour himself interpreted these words of the Roman hosts standing in the holy place. Matt. 21:15; Mark 13:14. Compare Luke 21:20. *The consummation, and that determined;* the completion of Jerusalem's overthrow as determined by God.

INSTRUCTIONS.

3. The certainty of God's revealed purposes cannot set aside the necessity of fervent prayer and earnest labor, since it is God's good pleasure to accomplish them by these instrumentalities. Ezekiel 36:37; Acts 27:24, 31, 42-44.

4-19. That God may remove the discipline which he has laid upon his people, it is necessary that they deeply humble themselves at his footstool, justifying him in all his dealings with them.

20-23. "The effectual fervent prayer of a righteous man availeth much." It can draw down from heaven great blessings, not only upon himself, but upon his people also, and obtain for him glorious discoveries of God's gracious purposes for the redemption of man.

24. The "reconciliation for iniquity," and the "everlasting righteousness" which "the Messiah the Prince" accomplished by his expiatory death on the cross, are the great central fact of redemption. It was this that Gabriel revealed to Daniel, in answer to his fervent prayer for

color to polished brass, and the voice of his words like the voice of a multitude.^a

7 And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.

8 Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness^b was turned in me into corruption, and I retained no strength.

9 Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

10 ^c And behold, a hand touched me, which set me upon my knees and upon the palms of my hands.

11 And he said unto me, O Daniel, a man greatly beloved,^d understand the words that I speak unto thee, and stand upright:^e for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.

12 Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thy heart to understand, and to chasten thyself before thy God, thy words were heard,^f and I am come for thy words.

13 But the prince of the kingdom of Persia withstood me one and twenty days: but lo, Michael, one of the chief^g princes, came to help me; and I remained there with the kings of Persia.

^a Heb. *upon thy standing.* ^b Acts 10.30, 31. ^c Or, *the first;* Jude 9; Rev. 12:7.

God's people; and it was of this that Moses and Elias spoke with the Saviour on the mount of transfiguration.

25-27. "Troublous times" have ever been connected with the progress of God's cause. The salvation of the true Israel is accomplished in the midst of terrible judgments upon hypocrites and unbelievers.

CHAPTER X.

The scene of this chapter is laid in the spiritual world. It represents angels of the highest rank, good and evil, as taking an active part in the affairs of earthly kingdoms; and this view corresponds with the teachings of the New Testament. Eph. 2:2; 6:12.

1. *But the time appointed was long;* or, "and it was a great warfare;" that is, the prophecy related to a time of great trial.

2. *Was mourning;* in view of the calamitous condition of his people. Compare chap. 9:3. *Three full weeks;* literally, "three weeks of days," that is, of literal days.

7. *Saw the vision;* that is, remained to see the angel and hear his revelations. *Saw not the vision;* they fled in terror at its first appearance, so that they had no distinct apprehension of it.

9. *Then was I in a deep sleep;* or, "I fell into a deep sleep." See note on chap. 8:18.

10. *Set me;* literally, "set me tottering."

13. *The prince of the kingdom of Persia;* this seems to have been an evil angel of high degree. *Withstood me;* probably by influencing the counsels of Persia against the Jews. *Michael;* he is called in the New Testament, "the archangel," Jude 9. He appears as an angel of the highest order, and having a special charge over the Jewish people. Ver. 21; chap. 12:1. Some have supposed that he symbolized Christ himself. *Remained there;* to give a right direction to the counsels of Persia. *The kings of Persia;* probably a general name for the whole royal family.

CHAPTER XI.

A. M. 3479
B. C. about 549

14 Now I am come to make thee understand what shall befall thy people in the latter days:^a for yet the vision is for many days.^b

15 And when he had spoken such words unto me, I set my face toward the ground, and I became dumb.

16 And behold, *one* like the similitude of the sons of men touched my lips:^c then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength.^d

17 For how can the servant of this^e my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me.

18 Then there came again and touched me *one* like the appearance of a man, and he strengthened me,

19 And said, O man greatly beloved, fear not: peace be unto thee; be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.^f

20 Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia:^g and when I am gone forth, lo, the prince of Grecia shall come.

21 But I will show thee that which is noted in the Scripture of truth: and *there is none* that holdeth^h with me in these things, but Michael your prince.ⁱ

^a Gen. 10:1; ^b 2 Tim. 3:1; ^c Job. 5:21; ^d Hab. 2:3; ^e Isa. 6:7; ^f Jer. 1:9; ^g ver. 5; ^h *Or, this servant of.* ⁱ 2 Cor. 12:9; ^j ver. 13; ^k 1 Heb. strengthened.

15. *St my face toward the ground*; again overpowered by the majesty of the angel's presence.

16. *Like the similitude*; it seems to be the same angel, but now appearing like a man, that Daniel might not be overpowered by his presence.

20. *Gone forth*; probably from Persia. *The prince of Grecia*; probably the angel whom God had set over the affairs of Grecia, who would come by influencing the counsels of Grecia to make war upon Persia. Alexander greatly favored the Jewish people.

21. *The Scripture of truth*; the heavenly book in which God's counsels are written. Compare Rev. 5:1. *None that holdeth with me in these things*; not, is friendly to my cause, for doubtless there were multitudes of such; but assists me against the prince of Persia. The passage seems to teach that the holy angels have each his particular post assigned to him by God, which he may not leave for another field of labor.

INSTRUCTION.

There is an invisible world of mighty power and activity, that continually takes part in the affairs of men. Over this, as over all earthly potentates, God rules with supreme power; and he has subjected it all to the dominion of Christ, exalting him far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; putting "all things under his feet;" and giving him to be "the head over all things to the church." Eph. 1:20-22; 6:11, 12; Col. 2:10, 15.

CHAPTER XI.

1. *I*; the angel speaking in the preceding chapter.

2. *The fourth shall be far richer than they all*; Xerxes, who was celebrated for his wealth and his unsuccessful war against Greece.

1 The overthrow of Persia by the king of Grecia. 5 Leagues and conflicts between the kings of the south and of the north. 30 The invasion and tyranny of the Romans.

ALSO I in the first year of Darius the Mede,^h *Avon* I, stood to confirm and to strengthen him.

2 And now will I show thee the truth.ⁱ Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all; and by his strength through his riches he shall stir up all against the realm of Grecia.

3 And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

4 And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven;^j and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others besides those.

5 ^k And the king of the south shall be strong, and *one* of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion.

6 And in the end of years they shall join^l themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm; but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times.

eth herself. ^h ver. 13; ⁱ Job. 2:1; ^j Amos 4:7; ^k Job. 8:4, etc. ^l 11-b associate. ^m 1 Heb. rights. ⁿ Or, whom she brought forth.

3. *A mighty king*; Alexander of Macedonia. His invasion of Asia took place about 329 years before Christ, and 140 years after the death of Xerxes.

4. *Be broken*; see chap. 8:8. *Not to his posterity*; Alexander's empire fell into the hands of his generals, who divided it among themselves. *Besides those*; besides his posterity.

5. *The king of the south*; Ptolemy Lagi, called also Ptolemy Soter, king of Egypt, which was one of the four kingdoms into which Alexander's empire was broken, and which included Judea. *And one of his princes*; this was Seleucus Nicator, who served for a period under Ptolemy. *And he shall be strong above him*; that is, Seleucus shall be strong above Ptolemy. He was the founder of the Syrian kingdom, and his successors on the throne of Syria are the kings of the north spoken of in this prophecy. The reason why the history of these two kingdoms is given at such length is doubtless that Palestine, lying between them, was an object for the possession of which they both contended, and was thus involved in all their wars, and suffered greatly, to which ever side victory inclined.

6. *In the end of years*; that is, after the lapse of certain years. The events next predicted occurred after the death of these two kings. *They shall join themselves*; that is, the king of the south and the king of the north. Ptolemy Philadelphus king of Egypt, and Antiochus Theos king of Syria, made an alliance upon the condition that Antiochus should divorce his wife Laodice, and marry Berenice, daughter of Ptolemy. *Shall not retain the power of the arm*; shall not retain her influence with Antiochus. Her father died soon afterwards, when Antiochus put away Berenice and took back Laodice. Laodice first caused Berenice and her infant child to be destroyed, and then murdered her husband. She was herself afterwards slain by Ptolemy Euergetes. Thus all the parties to this alliance perished.

A. M. 3470. 7 But out of a branch of her roots shall
E. C. about one stand up in his estate,* which shall
534. come with an army, and shall enter into the fort-
ress of the king of the north, and shall deal
against them, and shall prevail:

8 And shall also carry captives into Egypt
their gods, with their princes, and with their
precious vessels¹ of silver and of gold; and he
shall continue more years than the king of the
north.

9 So the king of the south shall come into his
kingdom, and shall return into his own land.

10 But his sons shall be stirred up,² and shall
assemble a multitude of great forces: and one
shall certainly come, and overflow,³ and pass
through: then shall he return, and be stirred up,
even to his fortress.⁴

11 And the king of the south shall be moved
with choler, and shall come forth and fight with
him, even with the king of the north: and he shall
set forth a great multitude: but the multitude
shall be given into his hand.⁵

12 And when he hath taken away the multitude,
his heart shall be lifted up; and he shall cast
down many ten thousands: but he shall not be
strengthened by it.

13 For the king of the north shall return, and
shall set forth a multitude greater than the for-
mer, and shall certainly come after certain years:⁶
with a great army and with much riches.

14 And in those times there shall many stand
up against the king of the south: also the robbers⁷

* Or, place, or office; ver. 20. ¹ Heb. vessels of their desire. ² Or, war, a. m. 9:24; Isa. 8:8. ³ Or, he stirred up again. ⁴ ver. 7. ⁵ Ex. 3:10; Eccl. 9:11, 12. ⁶ Heb. at the end of times, even years; ch. 4:16; 12:7. ⁷ Heb. children of robbers. ⁸ Rev. 17:17. ⁹ Heb. city of mountains. ¹⁰ Heb. people of his choises. ¹¹ Or, goodly land; Heb. the land of ornament; ver.

7. *A branch of her roots*; that is, one of the members of her family. This was Ptolemy Energetes, the brother of Berenice, and successor of Ptolemy Philadelphus, who invaded and plundered Syria, as here foretold. *In his estate*; in the place of his father on the throne of Egypt. *The king of the north*; Seleucus Callinicus, the son and successor of Antiochus Theos.

10. *His sons*; the two sons of Seleucus Callinicus. *One shall come*; this was Antiochus the Great; the other died early. *Shall be returned—be stirred up*; or, as the margin, “be stirred up again,” make a second attack on the king of the south. *Even to his fortress*; that is, penetrating even to the fortress of the Egyptian king. This is generally supposed to have been Raphia, a strong-hold on the Mediterranean, at the entrance of Egypt.

11. *The king of the south*; Ptolemy Philopator, son of Ptolemy Energetes, a dissolute and effeminate king. *He shall set forth*; Antiochus, who met Ptolemy with a vast army. *Shall be given into his hand*; into Ptolemy's hand. He utterly routed the forces of Antiochus, but made no good use of his victory, as is predicted in the next verse.

12. *Shall many stand up*; among these was Philip king of Macedonia, who made an alliance with Antiochus against Egypt. *The king of the south*; Ptolemy Epiphanes, the son of Ptolemy Philopator, who was then a minor in the guardianship of weak and corrupt persons. *The robbers of thy people*; that is, the violent among thy people. The reference is to that party of the Jews who sided with Antiochus, and helped him to expel the Egyptian garrison from Jerusalem. *To establish the vision*; that is, that thus this vision of trouble about to come upon thy people may be fulfilled. Through their influence, Judea passed from the dominion of Egypt to that of Syria; and thus the way was prepared for the terrible sufferings which afterwards came

of thy people shall exalt themselves to establish the vision; but they shall fall.⁸

15 So the king of the north shall come, and cast up a mound, and take the most fenced cities;⁹ and the arms of the south shall not withstand, neither his chosen people,¹⁰ neither shall there be any strength to withstand.

16 But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land,¹¹ which by his hand shall be consumed.

17 He shall also set his face to enter with the strength of his whole kingdom,¹² and upright ones¹³ with him; thus shall he do: and he shall give him the daughter of women, corrupting¹⁴ her; but she shall not stand on his side, neither be for him.

18 After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf¹⁵ shall cause the reproach¹⁶ offered by him to cease; without his own reproach he shall cause it to turn upon him.

19 Then he shall turn his face toward the fort of his own land; but he shall stumble and fall, and not be found.¹⁷

20 Then shall stand up in his estate¹⁸ a raiser of taxes in¹⁹ the glory of the kingdom: but within few days he shall be destroyed, neither in anger,²⁰ nor in battle.

21 And in his estate²¹ shall stand up a vile person, to whom they shall not give the honor of the kingdom; but he shall come in peaceably, and obtain the kingdom by flatteries.

41, 15. ² Prov. 19:21. ³ Or, much uprightness, or equal conditions. ⁴ Heb. corrupt. ⁵ Heb. him. ⁶ Heb. his reproach. ⁷ Ps. 37:36; 1 Or, plus; ver. 7. ⁸ Heb. and they causeth an exactor to pass over. ⁹ Fulfilled 171 B. C. ¹⁰ Heb. anger. ¹¹ Or, place; ver. 7.

upon the Jews, as revealed in vision to Daniel. *But they shall fall*; their plans shall be frustrated, and bring ruin upon themselves and their country.

16. *He shall stand*; Antiochus. *In the glorious land*; in Palestine. *Be consumed*; drained of its means, and wasted by the conflict between him and the Egyptian king.

17. *To enter with the strength of his whole kingdom*; or, “to enter into the strength of his whole kingdom;” that is, to possess himself of the whole kingdom of the king of the south. *Upright ones with him*; or, “he shall make a compact with him;” that is, with the king of Egypt, hoping thus to gain influence in Egypt. This was made necessary by the power of the Romans, who had assumed the guardianship of Egypt. *Give him*; give the king of Egypt. *The daughter of women*; Cleopatra, his daughter. *Corrupting her*; literally, as the margin, “to corrupt her;” that is, to corrupt Cleopatra, by making her the instrument of his perfidious designs upon Egypt. The king of Egypt was still a minor, under the control of guardians.

18. *The isles*; Greece and the neighboring regions upon which he waged war. *A prince*; a Roman general, namely, Scipio. *For his own behalf*; literally, “for himself,” that is, for his own honor and that of Rome.

19. *Stumble and fall*; Antiochus was slain by the people of Elymais, a province beyond the Tigris, while attempting to plunder their temple.

20. *A raiser of taxes*; Seleucus Philopator. The taxes were probably designed to meet the enormous expenses which his father had incurred. *Neither in anger, nor in battle*; he was destroyed by poison.

21. *A vile person*; Antiochus Epiphanes, the brother of the preceding king, and a cruel persecutor of the Jews. *Not give the honor of the kingdom*; he was neither the regular heir, nor did they account him worthy of it.

22 And with the arms of a flood shall they be overflowed from before him, and shall be broken; ^a yea, also the prince of the covenant.

23 And after the league made with him he shall work deceitfully: ^b for he shall come up, and shall become strong with a small people.

24 He shall enter peaceably even upon the fattest* places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches; ^c yea, and he shall forecast his devices[†] against the strong-holds, even for a time.

25 And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.

26 Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.

27 And both these kings' hearts[†] shall be to do mischief, and they shall speak lies at one table; but it shall not prosper; for yet the end shall be at the time appointed.^e

28 Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land.

29 At the time appointed he shall return, and come toward the south: but it shall not be as the former, or as the latter.

30 % For the ships of Chittim shall come against

him:^d therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do: he shall even return, and have intelligence with them that forsake the holy covenant.

31 And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.[†]

32 And such as do wickedly against the covenant shall be corrupted by flatteries:[†] but the people that do know their God shall be strong, and do exploits.

33 And they that understand among the people shall instruct many; yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.

34 Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

35 And some of them of understanding shall fall, to try them,^e and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.^f

36 And the king shall do according to his will: and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished;^g for that, that is determined, shall be done.^h

37 Neither shall he regard the god of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all!

^a Ver. 10. Fulfilled 170 B. C. ^b ch. 8:25. ^c Or, into the peaceable and fat. ^d Heb. think his thoughts, ^e Heb. their hearts. ^e ver. 29, 35, 40; ch. 8:19. ^f Num. 24:24. ^g Fulfilled 165, 169, B. C. ^h Or, astonisheth. ⁱ Or,

cause to despoil. [†] Or, by them. ^e 2 Cor. 32:31. ^f Hab. 2:3. ^g Isa. 11:13, 14; Rev. 15:5, 6. ^h ch. 9:27. ⁱ 2 Thess. 2:4

22. *Shall they be overflowed*; the Egyptians, upon whom he had made an assault, as here foretold. *The prince of the covenant*; the young Egyptian king, with whom he made a league, ver. 23.

23. *Come up*; ascend into Upper Egypt. *With a small people*; he took with himself only a small force, and under pretence of acting as the young king's guardian, made himself master of all Egypt.

24. *Peaceably*; professing to act as the friend of the Egyptian king. *Shall do—his fathers' fathers*; in thus obtaining possession of Egypt, he did what none of his forefathers could accomplish.

25. *He shall not stand*; that is, the king of the south.

26. *They that feed—his meat*; the ministers and guardians of the young king, who proved faithless to his interests. *Shall overflow—fall down slain*; the meaning seems to be that his army, though overflowing in numbers, shall be routed, and many shall perish.

27. *Speak lies at one table*; though Ptolemy king of Egypt was in the power of Antiochus, the latter professed to be his friend, and entertained him at his table. Here both kings vied to each other false professions of friendship.

28. *Shall be return*; Antiochus, taking Palestine on his way. *Against the holy covenant*; he plundered the temple at Jerusalem, and massacred many of the people, as described in the first book of Maccabees, chap. 1.

29. *The time appointed*; that is, in God's purposes. *As the former, or as the latter*; that is, as the former or the latter of his previous invasions of Egypt. They were both successful; this shall be unsuccessful.

30. *The ships of Chittim*; bearing the Roman ambassadors. The Egyptians had solicited the aid of Rome against Antiochus, and their ambassadors ordered him to leave Egypt. *Chittim*; see note on Isa. 23:1. *Have intel-*

ligence; have an understanding with them and favor their designs. *Them that forsake—covenant*; the apostate Jews, of whom there were many.

31. *Pollute—take away*; see note on chap. 8:9.

32. *The people that do know their God*; this refers to Judas Maccabaeus and his associates, whose exploits are recorded in the books of the Maccabees.

33. *They that understand*; the same as "the people that do know their God," verse 32. *They shall fall*; Antiochus cruelly persecuted them, and put many of them to death in the ways here foretold.

34. *Shall be holpen*; this refers to the successful efforts of the small band of valiant men who defended the true religion. *To them*; to Judas and his party.

35. *To try them*; God allows this in order to purify the body of those "that do know their God" from hypocrites. *The end*; the end which God has appointed to these persecutions.

36. *Marvellous things*; great swelling words of blasphemy. Daniel everywhere exhibits Antiochus as the type of the great antichrist of the fourth empire. He assumes the same power over the Jewish, that this does over the Christian church, and is described in the same terms.

37. *The god of his fathers*; or, as the Hebrew may be rendered, "the gods of his fathers;" that is, the Syrian gods of his ancestors. Antiochus affected the worship of foreign gods, especially those of the Greeks and Romans; banishing and introducing gods at his own pleasure, and thus magnifying himself above all gods. *The desire of women*; words of difficult interpretation. Some understand them of children, the same as "the desires of their womb," Hosea 9:16, margin; the idea being, that he should slay them without pity. But the connection seems to

A. M. 3470. B. 519. **38** But in his estate shall he honor the God of forces;* and a god whom his fathers knew not shall he honor[†] with gold, and silver, and with precious stones, and pleasant things.[‡]
39 Thus shall he do in the most strong holds[§] with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.^{||}

40 And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind,[¶] with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

41 He shall enter also into the glorious land,^{**} and many countries shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon.^{††}

42 He shall stretch forth^{‡‡} his hand also upon the countries; and the land of Egypt shall not escape.

43 But he shall have power over the treasures

of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps.

44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

45 And he shall plant the tabernacles of his palace between the seas in the glorious^{§§} holy mountain;^{¶¶} yet he shall come to his end, and none shall help him.^{|||}

CHAPTER XII.

1 Michael shall deliver Israel from their troubles. 5 Daniel is informed of the times.

AND at that time shall Michael stand up, the great prince which standeth for the children of thy people:[¶] and there shall be a time of trouble, such as never was since there was a nation *even* to that same time:[†] and at that time thy people shall be delivered,[‡] every one that shall be found written in the book.[§]

[¶] Heb. *mountains*; Heb. *Mauzion*. [†] Heb. *as for the Almighty God, in whom he shall honor, etc.* [‡] Heb. *as for the god whom his fathers knew not, etc.* [§] Heb. *things desired*; Isa. 41:19. [¶] Heb. *fortresses of mountains*. ^{||} Heb. *a price*. ^{|||} Zech. 9:14. ^{¶¶} Or, *goodly land*; Heb. *land of delight, or ornament*.

[¶] ment. [†] ver. 16, 45. [‡] Isa. 11:14, 15. [§] Heb. *send forth*. ^{||} Or, *goodly*. ^{¶¶} Heb. *mountain of delight of holiness*. ^{|||} 2 Thess. 2:8. ^{¶¶¶} ch. 10:13, 21; Jude 9. ^{§§} Matt. 24:21. ^{¶¶¶} Jer. 30:7; Rom. 11:26. ^{|||} Rev. 13:8.

show that the angel means some Syrian goddess particularly worshipped by women.

38. The God of forces; probably the Roman Jupiter, whose altar Antiochus placed on the altar of Jehovah.

39. Thus shall he do—with a strange god; thus shall he place his strange god as an object of worship in the strong fortresses. *Divide the land*; the land of Judea to thine idol-gatherers.

40. The time of the end; the end of this sore persecution, so often referred to in this prophecy. *Against him*; against "the king of the south."

41. The glorious land; Palestine.

42. Tidings out of the east—the north; of the rebellion of the Parthians in the east, and the Armenians in the north. *Shall go forth*; to subdue these revolted provinces.

43. Between the seas in the glorious holy mountain; apparently at mount Zion, between the Mediterranean and the Dead sea, on his march to the east; but many understand these words of some sacred mountain in the east, between the Caspian sea and the Persian gulf. *Shall come to his end*; Antiochus was attacked with a distressing disease on his return from this eastern expedition, of which he died.

The prophecies contained in this chapter cover a period of about three hundred and seventy years, from the third year of Cyrus to the death of Antiochus Epiphanes, one hundred and sixty-three years before Christ. For fuller details of the history to which they refer, the reader may consult the various commentaries on the book of Daniel. Only a brief outline has been here given.

INSTRUCTIONS.

1. The numerous examples on record of mighty conquerors who have not been able to transmit to their children either their power or their possessions, are an affecting proof, as well of the vanity of all human greatness, as of God's purpose to carry headlong the counsels of proud and ambitious men.

2-29. How full of cruelty, perfidy, and corrupt intrigue is human history, all to accomplish nothing valuable for those who thus strive together for the mastery of this world. But in all this troubled sea of earthly passions, the devout believer sees the hand of God steadily preparing the way for the universal triumph of the cause of truth and righteousness.

30. Disappointed ambition makes the proud man furious, and disposes him to wreak his vengeance upon all the weak and defenceless who may come in his way.

32. Persecution is a sieve which separates the chaff in God's church from the wheat, and exhibits each man in his true character.

33. Persecution, even to death, has often been the lot of those who stood for the defence of the truth. But God has made their cause to triumph, and through their sufferings has given deliverance to his people.

34. False friends, who have joined themselves to God's church from earthly motives, are a great dishonor to her, and one of the chief hindrances to her prosperity.

36. Whoever exalts his own authority in the church above the authority of Christ, has the spirit of antichrist; and if he be not himself the "man of sin" foretold by the prophets, he is his type, and shall come to the same end with him.

CHAPTER XII.

Of this difficult chapter very different views are taken by commentators. It probably contains a glance at the final struggle with antichrist, the victory of God's cause, and the consummation of all things. 1. It is the custom of the prophets to annex to prophecies of nearer events such general views of "the last days," particularly at the close of their writings. Isa. 4:1-6; 11:1-9; 32:1-5; 66:19-24; compared with the preceding context. Also Jer. 32:36-41; Ezek. 28:24-26; 34:23-31; 48:35; Hosea 11:4-8; Joel 2:28-32; Amos 9:11-15; Micah 7:15-20; Zeph. 3:14-20; Zech. 14:16-21; Mal. 4:2, 3; and many like passages. 2. The words, "in that day," and "at that time," are frequently used by the prophets in passing from the nearer to the remote future. They intimate that the more remote events have an intimate connection in God's plan with the nearer, and do, as it were, spring out of them, though they may be separated from them by vast intervals of time. Compare Isa. 4:2; 29:18; Jer. 33:15; Amos 9:11, and other like passages. 3. The language of the angel cannot be applied to the events connected with the reign of Antiochus Epiphanes. 4. The remarkable similarity between the descriptions of the little horn of the third beast (Antiochus) and that of the fourth beast, shows that the former was designedly exhibited as the type of the latter. It was natural then for the angel to pass from the type to the antitype.

1. Michael; see note on chap. 10:13. *A time of trouble*; that connected with the final overthrow of Satan's power. *The trouble* the troubles of the seventh vial, Rev. 16:17-21; *The book*; the book of life.

2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life,^a and some to shame and everlasting contempt.^b

3 And they that be wise^c shall shine as the brightness of the firmament;^d and they that turn many to righteousness, as the stars for ever and ever.^e

4 But thou, O Daniel, shut up the words, and seal the book, even to the time of the end:^e many shall run to and fro, and knowledge shall be increased.

5 ^o Then I Daniel looked, and behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.

6 And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?

7 And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever,^f that it

shall be for a time, times, and a half;^g and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

8 And I heard, but I understood not; then said I, O my Lord, what shall be the end of these things?

9 And he said, Go thy way, Daniel; for the words are closed up and sealed till the time of the end.

10 Many shall be purified, and made white, and tried; but the wicked shall do wickedly;^h and none of the wicked shall understand; but the wise shall understand.

11 And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolateⁱ set up, there shall be a thousand two hundred and ninety days.

12 Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

13 But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.

^a Matt. 25:46. ^b Isa. 66:24. ^c Or, teachers. ^d Matt. 13:43. ^e 1 Cor. 15:41, 42. ^f Rev. 10:1. ^g Heb. *top*. ^h Or, from above. ⁱ Rev. 10:5-7. ^k Or,

part. ^k Rev. 22:11. ^l Heb. to set up the abomination. ^m Or, astonisheth. ⁿ Or, and.

2. Many of them that sleep; probably the same as the multitude of them that sleep; compare Rom. 5:19. The angel passes immediately from the last great struggle with anti-christ to the final resurrection and judgment.

4. Shut up—sealed; as a sign both that the prophecy is closed, and that its fulfillment alone can make it plain. Many shall run—be increased; a general prediction of the progress of knowledge and holiness in the earth, as verse 10 is of the struggle between holiness and sin.

6. Upon the waters; standing on the waters. Chap. 8:16. The end of these wonders; all the wonders that have been revealed in this vision, including the "time of trouble," verse 1.

7. Hold up—swear; the solemnity of this oath seems to show that it has reference not merely to the end of the persecution under Antiochus, but to the time in the distant future when "the mystery of God should be finished." Compare Rev. 10:7. A time, times, and a half; the same as "a time and times, and the dividing of time," chap. 7:25, where see the note. When he; the enemy. Shall have accomplished to scatter; shall have finished the work of scattering, and be himself destroyed. The holy people; the Jews, as the representatives of God's church in all ages. All these things shall be finished; the whole mystery of God in respect to anti-christ shall be fulfilled.

8. What shall be the end of these things? he has had a revelation of the end of Antiochus, but here is a further mystery, the meaning of which he does not understand, nor does the angel explain it.

11. The daily sacrifice—taken away; this is probably an allusion to the removal of the daily sacrifice by Antiochus already predicted, chap. 11:31, but with reference to a higher event prefigured by it. The numbers mentioned in this and the following verse seem to include the "time,

times, and a half," verse 7, and to extend beyond it, the former thirty days, the latter seventy-five days. Thus understood, they intimate that the overthrow of anti-christ, and the delivery of God's people, will be accomplished by three successive interpositions.

13. Go thou thy way till the end; the angel dismisses Daniel with an intimation that he must wait till the time of the end for a clear understanding of the vision. Shall rest; with God, after his departure from this life. In thy lot; in the possession of thy heavenly inheritance. Compare verse 3. At the end of the days; at the time referred to in verse 2.

INSTRUCTIONS.

1. Satan, "the strong man armed," will not willingly let go his dominion over the world; hence every great inroad of the gospel upon his dominion is accompanied with great opposition from him. As the last conflict with him will be the most terrible, so also will his overthrow be the most complete.

2. The final resurrection and judgment will complete on the one hand the triumph of Christ and his church, and on the other the destruction of Satan and his followers.

3. No work is so excellent and glorious as that of turning sinners to righteousness, and none shall receive so high a reward at the last day.

4-12. Time is the only perfect revealer of God's plans; we know all of them that is necessary for our encouragement, and of the rest we should be content to remain ignorant till their fulfillment makes them plain.

13. It is of comparatively little importance in what part of the world's history our lot is cast, since, when the glorious end comes, all who are in Christ shall be present to rejoice in it "with joy unspeakable and full of glory."

HOSEA.

The Jews arranged the twelve minor prophets according to their judgment of the time when they flourished. In regard to some of them, who do not give the dates of their prophecies, the correctness of this judgment has been called in question by one portion of the commentators, but defended by another.

As it is generally agreed that Isaiah began to prophesy either in the last year of Uzziah's reign, or but a few years before his death, while Hosea prophesied in the reign of Jeroboam second, the great-grandson of Jehu, 2 Kings 14:23, who died about twenty-six years before Uzziah, it follows that Hosea, though partly contemporary with Isaiah, was called to the prophetic work at an earlier period.

If we suppose him to have commenced prophesying two years before the death of Jeroboam, and then add the twenty-six remaining years of Uzziah's reign, the sixteen of Jotham, the sixteen of Ahaz, and two of the first years of Hezekiah, we shall have a period of sixty-two years. To Israel this was a calamitous period, embracing four usurpations and murders of the reigning sovereigns, and three invasions of the Assyrians. See the history, 2 Kings 15:8-31, and 17:1-3. In the last of these Hoshea king of Israel became tributary to Shalmaneser king of Assyria, but he proved unfaithful to his master, and sought the alliance of So, king of Egypt, 2 Kings 17:4. For this the Assyrian king besieged him in Samaria, and after a siege of three years, took him with the city, and put an end to the kingdom of Israel, ver. 5, 6. This was in the fifth year of Hezekiah king of Judah. 2 Kings 16:2, compared with 17:1. Hosea closed his writings when Hoshea was seeking the help of Egypt while he had at the same time a covenant with Assyria, chap. 12:1, consequently somewhere in the first two years of Hezekiah's reign.

Of the origin and history of the prophet nothing is known; though he occasionally mentions the kingdom of Judah, his prophecies are directed chiefly to that of the ten tribes. His style is very concise and sententious, and his diction impresses even the casual reader as original and peculiar. One remarkable feature of his book is the constancy with which he sets forth the relation of Israel to Jehovah under the figure of the marriage-covenant; thus making unfaithfulness to God, and especially idolatry, to be spiritual whoredom and adultery.

A. M. 3213
B. C. about 785.

CHAPTER I.

1 Hosea, to show God's judgment for spiritual whoredom, taketh Gomer, I and hath by her Jezreel, 6 Lo-rubamah, 8 and Lo-ammi. 10 The restoration of Judah and Israel.

THE word of the LORD that came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.

2 The beginning of the word of the LORD by Hosea. And the LORD said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms:^a for the land hath committed great whoredom,^b departing from the LORD.

^a Ch. 3:1. ^b Deut. 31:16; Ezek. ch. 16, 21. ^c Heb. *visit*. ^d 2 Kings ch. 10, 11; 15:10, etc. ^e That is, *Not having obtained mercy*. ^f Heb. *I*

CHAPTER I.

2. *A wife of whoredoms*; many judicious expositors suppose that Hosea was commanded to take such a wife, not in fact, but in prophetic vision. See introductory note to Ezekiel.

4. *Jezreel*: a pleasant city on the south-east border of the plain of Esdraelon, where Ahab had his palace. 1 Kings 18:45; 21:1. *The blood of Jezreel—the house of Jehu*; Jehu and his descendants reigned in Samaria, and not in Jezreel. 2 Kings 10:36; 13:1, 10; 14:23; 15:8. For this reason we are probably to understand by “the blood of Jezreel,” that shed by Jehu in destroying the house of Ahab and the

3 So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son.

4 And the LORD said unto him, Call his name Jezreel; for yet a little *while*, and I will avenge the blood of Jezreel upon the house of Jehu,^e and will cause to cease the kingdom of the house of Israel.

5 And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel.

6 ¶ And she conceived again, and bare a daughter. And God said unto him, Call her name Lo-rubamah:^f for I will no more have mercy upon^g

will not add any more to.

worshippers of Baal, 2 Kings chapters 9, 10. Although in this he obeyed God's express command, and received for it an earthly reward, 2 Kings 10:30, yet his subsequent imitation of Ahab's sins showed that he had acted from no true regard to God's honor, but in the spirit of pride, cruelty, and self-aggrandizement, and his sin was to be punished by the like destruction of his house.

5. *The valley of Jezreel*; a valley with a fountain running down east from Jezreel to the Jordan. Here Jehu slew Jehoram, Ahab's son. It is probable that the Assyrians here overthrew the forces of Israel.

6. *Will no more have mercy*; God would destroy the kingdom of Israel, to be no more restored, the surviving

the house of Israel: but I will utterly take them away.*^a

7 But I will have mercy upon the house of Judah,^b and will save them by the Lord their God,^c and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

8 ¶ Now when she had weaned Lo-ruhamah, she conceived, and bare a son.

9 Then said God, Call his name Lo-ammi:^d for ye are not my people, and I will not be your God.

10 ¶ Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the^e place where it was said unto them, Ye are not my people,^d there it shall be said unto them, Ye are the sons of the living God.^e

11 Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land:^f for great shall be the day of Jezreel.

CHAPTER II.

1 The idolatry of the people. 6 God's judgments against them. 14 His promises of reconciliation with them.

SAY ye unto your brethren, Ammi:^g and to your sisters, Ruhamah.^h

2 Plead with your mother, plead: for she is not my wife, neither am I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts:ⁱ

3 Best I strip her naked,^j and set her as in the

* Or, that I should altogether pardon them. ^a 2 Kings 17, 6, 23. ^b Isa. ch. 13, 27. ^c Zech. 14, 6. ^d That is, Not my people. ^e I will, instead of that. ^f ch. 2, 13. ^g 1 Pet. 2, 10. ^h John 1, 12. ⁱ Rom. 9, 25, 26. ^j Isa. 11, 12, 14; Jer. 3, 1; Ezek. 16, 19-21. ^k That is, My people. ^l That is, Having obtained mercy.

remnant of it being incorporated after the captivity with Judah. Compare verse 11 and Ezek. 37, 19.

10. The children of Israel: not as a distinct kingdom, but in their union with the children of Judah, verse 11. This promise, in its outward form, referred to the "grafting in again" to God's church of the remnant of Israel; but in its spirit it included the calling in of the Gentiles, who become Abraham's seed by faith in the promises made to Abraham; and so the apostle Paul applies it, Rom. 9:24-26.

11. One head; Zerubbabel. Ezra 2:2. Out of the land; of their captivity. But their union under an earthly leader, and their deliverance from an earthly captivity, are both earnest and pledges of a higher spiritual deliverance under Christ the great Head of the church. The day of Jezreel; the allusion is to the name of the prophet's eldest son, chap. 1:4, but with a new application of it according to its signification in the original, "God shall sow." In the following verse, chap. 2:1, God changes the names of his two other children to those that are in like manner significant of mercy, omitting "Lo," that is, "not," at the beginning of each; and the meaning of the three names in their new application is given, chap. 2:23. The prophet, by divine direction, first gives his children names prophetic of coming wrath, and afterwards changes them—the first in application, the other two in both form and application—to names prophetic of mercy; thus signifying that in God's dealings with his people, wrath prepares the way for mercy. Compare chap. 2:6, 7.

INSTRUCTIONS.

2. God is the husband of his church, and she is "the bride, the Lamb's wife." Every believer is, in both soul and body, a member of Christ, "of his body, of his flesh, and of his bones." Christ regards unfaithfulness to himself like the unfaithfulness of a wife to her husband, and will manifest his abhorrence of it by the severest rebukes.

day that she was born, and make her as a wilderness,^k and set her like a dry land,^l and slay her with thirst.^m

4 And I will not have mercy upon her children; for they be the children of whoredoms.

5 For their mother hath played the harlot:ⁿ she that conceived them hath done shamefully; for she said, I will go after my lovers, that give me my bread and my water, my wool and my flax, mine oil and my drink.^o

6 ¶ Therefore, behold, I will hedge up thy way with thorns, and make a wall,^p that she shall not find her paths.^q

7 And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find them: then shall she say, I will go and return to my first husband;^r for then was it better with me than now.

8 For she did not know that I gave her corn, and wine,^s and oil, and multiplied her silver and gold, which they prepared^t for Baal.

9 Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof, and will recover^u my wool and my flax given to cover her nakedness.

10 And now will I discover her lowliness^v in the sight of her lovers, and none shall deliver her out of my hand.

11 I will also cause all her mirth to cease, her feast-days, her new moons, and her sabbaths, and all her solemn feasts.

12 And I will destroy^w her vines and her fig-

^a Ezek. 16, 23, etc. ^b Jer. 13, 22, 26. ^c Ezek. 16, 33. ^d Amos 5, 11, 13. ^e Isa. 1, 21; Jer. 31, 9. ^f Heb. drink. ^g Jer. 11, 17. ^h Heb. mail a wall. ⁱ Job 19, 8; Lam. 3, 7, 9. ^j Luke 13, 18. ^k Heb. new vine. ^l Or, when with they made; ch. 1, 4. ^m Or, savourily. ⁿ Heb. fatty, or villana. ^o Heb. make desolate.

Isa. 54, 5; Jer. 3, 14; Ezek. 16, 8; 1 Cor. 6, 17; Eph. 5:23-32; Rev. 19:7, 8; 21:9.

4. In every action God looks at the heart. No external conformity to his commands can make that work acceptable to him which is performed in the spirit of pride and self-righteousness. Though he may give to the outward deed an outward reward, he will regard and treat as sin whatsoever is done in a sinful spirit.

6. The kingdom of Israel had its origin in apostasy from God, and it was perpetuated in the same spirit. For this reason God utterly destroyed it, while at the same time he had mercy upon the remnant of its tribes. Thus will he deal from age to age with all in his church who oppose themselves to the supreme authority of Christ, and corrupt their worship and doctrines by opposing to the commandments of God the traditions of men.

7. God will save his people, but in such a way as to exclude boasting. The faithful use of means is right and necessary; yet, if we idolize our chosen instrumentalities, making them, instead of God, our confidence, he will reject them, and save his church by other agencies, that all the glory may be his alone.

11. The removal of disunion from the household of God must prepare the way for its enlargement and final triumph over the kingdom of Satan.

CHAPTER II.

2. Your mother; the kingdom of Israel, personified as a wife unfaithful to Jehovah her husband.

5. My lovers; the idolatrous nations in whose help she trusted, and whose superstitions she imitated.

7. To my first husband; to Jehovah.

8. Prepared for Baal; used in his worship.

12. Will make them a forest; that is, desolate and uncultivated.

A. M. 3219
B. C. about
786.

trees, whereof she hath said, These *are* my rewards that my lovers have given me: and I will make them a forest, and the beasts of the field shall eat them.^a

13 And I will visit upon her the days of Baalim, wherein she burned incense to them, and she decked herself with her earrings and her jewels, and she went after her lovers, and forgot me, saith the LORD.

14 ^g Therefore, behold, I will allure her, and bring her into the wilderness,^h and speak comfortablyⁱ unto her.^j

15 And I will give her her vineyards from thence, and the valley of Achor for a door of hope:^c and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.

16 And it shall be at that day, saith the LORD, that thou shalt call me Ishi;^g and shalt call me no more Baali.^h

17 For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name.^d

18 And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth,^e and will make them to lie down safely.

19 And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness,

and in judgment, and in loving-kindness, and in mercies.^g

20 I will even betroth thee unto me in faithfulness: and thou shalt know the LORD.

21 And it shall come to pass in that day, I will hear, saith the LORD, I will hear the heavens, and they shall hear the earth;

22 And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel.

23 And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy;^h and I will say to *them which were* not my people, Thou *art* my people; and they shall say, *Thou art* my God.ⁱ

CHAPTER III.

1 By the explanation of an adultress, I is shown the desolation of Israel before their restoration.

THEN said the LORD unto me, Go yet, love a woman beloved of her friend,^j yet an adulteress,^k according to the love of the LORD toward the children of Israel, who look to other gods, and love flagons of wine.^l

2 So I bought her to me for fifteen *pieces* of silver, and for a homer of barley, and a half homer^m of barley:

3 And I said unto her, Thou shalt abide for me many days; but thou shalt not play the harlot, and thou shalt not be for another man: so will I also be for thee.

^a Isa. 5:5, 6. ^b Ezek. 20:35. ^c Or, *friendly*. ^d Heb. *to her heart*. ^e Josh. 7:29; Isa. 65:10. ^f That is, *My husband*. ^g That is, *My lord*. ^h Zech. 13:2.

ⁱ Zech. 9:10. ^j Isa. 54:5. ^k Eph. 5:23-27. ^l ch. 1:6. ^m 1 Pet. 2:10. ⁿ ch. 1:2. ^o Jer. 3:1, 30. ^p Heb. *grapes*. ^q Heb. *lecher*.

13. *Baalim*; the plural of Baal, and used of the images of Baal before which they burned incense. *Decked herself*; after the manner of a harlot.

14. *Therefore*; that is, in accordance with my gracious design in the chastisements just threatened, which is not the destruction of Israel, but her reformation, and thus her future enlargement. See note on chap. 1:10. This word is often used by the prophets in passing from threatenings to promises. Isa. 10:24; Jer. 16:14; 30:16; Ezek. 39:25. *Bring her into the wilderness*; an allusion to the first great deliverance of Israel from Egyptian bondage, when God brought his people into the wilderness, and there trained them for the future possession of Canaan. Compare verse 15. This discipline God will repeat to his people. Ezek. 20:35.

15. *Vineyards*; in the land of Canaan. *From thence*; from the wilderness, before she enters the promised land. *The valley of Achor*; a fertile vale of Palestine. See Isa. 65:10. *For a door of hope*; as an earnest and pledge of the full possession of the promised land, which here represents the spiritual inheritance bestowed by God upon the true Israel. Compare Matt. 5:5. According to some, the valley of Achor is referred to simply as lying at the entrance of the promised land. Others think there is also an allusion to the meaning of the word Achor, that is, trouble, and to the history of Achan, who troubled Israel, and was destroyed there; as if the prophet had said, The valley of trouble shall be changed to you into a door of hope. Josh. 7:24.

16. *Ishi*; "my husband," a term of affection and confidence. *Baali*; "my lord," a term of reverence and fear. Compare Rom. 8:15. There is, perhaps, a reference also to the abuse of the word "Baal," that is, "lord," in the worship of the "Baalim," or images of Baal, verse 17.

18. *With the beasts—creeping things*; that these shall not hurt them, but minister to their good.

21, 22. *Hear*; literally, "answer;" a beautiful personification, in which Jezreel calls upon the fruits of the earth to be present, these call upon the earth to produce them, the earth calls upon the heavens for showers, and the heavens upon God. God answers the heavens by giving showers, these answer the earth in rain, and so down till Jezreel is filled with plenty.

23. *I will sow her*; an allusion to the meaning of the word Jezreel, God shall sow. See note on chap. 1:10.

INSTRUCTIONS.

1-5. God's unchangeable covenant of mercy with his church makes the destruction of her false members certain. He prepares the wheat for his garner by separating the chaff from it, and burning it with fire unquenchable. Luke 3:17.

6, 7. God often hedges up the way of those whom he would save by overthrowing their worldly plans and confidences, that he may thus compel them to return to himself, and make him their portion.

14-23. Though God begins with rebukes, the end of his dealings with the true Israel will be mercies and loving-kindness; he will betroth her to himself for ever, and sow her for his own glory throughout all the earth.

CHAPTER III.

1. *Love a woman—an adulteress*; she is spoken of as "beloved of her friend," that is, the prophet himself. See note on chap. 1:2. This was represented the love of the Lord towards the children of Israel, who looked to other gods.

2. *Bought her*; espoused her anew to himself. *Silver—barley*; the dowry given, in accordance with the custom of the times, to the wife.

3. *Shall abide for me*; in a state of separation from both the prophet and all her former lovers. *Will—be for thee*; in a like state of separation.

4 For the children of Israel shall abide many days without a king,^a and without a prince, and without a sacrifice, and without an image,^c and without an ephod, and without teraphim:

5 Afterward shall the children of Israel return, and seek the Lord their God,^b and David their king;^c and shall fear the Lord and his goodness in the latter days.^d

CHAPTER IV.

1 God's judgments against the sins of the people, 6 and of the priests, 12 and against their idolatry. 15 Judah is exhorted to take warning by Israel's calamity.

I HEAR the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land,^e because there is no truth, nor mercy, nor knowledge of God in the land.^f

2 By swearing, and lying, and killing,^g and stealing, and committing adultery, they break out, and blood^h toucheth blood.

3 Therefore shall the land mourn,^h and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away.ⁱ

4 Yet let no man strive, nor reprove another: for thy people are as they that strive with the priest.^j

5 Therefore shalt thou fall in the day, and the prophet also shall fall with thee in the night, and I will destroy^k thy mother.

6 ^l My people are destroyed^l for lack of knowledge:^k because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.

^a Ch. 10:3; Jer. 15:1, 5. ^b Heb. a standing, or statue, or pillar; Isa. 19:19, 20. ^c Jer. 30:9; Ezek. 31:23, 24. ^d Isa. 2:2, 3. ^e Mic. 6:2. ^f Jer. 4:22, 28. ^g Isa. 50:7. ^h Heb. bloods. ⁱ Amos 5:10. ^j Zeph. 1:3. ^k Deut. 17:12. ^l Heb. cut off. ^m Isa. 5:13. ⁿ ch. 13:6; Deut. 32:15.

4. For the children of Israel shall abide; the prophet now shows how this symbolic act represents the future condition of Israel. The words are a striking prophecy of the present condition of Israel, without distinct national existence, without the sacrifices and other worship prescribed by the law, and without any idolatrous substitute for them. An ephod; as this contained the breastplate with the Urim and Thummim, Exod. 28:26-30, some suppose that the absence of the Urim and Thummim is here predicted. An image; an idolatrous pillar. Teraphim; household gods.

5. David their king; the Messiah.

INSTRUCTION.

In the present condition of Abraham's posterity, God is wonderfully fulfilling his threatening uttered by the prophet Hosea more than twenty-six centuries ago; and this is a sure pledge that the promise annexed to it shall be also gloriously fulfilled at the appointed time; "and so all Israel shall be saved." Rom. 11:26.

CHAPTER IV.

2. Blood toucheth blood; it is a scene of continuous bloodshed.

3. The beasts—the fowls—the fishes; a poetic way of describing the universal desolation of the land. Compare Zeph. 1:3.

4. Strive—reprove another; let no man lay the fault of the present calamitous state of Israel upon his neighbor; let him rather take the blame to himself and repent. That strive with the priest; this is named as the highest degree of contumacy.

5. Shalt thou fall; Israel. The prophet; the false prophet.

7 As they were increased, so they sinned against me:¹ therefore will I change their glory into shame.²⁰

8 They eat up the sin of my people, and they set their heart on³ their iniquity.²¹

9 And there shall be, like people, like priest: and I will punish⁴ them for their ways, and reward them⁵ their doings.

10 For they shall eat, and not have enough: they shall commit whoredom, and shall not increase: because they have left off to take heed to the Lord.

11 Whoredom and wine and new wine take away the heart.⁶

12 ⁷ My people ask counsel at their stocks, and their staff declareth unto them: for the spirit of whoredoms hath caused them to err, and they have gone a whoring from under their God.

13 They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof is good: therefore your daughters shall commit whoredom, and your spouses shall commit adultery.⁸

14 I will not⁹ punish your daughters when they commit whoredom, nor your spouses when they commit adultery: for themselves are separated with whores,⁹ and they sacrifice with harlots: therefore the people that doth not understand shall fall.¹¹

15 ¹⁰ Though thou, Israel, play the harlot, yet let not Judah offend: and come not ye unto Gilgal,¹⁰ neither go ye up to Beth-aven, nor swear, The Lord liveth.¹¹

¹ Mal. 2:9. ² Heb. lift up their soul to. ³ Ezek. 14:3, 7. ⁴ Heb. exist upon. ⁵ Heb. cause to return. ⁶ Prov. 31:3; Isa. 2:7. ⁷ Or, Shall I not. ⁸ Or, Ge. 6:16. ⁹ Or, be punished. ¹⁰ ver. 1, 5, 6. ¹¹ Amos 4:4; 5:5. ¹² Zeph. 1:5.

In the day—in the night; people and prophets shall fall by day and by night; that is, no time shall be exempt from calamity.

6. No priest to me; compare Exod. 19:6, "a kingdom of priests." Of this spiritual priesthood the outward priesthood was a sign: both should be taken away.

8. Eat up the sin of my people; thrive upon their sin. In this and the following clause there is a special reference to the corrupt rulers, prophets, and priests.

9. Like people, like priest; as they are like in character, so shall they be in punishment.

11. Whoredom; throughout this book literal whoredom and spiritual whoredom, that is, idolatry, are constantly spoken of together: compare the next verse. In practice they were always united.

12. Staff; divining-rod.

14. Will not punish; that is, inflict upon them any peculiar punishment, as if they exceeded others in guilt. For themselves; the fathers themselves.

15. Gilgal; generally supposed to be the same as the Gilgal mentioned Josh. 4:19, which was the first sojourn of the Israelites after crossing the Jordan. In the prophet's day it was one of the places devoted to idolatrous worship. Chap. 9:15; 12:11; Amos 4:4; 5:5. Beth-aven; that is, "house of vanity;" properly a small place by Ai, east of Beth-el, Josh. 7:2; but here it seems to be put, by way of contempt, for Beth-el itself, which latter name signifies "house of God," because this had become a "house of vanity" by the establishment of idolatry there. See 1 Kings 12:29, 32, 33; and compare Hosea 10:15, and Amos 3:14; 4:4; 5:5. Nor swear, The Lord liveth; not join the name of Jehovah with idol-worship.

A. M. 3254
B. C. about
750

16 For Israel slideth back as a backsliding heifer: now the LORD will feed them as a lamb in a large place.

17 Ephraim is joined to idols: let him alone.

18 Their drink is sour: they have committed whoredom continually: her rulers with shame do love. Give ye.

19 The wind hath bound her up in her wings, and they shall be ashamed because of their sacrifices.

CHAPTER V.

1 God's judgments against the priests, the people, and the princes of Israel, for their manifold sins, 15 until they repent.

HEAR ye this, O priests; and hearken, ye house of Israel; and give ye ear, O house of the king; for judgment is toward you, because ye have been a snare on Mizpah, and a net spread upon Tabor.

2 And the revolvers are profound to make slaughter,² though¹ I have been a rebuker³ of them all.

3 I know Ephraim, and Israel is not hid from me: for now, O Ephraim, thou committest whoredom, and Israel is defiled.

4 They will not frame⁴ their doings to turn unto their God:^b for the spirit of whoredoms is in the midst of them, and they have not known the LORD.

¹ Heb. gone. ² Heb. shields; Psal. 47:9. ³ Isa. 29:15. ⁴ Or, and. ⁵ Heb. correction. ⁶ Heb. give. ⁷ Or, Their doings will not suffer them. ⁸ Psal.

16. *Slideth back*; stubbornly refuseth God's yoke. *A backsliding heifer*: an untamed heifer that refuses to bear the yoke. *Feed them*; pasture them. *A large place*; a wide uninclosed region. The meaning is, that God will scatter Israel in foreign lands.

17. *Ephraim*; the kingdom of the ten tribes. See note on chap. 7:1.

19. *Hath bound her*; the state or nation represented as the mother of the people. *In her wings*; to carry her away to destruction.

INSTRUCTIONS.

1-3. Ignorance of God is naturally accompanied by vice and crime, filling the community with violence and bloodshed, and making it ripe for the vengeance of heaven. Verse 6.

4. In times of public calamity we ought each to confess his own sins before God, and seek deliverance by hearty repentance and works meet for repentance; but the proud and unhumiliated will lay the fault each upon his neighbors, and become more fierce and contentious in proportion as they become more miserable.

5. When a blind people are led by blind teachers, all shall perish together. Ver. 9; Isa. 9:14-16; Matt. 15:14.

7. When men abuse God's goodness by multiplying their sins against him as he multiplies his gifts to them, becoming more wicked as they become stronger and richer, they have the sure mark of reprobation upon them, and are nigh destruction.

8. *Sad indeed* is the condition of a people when they who should be its examples and teachers in holiness thrive upon its ignorance and wickedness, and hinder the knowledge of the truth, lest their gains and pleasures should be diminished.

11. The dominion of fleshly lusts stupefies the understanding and deadens the moral feelings. No man who is under the control of his appetites can be either wise or good.

12. Literal and spiritual whoredoms are natural companions. Nothing better can be hoped from those who give themselves to drunkenness and uncleanness, than that they should ask counsel of their own hearts instead of the living God. Ver. 14.

5 And the pride of Israel doth testify to his face: therefore shall Israel and Ephraim fall in their iniquity; Judah also shall fall with them.

6 They shall go with their flocks and with their herds to seek the LORD; but they shall not find him:^c he hath withdrawn himself from them.

7 They have dealt treacherously against the LORD;^d for they have begotten strange children: now shall a month devour them with their portions.

8 Blow ye the cornet in Gibeah, and the trumpet in Ramah: cry aloud at Beth-aven, after thee, O Benjamin.

9 Ephraim shall be desolate in the day of rebuke:^e among the tribes of Israel have I made known that which shall surely be.^f

10 The princes of Judah were like them that remove the bound: *therefore* I will pour out my wrath upon them like water.

11 Ephraim is oppressed and broken in judgment, because he willingly walked after the commandment.

12 Therefore will I be unto Ephraim as a moth, and to the house of Judah as rottenness.^g

13 When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jareb:^h yet could he not heal you, nor cure you of your wound.

^{78:8.} ^c Isa. 1:15. ⁴ Isa. 48:8. ^e Job 12:11. ^f Amos 3:7. ^g Or, a worm. ^h Or, the king of Jareb, or the king that should plead.

13. God punishes wickedness in heads of families by giving up the members also to the dominion of sin, which is a more terrible infliction than sickness, poverty, captivity, or death itself.

15. The unfaithfulness of multitudes in God's visible church, instead of excusing our unfaithfulness, furnishes a new and strong argument for increased fidelity.

17. The most awful judgment which God can send upon sinners is to let them alone in their sins: at the thought of this they ought to fear and tremble, for it will make their doom certain.

18, 19. When rulers and people are united in the practice of iniquity the wrath of God will sweep them away together.

CHAPTER V.

1. *A snare on Mizpah—a net spread upon Tabor*; an allusion to the practice of hunting birds upon mountains like Tabor and Mizpah. These were mountains of Northern Palestine, Tabor on the west, and Mizpah on the east of the Jordan.

2. *Though*; better, as the margin, "and;" that is, because of their slaughter.

6. *Their flocks—their herds*; these are taken for sacrifices.

7. *Strange children*; idolaters like their parents. *Now shall a month devour them*; they shall be destroyed in the space of a month; that is, in a short period of time. *Portions*; possessions.

8. *Blow ye—the trumpet*; as a warning of the enemy's approach. Ezek. 33:3. *After thee*; that is, the enemy cometh.

10. *Like them that remove the bound*; as men that unlawfully remove landmarks, so they have removed the ordinances of God.

11. *Broken in judgment*; crushed and robbed of his rights by usurping tyrants and foreign invaders. *The commandment*; the idolatrous ordinances of Jeroboam.

13. *Jareb*; a symbolical name for the Assyrian king, meaning "an adversary." Judah and Israel both sought him as an adversary to their enemies, but he proved their own worst adversary. 2 Kings 15:19, 20; 16:7-9; 2 Chron. 28:16, 20, 21.

14 For I will be unto Ephraim as a lion, and as a young lion to the house of Judah: I, even I, will tear and go away; I will take away, and none shall rescue him.

15 ¶ I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early.^a

CHAPTER VI.

1 An exhortation to repentance. 4 A complaint of their untowardness and iniquity.

COME, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.^b

2 After two days will he revive us: in the third day he will raise us up,^c and we shall live in his sight.

3 Then shall we know,^d if we follow on to know the LORD:^e his going forth is prepared as the morning; and he shall come unto us as the rain,^f as the latter and former rain unto the earth.

4 ¶ O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness^g is as a morning cloud, and as the early dew it goeth away.

5 Therefore have I hewed them by the prophets; I have slain them by the words of my mouth:^h and thy judgments areⁱ as the light that goeth forth.^h

6 For I desired mercy, and not sacrifice;^j and the knowledge of God more than burnt-offerings.

^a Heb. be guilty. ^b Psa. 78:34. ^c Lam. 3:32, 33. ^d 1 Cor. 15:4. ^e Mic. 4:2. ^f Heb. 3:14. ^g Deut. 32:2. ^h Or, mercy, or kindness. ⁱ Jer. 23:29; Heb. 4:12. ^j Or, that thy judgments might be. ^k Psa. 119:10. ^l Mat. 9:13. ^m Or, Adam. ⁿ Job 31:33. ^o Or, craving for. ^p Heb. with one shout.

INSTRUCTIONS.

1. When rulers and ministers of religion, who ought to be guides to the people in righteousness, are corrupt in life and doctrine, they lead the mass of the people into wickedness, and thus become a fatal snare to their souls.

4. Ignorance of God, a carnal mind, and perseverance in sin—these three things always go together.

6, 7. When our heart is false and treacherous towards God, no multiplication of outward services can gain for us his favor.

11, 12. The nation that allows the commandments of men to be imposed upon it in opposition to God's word, sets the seal to its own ruin. It must become miserably oppressed and broken, both outwardly and inwardly—a decayed and moth-eaten state, whose greatness and strength exist only in history.

13-15. In the alliances of wicked nations no help nor salvation can be found. God will execute upon them his immutable decree, "Woe unto the wicked, it shall be ill with him," until they acknowledge their offence and seek his face by hearty repentance.

CHAPTER VI.

1. Come—let us return: the language of the people when their affliction leads them to seek God. Chap. 5:15.

2. After two days—in the third day; that is, speedily. Compare Luke 13:32, 33.

3. Then shall we know, if we follow; more literally, "And let us know, let us follow." His going forth—as the morning; he rises upon the souls of those who seek him as the morning. Mal. 4:2.

6. Mercy—not sacrifice; God rebukes his people for putting outward rites in the place of inward holiness. So our Saviour uses the words, Matt. 9:13; 12:7.

7 But they like men¹ have transgressed the covenant: there have they dealt treacherously against me.

8 Gilead is a city of them that work iniquity, and is polluted with¹ blood.

9 And as troops of robbers wait for a man, so the company of priests murder in the way by consent:¹ for they commit lewdness.¹

10 I have seen a horrible thing in the house of Israel: there is the whoredom of Ephraim, Israel is defiled.¹

11 Also, O Judah, he hath set a harvest for thee, when I returned the captivity of my people.

CHAPTER VII.

1 A reproof of manifold sins. 11 God's wrath against them for their hypocrisy.

WHEN I would have healed Israel, then the iniquity of Ephraim was discovered, and the wickedness¹ of Samaria: for they commit falsehood; and the thief cometh in, and the troop of robbers spoileth¹ without.

2 And they consider not in¹ their hearts that I remember all their wickedness; now their own doings have beset them about;¹ they are before my face.

3 They make the king glad with their wickedness, and the princes with their lies.¹

4 They are all adulterers,¹ as an oven heated by the baker, who ceaseth¹ from raising¹ after he hath kneaded the dough, until it be leavened.

der; or, to Shechem. ¹ Or, enormity. ² Ezek. 21:13. ³ Heb. evils. ⁴ Heb. stripeth. ⁵ Heb. say not to. ⁶ Isa. 26:10. ⁷ Psa. 62:4. ⁸ Jer. 9:2. ⁹ Or, the river will cease. ¹⁰ Or, waking.

8. Gilead; probably Ramoth-gilead beyond the Jordan. It was a city of refuge. Deut. 4:43; Josh. 20:8.

11. A harvest; a visitation of divine wrath. Compare Rev. 14:15. When I returned; literally, "in my returning." The meaning is, that divine judgments shall be connected with the purification and restoration of God's people. Compare Isa. 1:25-28; 4:4-6.

INSTRUCTIONS.

1, 2. When affliction leads us to repent and seek God's help, the day of our deliverance is near; he who is almighty to smite, is almighty to bind us; whether it be individuals, families, churches, or nations.

3. God rises upon the souls of his sincere worshippers like the morning light, "which shineth more and more unto the perfect day;" his grace, like the rain of heaven, waters their souls, and makes them abound in the fruits of righteousness.

4, 5. The inconstancy of God's people in his service deprives them of the light and blessedness of his presence, and makes it necessary that he should rebuke them and multiply his chastisements upon them.

6. The true design of all outward rites in religion is to nourish and increase in the soul love towards God and man. How vain the idea of putting the outward sign of holiness in place of its inward substance!

CHAPTER VII.

1. Ephraim—Samaria; Ephraim is often put for the kingdom of the ten tribes, because Samaria, the royal city, lay in the tribe of Ephraim.

4. As an oven heated; here, and in verses 6, 7, the hearts of the people, influenced with sinful passions, are compared to burning ovens. From raising; or, from stirring up; that is, the fire. Until it be leavened; when he kindles the oven into a fierce heat. See note on verse 6.

A. M. 3224
B. C. about
780. 5 In the day of our king, the princes have made him sick with bottles of wine; he stretched out his hand with scorners.

6 For they have made ready¹ their heart like an oven, while they lie in wait: their baker sleepeth all the night; in the morning it burneth as a flaming fire.

7 They are all hot as an oven, and have devoured their judges; all their kings are fallen: there is none among them that calleth unto me.

8 Ephraim, he hath mixed himself among the people; a Ephraim is a cake not turned.

9 Strangers have devoured his strength, and he knoweth it not: yea, gray hairs are here and there upon him, yet he knoweth not.

10 And the pride of Israel testifieth to his face: and they do not return to the Lord their God, nor seek him for all this.

11 Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria.

12 When they shall go, I will spread my net upon them; I will bring them down as the fowls of the heaven; I will chastise them, as their congregation hath heard.

13 Woe unto them! for they have fled from me: destruction unto them! because they have transgressed against me: though I have redeemed them, yet they have spoken lies against me.

14 And they have not cried unto me with their heart, when they howled upon their beds: they assemble themselves for corn and wine, and they rebel against me.

¹ Or, heat through with. ² Or, applied. ³ Fulfilled B. C. 773. ⁴ Psa. 106:35. ⁵ Heb. sprinkled. ⁶ Jer. 3:3. ⁷ Isa. 9:13. ⁸ 2 Kings 15:19; 17:3, 4. ⁹ Ezech. 9:12. ¹⁰ Rev. 3:19. ¹¹ Heb. spoil. ¹² Or, chastised. ¹³ Heb. the roof of thy.

5. The day of our king; probably his birthday.

6. Made ready their heart; applied themselves to their wicked plots. Lie in wait; to destroy their judges and kings. Ver. 7. Their baker—a flaming fire; here, and in ver. 4, we should probably understand the figure thus: the baker, having kneaded his dough, leaves in the oven a smothered fire, sufficient to keep it warm through the night, while it is rising, and then rests till morning, when he kindles it into a blazing fire for the purpose of baking. So the impure and murderous passions of the people smoulder in their hearts till a fit occasion arrives, when they blaze forth like a heated oven.

7. Judges—kings; the history of the kingdom of Israel in its later years, when one royal house was murdered to make way for another, is the best commentary on this verse.

8. Mixed himself among the people; the people are the heathen nations. Compare Psa. 106:35. A cake; in the original, a cake baked in the embers. Not turned; burned on one side and raw on the other, and hence worthless.

9. Gray hairs; a sign that the nation was in its old age, and near its end.

11. Call to Egypt—go to Assyria; for help, instead of to Jehovah. Menahem made a covenant with Assyria, 2 Kings 15:19; and Hoshea sought aid from Egypt against the king of Assyria at the very time he was in covenant with him. 2 Kings 17:4. It is probable that his predecessors also sought the alliance of Egypt against their enemies.

12. As their congregation hath heard; namely, from the law of Moses and the messages of the prophets.

14. Howled upon their beds; for the failure of corn and wine. For corn and wine; to supplicate God for it. They come with insincere and rebellious hearts.

16. A deceitful bow; that sends the arrow aside from the mark. The rage of their tongue; against God and his prophe-

15 Though I have bound¹ and strengthened their arms, yet do they imagine mischief against me.

16 They return, but not to the Most High: they are like a deceitful bow: their princes shall fall by the sword for the rage of their tongue: this shall be their derision in the land of Egypt.

CHAPTER VIII.

1, 12 Destruction is threatened for their impiety, 5 and idolatry.

SET the trumpet to thy¹ mouth. He shall come as an eagle against the house of the Lord, because they have transgressed my covenant, and trespassed against my law.

2 Israel shall cry unto me, My God, we know thee.

3 Israel hath cast off the thing that is good: the enemy shall pursue him.

4 They have set up kings,² but not by me: they have made princes, and I knew it not: of their silver and their gold have they made them idols, that they may be cut off.

5 Thy calf, O Samaria, hath cast thee off; mine anger is kindled against them: how long will it be ere they attain to innocency?

6 For from Israel was it also: the workman made it; therefore it is not God: but the calf of Samaria shall be broken in pieces.

7 For they have sown the wind, and they shall reap the whirlwind: it hath no stalk: the bud shall yield no meal: if so be it yield, the strangers shall swallow it up.

¹ Shallum, Menahem, Pekahiah; 2 Kings 15:13, 17, 25. ² Or, standing corn.

ets. This shall be their derision; the fall of their princes. In the land of Egypt; they looked to Egypt for help against their enemies, but there they shall have derision instead of help.

INSTRUCTIONS.

1-10. The history of the kingdom of Israel furnishes a true illustration of the tendency and effects of apostasy from God. It began by substituting for the worship of Jehovah that of the golden calves; it ended in a universal corruption of morals, extending alike to rulers and subjects; filling the land with drunkenness, adultery, fraud, violence, murder, sedition, and anarchy, and making it an easy prey to its enemies.

11-16. They who in times of calamity persevere in sin and seek help from men instead of God, only bring upon themselves deeper ruin, and have derision from those to whom they looked for salvation.

CHAPTER VIII.

1. Set the trumpet; compare chap. 5:8. The prophet is addressed. He shall come; the enemy. The house of the Lord; as this prophecy is directed against Israel, "the house of the Lord" should be understood here figuratively of the land of Israel, as God's chosen dwelling-place. Compare chap. 9:15.

2. Shall cry unto me—we know thee; in his distress Israel shall claim God's help, on the ground that he is his covenant people. The next verse shows what answer he shall receive. Compare Matt. 7:21-23.

4. Knew it not; did not acknowledge the act. The reference is to the usurping kings of Israel, who were murderers of their predecessors. See the history, 2 Kings 15:8-26.

6. Was it also; the calf.

7. It hath no stalk; the harvest which they have sown.

8 Israel is swallowed up; now shall they be among the Gentiles as a vessel wherein is no pleasure.

9 For they are gone up to Assyria, a wild ass alone by himself; Ephraim hath hired lovers.*

10 Yea, though they have hired among the nations, now will I gather them, and they shall sorrow¹ a little² for the burden of the king of princes.

11 Because Ephraim hath made many altars to sin, altars shall be unto him to sin.

12 I have written to him the great things of my law, but they were counted as a strange thing.

13 They sacrifice flesh for the sacrifices of mine offerings, and³ eat it; but the Lord accepteth them not; now will he remember their iniquity, and visit their sins: they shall return to Egypt.

14 For Israel hath forgotten his Maker, and buildeth temples; and Judah hath multiplied fenced cities: but I will send a fire upon his cities, and it shall devour the palaces thereof.

CHAPTER IX.

The distress and captivity of Israel for their sins and idolatry.

REJOICE not, O Israel, for joy, as other people: for thou hast gone a whoring from thy God, thou hast loved a reward upon¹ every corn-floor.

* Heb. *loves*. † Or, *begin*. ‡ Or, *in a little while*. § Or, *in the sacrifices of mine offerings, they*, etc. ¶ Or, *in*. * Or, *vine-fig*. † ch. 8:13; 11:3. Not into Egypt itself, but into another bondage as bad as that. ‡ Ezek. 4:13.

8. *A vessel wherein is no pleasure*; see Jer. 22:28; 48:38.
9. *Gone up to Assyria*; to hire her help, chap. 7:11. *A wild ass—by himself*; Ephraim is as untamable as a wild ass of the wilderness. *Lovers*; idolatrous allies.

10. *Gather them*; gather against Israel the lovers whom he has hired. *The burden*; the load of servitude, with a special reference to the tribute imposed upon them. Compare 2 Kings 15:19, 20. *The king of princes*; the Assyrian monarch. Compare Ezek. 26:7, where the king of Babylon is called "a king of kings."

11. *Shall be unto him to sin*; shall be the occasion of their being destroyed as sinners.

13. *They shall return to Egypt*; this threat seems to have been fulfilled partly in a literal way by the flight of many Israelites into Egypt before the king of Assyria, and partly by a bondage in Assyria like that of their forefathers in Egypt. Compare chap. 9:3, 6.

11. *Buildeth temples*; to his idols. *Multiplied fenced cities*; relying on them, and not on God. See 2 Chron. 26:9-15; 27:4. Though the words of the prophet are mainly directed against Israel, he occasionally glances at the sins of Judah.

INSTRUCTIONS.

2. That we are the visible members of God's church can avail us nothing in the day of trouble, so long as we continue to transgress his covenant. He will answer our cries for help by sending upon us new chastisements.

4. When a nation conducts its government in the spirit of practical atheism, without acknowledging God's presence and supreme control in human affairs, or seeking to conform its actions to his will, it can have neither stability nor true prosperity. One violent change will follow another, until it is cut off in its iniquity.

5-11. The folly of those who first make an idol and then trust to it for salvation is manifest to all; but equally vain is the confidence of those who, in times of distress, forsake the living God, and put their trust in alliances with men as weak, weak, and ignorant as themselves.

12-14. True and hearty obedience to God's law makes our religious services acceptable to him through Christ, and secures for us his almighty aid; but when his com-

2 The floor and the wine-press¹ shall not feed them, and the new wine shall fail in her.

3 They shall not dwell in the Lord's land; but Ephraim shall return to Egypt,² and they shall eat unclean things in Assyria.³

4 They shall not offer wine offerings to the Lord, neither shall they be pleasing unto him;⁴ their sacrifices shall be unto them as the bread of mourners; all that eat thereof shall be polluted; for their bread for their soul shall not come into the house of the Lord.⁵

5 What will ye do in the solemn day, and in the day of the feast of the Lord?

6 For lo, they are gone because of destruction:⁶ Egypt shall gather them up, Memphis shall bury them: the pleasant places⁷ for their silver, nettles⁸ shall possess them: thorns shall be in their tabernacles.

7 The days of visitation are come, the days of recompense are come; Israel shall know it: the prophet is a fool, the spiritual man⁹ is mad, for the multitude of thine iniquity, and the great hatred.

8 The watchman of Ephraim was with my God:¹⁰ but the prophet is a snare of a fowler in all his ways, and hatred in¹¹ the house of his God.

9 They have deeply corrupted themselves, as in the days of Gibeah:¹² therefore he will remember their iniquity, he will visit their sins.

1 Jer. 1:11-15. 2 Amos 8:11, 12; John 6:51. 3 Heb. *spoils*. 4 Heb. *desire*. 5 Or, *their silver shall be desired, the nettle, etc.* 6 Heb. *man of the spirit*. 7 Jer. 6:17. 8 Or, *against*. 9 Judg. 19:22.

mandments are "counted as a strange thing," he will account our worship as sin, and put to shame all our earthly confidences.

CHAPTER IX.

1. *As other people*; like the heathen nations. *Thou hast loved a reward upon every corn-floor*; the people ascribed their abundant harvests to their false gods, and offered gifts to them upon all their threshing-floors, thus playing the harlot with them there.

2. *In her*; in Israel, here compared to an adulterous woman.

3. *Return to Egypt—eat unclean things in Assyria*; see note to chap. 8:13.

4. *They shall not offer*; that is, in Assyria. The meaning of this verse is, that in their captivity, being without either temple or altar, they can offer to God no acceptable drink-offering or sacrifice. *Their sacrifices shall be*; any sacrifices which they might attempt to offer. *The bread of mourners*; persons mourning for the dead, with all that ate, they were regarded as unclean. No offering could be made from their food for any holy purpose. Dent. 26:14. *Their bread—the Lord*; rather, "their bread shall be for their own soul;" that is, to satisfy their appetite: "it shall not come into the house of the Lord."

5. *What will ye do*; how will ye be able in captivity to celebrate your feasts?

6. *Are gone*; into exile. *Because of destruction*; to the devastations of Assyria. *Gather them*; into the grave. *Memphis*; the same as Noph. See note on Ezek. 30:13. *The pleasant places for their silver*; their pleasant homes in Palestine, where they stored their silver.

7. *Prophet—spiritual man*; false prophets are meant, to whose delusions the people were given up as a punishment for their iniquity. *Hatred*; that is, an abomination which excites God's hatred.

8. *The watchman—with my God*; rather, "Ephraim looketh out with my God;" that is, for help; while he yet allows false prophets to be a snare in all his ways. *Hatred*; see note on ver. 7.

9. *Gibeah*; see the narrative, Judges chap. 19.

A. M. 3244
B. C. about
760.
10 I found Israel like grapes in the wilderness;^a I saw your fathers as the first ripe in the fig-tree at her first time: but they went to Baal-peor, and separated themselves unto that shame;^b and their abominations were according as they loved.^c

11 As for Ephraim, their glory shall fly away like a bird, from the birth, and from the womb, and from the conception.

12 Though they bring up their children, yet will I bereave them, that there shall not be a man left: yea, woe also to them when I depart from them!^d

13 Ephraim, as I saw Tyrus,^e is planted in a pleasant place: but Ephraim shall bring forth his children to the murderer.

14 Give them, O LORD: what wilt thou give? give them a miscarrying womb^f and dry breasts.

15 All their wickedness is in Gilgal:^g for there I hated them: for the wickedness of their doings I will drive them out of my house,^h I will love them no more: all their princes are revolvers.

16 Ephraim is smitten, their root is dried up, they shall bear no fruit: yea, though they bring forth, yet will I slay even the beloved fruitⁱ of their womb.

17 My God will cast them away, because they did not hearken unto him: and they shall be wanderers among the nations.^h

CHAPTER X.

Israel is reproved and threatened for their impiety and idolatry.

ISRAEL is an empty vine,^j he bringeth forth fruit unto himself: according to the multitude of his fruit he hath increased the altars;^k according to the goodness of his land they have made goodly images.^l

^a Deut. 32. 10. ^b Num. 25. 3. ^c Jer. 5. 31. ^d Deut. 31. 17. ^e Ezek. 27. 2. ^f Heb. a womb that casteth the fruit. ^g ch. 12. 11. ^h Psa. 7. 60. ⁱ Heb. desires; Ezek. 21. 21. ^j Deut. 28. 61, 63; Jas. 1. 1. ^k Or, a vine emptying the fruit which it giveth. ^l Jer. 2. 25. ^m Heb. statues, or standing images. ⁿ Or, He hath divided their heart. ^o Heb. behead; 1 Sam. 5. 4. ^p 1 ch.

10. I found Israel—as the first ripe in the fig-tree; Israel was then to me an object of love and desire. The early fig is regarded as a peculiar delicacy. Jer. 24:2. Baal-peor; Num. 25:3.

13. As I saw Tyrus; compare Ezek. 28:13.

14. A miscarrying womb—dry breasts; as the best thing that the prophet can ask for them, in view of approaching calamities. Compare Luke 23:29.

15. In Gilgal; see note on chap. 4:15. My house; see note on chap. 8:1.

INSTRUCTION.

Sad indeed is the contrast between the early and latter history of the Israelites. In the beginning they adhered steadfastly to God's service, and he gave them in return peace, plenty, and victory over all their enemies. In their latter years they became continually more helpless and miserable as they departed from their covenant God, till at last he made them, as they are this day, "wanderers among the nations." Such shall be the contrast between the early and latter history of our own nation, if it imitates the example of Israel in departing from the living God; for he is ever the same, and deals with men upon the same immutable principles of truth and righteousness.

CHAPTER X.

1. Empty; many interpreters prefer to render "luxuriant," and this agrees best with what follows. The altars; erected to false gods.

3. Now they shall say; be forced by their calamities to say.

2 Their heart is divided;^j now shall they be found faulty: he shall break down^k their altars. he shall spoil their images.

3 For now they shall say, We have no king, because we feared not the LORD;^l what then should a king do to us?

4 They have spoken words, swearing falsely in making a covenant: thus judgment springeth up as hemlock in the furrows of the field.

5 The inhabitants of Samaria shall fear because of the calves of Beth-aven: for the people thereof shall mourn over it, and the priests^m thereof that rejoiced on it, for the glory thereof, because it is departed from it.

6 It shall be also carried unto Assyria for a present to king Jareb: Ephraim shall receive shame, and Israel shall be ashamed of his own counsel.ⁿ

7 As for Samaria, her king is cut off as the foam upon the water.^o

8 The high places also of Aven, the sin of Israel,^p shall be destroyed: the thorn and the thistle shall come up on their altars; and they shall say to the mountains, Cover us; and to the hills, Fall on us.^q

9 O Israel, thou hast sinned from the days of Gibeah: there they stood: the battle in Gibeah against the children of iniquity did not overtake them.

10 It is in my desire that I should chastise them; and the people shall be gathered against them, when they shall bind themselves in their two furrows.^r

11 And Ephraim is as a heifer that is taught, and loveth to tread out the corn;^s but I passed over upon her fair neck:^t I will make Ephraim to ride; Judah shall plough, and Jacob shall break his clods.

13: 11. ^u Or, Chemarim; 2 Kings 23: 5. Zeph. 1: 4. ^v Jer. 2: 37. ^w Heb. face of the water. ^x 1 Kings 12: 30. ^y Rev. 6: 16. ^z Or, when I shall bind them for their two transgressions, or in their two habitations. ^{aa} Heb. the beauty of her neck.

4. Judgment—hemlock; justice in the observance of covenants and the administration of law is perverted, and thus turned into a poisonous weed. Compare Amos 6:12.

5. The calves of Beth-aven; literally, "the heifers of Beth-aven," a contemptuous expression for the gods of Jeroboam, of which that at Beth-aven was a specimen. Beth-aven is Beth-el. See note chap. 4:15.

6. It shall be carried; the golden calf of Beth-el. Jareb; see note chap. 5:13.

7. Her king; this seems to be a prophecy of the captivity of Hoshea, and the extinction in him of the kingdom of Israel. Compare ver. 15.

8. Aven; Beth-aven, that is, Beth-el. Cover us—Fall on us; shelter us from the vengeance of God. The people say this when pressed by their enemies, with no means of escape. Compare Isa. 2:19; Luke 23:30; Rev. 6:15, 16; 9:6. The most terrible application of these words will be at the final judgment.

9. From the days of Gibeah; see Judges 20. There they stood; the Benjamites stood determined to defend the children of iniquity, and so Ephraim now persists in sin. Judg. 20:12, 13. Did not; or, "shall not;" it shall be one of a more destructive character. From that battle a remnant escaped who perpetuated the tribe, Judges 20:47, and chap. 21; but Israel shall be utterly taken away. Chap. 1:6.

10. When they shall bind—two furrows; the margin is preferable: the "two transgressions" are the two calves in Beth-el and Dan.

11. Loveth to tread; because then she can have abundance

12 Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the LORD, till he come and rain righteousness upon you.

13 Ye have ploughed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men.

14 Therefore shall a tumult arise among thy people, and all thy fortresses shall be spoiled, as Shalman spoiled Beth-arbel in the day of battle: the mother was dashed in pieces upon her children.

15 So shall Beth-el do unto you because of your great wickedness: in a morning shall the king of Israel utterly be cut off.

CHAPTER XI.

1 The ingratitude of Israel unto God for his benefits. 5 His judgment. 5 God's mercy toward them.

WHEN Israel was a child, then I loved him, and called my son out of Egypt.^a

2 As they called them, so they went from them: they sacrificed unto Baalim, and burned incense to graven images.

3 I taught Ephraim also to go,^b taking them by their arms; but they knew not that I healed them.

4 I drew them with cords of a man, with bands of love: and I was to them as they that take off^c

^a Heb. the evil of your evil; Rom 7:13. ^b Matt. 2:13. ^c Isa. 46:3. ^d Heb. lift up. ^e They became tributaries to Salmanser B. C. 722. ^f Heb.

of food. Dent. 25:4. *Passed over upon her fair neck*; put a yoke upon it, that she might be subjected to harder services. *Make Ephraim to rule*; the meaning seems to be, "I will yoke Ephraim," namely, to a plough or harrow; that is, put him to hard service.

12. *Sow to yourselves*; if the people would escape the punishment threatened in the preceding verse, let them of their own accord sow righteousness, that they may reap mercy. *Break up your fallow ground*; the same as, "make you a new heart, and a new spirit," Ezek. 18:31. Compare Jer. 4:3, 4; Matt. 13:4-7.

11. *Shalman*; Shalmaneser.

15. *In a morning*; speedily.

INSTRUCTIONS.

1. It is commonly the case, that in proportion as God multiplies his outward gifts to men, they multiply their rebellions against him. This is a most painful evidence of the deceitfulness and desperate wickedness of the human heart.

2. They whose heart is not steadfast in God's service will be reckoned among his enemies, and perish with them.

3. When men cast off the fear of God, no earthly resources can avail to make them prosperous and happy.

4. When integrity and truth in the observance of compacts have perished from a community, and the seat of justice is made the instrument of violence and oppression, the measure of its iniquity is full, and God's desolating judgments will speedily fall upon it, as upon Israel of old.

12. It is vain to hope for any permanent reformation which does not begin with thorough humiliation of the heart before God, such as shall prepare it to receive with meekness the seed of divine truth.

13-15. "Whatsoever a man soweth, that shall he also reap," is a principle of God's government which holds good alike of communities and of individuals. When the seed is iniquity, the harvest must be wrath; nor can the power and wealth of any people exempt it from this righteous rule of retribution.

the yoke on their jaws, and I laid meat ^{A M 2364} unto them. ^{B. 17 about 740}

5 ¶ He shall not return into the land of Egypt, but the Assyrian shall be his king; because they refused to return.

6 And the sword shall abide on his cities, and shall consume his branches, and devour them, because of their own counsels.

7 And my people are bent to backsliding from me: though they called them to the Most High, none at all would exalt him.⁵

8 How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? my heart is turned within me, my repentings are kindled together.

9 I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am God; and not man; the Holy One in the midst of thee: and I will not enter into the city.

10 They shall walk after the LORD: he shall roar like a lion: when he shall roar, then the children shall tremble from the west.

11 They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them in their houses, saith the LORD.

12 Ephraim compasseth me about with lies, and the house of Israel with deceit:^d but Judah yet ruleth with God, and is faithful with the saints.^e

together they exalted not. ^c Mal 3:6. ^d Psa. 78:36. ^e Or, with the most ho y.

CHAPTER XI.

1. *Called my son out of Egypt*; namely, by the hand of Moses. What the prophet here says of Israel, the visible body of Christ, the evangelist Matthew applies to Christ himself, it having been the plan of God that in this respect there should be an agreement between the body and the Head.

2. *As they called*; as the prophets called.

4. *Cords of a man*; gentle cords. Compare "the rod of men," 2 Sam. 7:14.

5. *Shall not return into the land of Egypt*; that is, to find a quiet home there under Pharaoh's protection, which was what they sought. Chap. 12:1. They should come under the dominion of Assyria, and whether in Egypt or elsewhere, should be oppressed and "wanderers among the nations." Chap. 9:17. *Refused to return*; to Jehovah.

8. *My repentings*; compare Exod. 32:12, 14; Psa. 106:45; Jonah 3:10.

9. *I will not execute—God, and not man*; though God will chastise his people, his infinite mercy and unchangeable faithfulness to his promises will prevent him from utterly destroying them. *Enter into the city*; as a destroyer, to make an utter end of it. The city here represents the whole people.

10. *Shall walk after the Lord*; this shall be after their chastisement, when he again gathers them in mercy. Ver. 11. *Shall roar like a lion*; "out of Zion," Joel 3:16, or, "from on high," Jer. 25:30. This is his voice of majesty when he interposes for his people. *The children*; the children of his exiled people. *Shall tremble*; shall come with trembling haste. *From the west*; connect this with the following verse, where it is said that they shall come trembling out of Egypt in the south, and Assyria in the east; that is, they shall come home to their own land from all directions.

12. *Ruleth with God*; holds the sovereignty in union with God. In the days of Hosea this was true in a comparative sense, especially under such kings as Hezekiah. But many render the last clause, "and Judah is yet inconstant with

A. M. 3279.
B. C. about 725.

CHAPTER XII.

1 A reproof of Ephraim, Judah, and Jacob. 3 By former favors he exhorted to repentance. 7 Ephraim's sins provoke God.

EPHRAIM feedeth on wind, and followeth after the east wind; he daily increaseth lies and desolation; and they do make a covenant with the Assyrians, and oil is carried into Egypt.^a

2 The LORD hath also a controversy with Judah,^b and will punish Jacob according to his ways; according to his doings will he recompense him.^c

3 ¶ He took his brother by the heel in the womb,^d and by his strength he had power with God:^e

4 Yea, he had power over the angel, and prevailed; he wept, and made supplication unto him: he found him in Beth-el,^f and there he spake with us;

5 Even the LORD God of hosts; the LORD is his memorial.^g

6 Therefore turn thou to thy God: keep mercy and judgment, and wait on thy God continually.

7 ¶ He is a merchant,^h the balances of deceit are in his hand: he loveth to oppress.ⁱ

8 And Ephraim said, Yet I am become rich,^j I

^a Isa. 57. 9. ^b Mic. 6. 2. ^c Heb. *essit upon*. ^d Gen. 6. 7. 8. ^e Gen. 25: 26. ^f Heb. *was a prince, or behaved himself proudly*. ^g Gen. 32: 24. etc. ^h Gen. 2: 11-19; 35: 9-15. ⁱ Exod. 3: 15. ^j Or, *Canaan*; Ezek. 16: 3. ^k Or, *deceit*. ^l Rev. 3: 17. ^m Heb. *which*. ⁿ Or, *all my labours suffice me not*; he

God, and with the holy faithful One." Compare chap. 5: 5, 10, 14; 8: 11; 12: 2.

INSTRUCTIONS.

1, 2. To our nation, as to ancient Israel, God was very gracious in the days of its childhood, when it was weak and dependent, and granted it many surprising deliverances. Now that he has made us great and strong, he calls us to himself; but how ready are we to depart from him, and to put our trust in the work of our own hands rather than in his grace.

8. In the affairs of this world, men do not commonly understand that their success is from God, nor acknowledge his hand in it; and even the Christian, in the beginning of his spiritual life, does not always know who it is that is healing his soul, and leading him into the paths of righteousness.

4. The memory of God's unspeakable goodness and tenderness towards us in the days of our spiritual darkness and weakness, ought to keep us very humble and very near to his mercy-seat. We cannot depart from him without sundering the cords of love wherewith he has drawn us to himself.

7. The constant disposition of Israel to backslide from the God who had redeemed him, is a true picture of that exists in every believer's heart, except so far as divine grace keeps him steadfast with his Redeemer.

8. God looks with tender compassion upon perishing sinners, and does not give them up to destruction until he has done all that infinite wisdom allows to recall them to himself.

9-11. God's people deserve no good at his hand; should he utterly destroy them, he would deal with them according to their desert. A regard to his own infinite perfections, and not to their merit, moves him to carry forward his unchangeable purposes of mercy concerning them, until he has finished the work of their redemption, and placed them in everlasting habitations.

CHAPTER XII.

1. *Oil is carried into Egypt*, see note on chap. 1: 1.
3. *Took his brother by the heel*; Gen. 25: 26. This was a divinely appointed sign of what had been already revealed to Rebekah, that the younger should seek and obtain the preëminence over the elder. Gen. 25: 23. The prophet mentions it here, as also his wrestling and prevailing with the angel, to illustrate God's unmerited favor to Israel above

have found me out substance: in all my labors they shall find none iniquity in me that¹ were sin.⁵

9 And I that am the LORD thy God from the land of Egypt will yet make thee to dwell in tabernacles, as in the days of the solemn feast.

10 I have also spoken by the prophets,¹ and I have multiplied visions, and used similitudes, by the ministry² of the prophets.

11 Is there iniquity in Gilgal? surely they are vanity: they sacrifice bullocks in Gilgal;³ yea, their altars are as heaps in the furrows of the fields.

12 And Jacob fled into the country of Syria, and Israel served for a wife, and for a wife he kept sheep.⁴

13 And by a prophet the LORD brought Israel out of Egypt, and by a prophet was he preserved.

14 Ephraim provoked him to anger most bitterly:⁵ therefore shall he leave his blood⁶ upon him, and his reproach shall his Lord return unto him.⁷

shall have punishment of iniquity in whom is sin. ¹ 2 Kings 17: 13, 14. ² Heb. *hand*. ³ Amos 5: 5. ⁴ Gen. ch. 28, 29. ⁵ Heb. *with bitterness*. ⁶ Heb. *bloods*. ⁷ Deut. 2: 37.

Esau, Mal. 1: 2, Rom. 9: 11-16, and as a motive to grateful obedience. Thus the way is prepared for the exhortation in ver. 6. *Had power with God*; for the angel with whom he wrestled was God. See the narrative, Gen. 32: 24-30.

4. *Wept—made supplication*; this, though not stated, is fairly implied in the narrative, especially in the prayer recorded Gen. 32: 9-12. *He found him in Beth-el*; God found Jacob, Gen. 28: 10-22; another and an earlier instance of God's undeserved favor. *He spake with us*; God spoke with the Israelites in speaking to Jacob, for the promises made to him were made to all his posterity.

7. *He is a merchant*; Ephraim is likened to a merchant who is intent on dishonest gain.

8. *I am become—that were sin*; he deludes himself with the idea that nothing deserving of punishment can be found in his dealings with others.

9. *As in the days of the—feast*; namely, the feast of tabernacles, which was kept in commemoration of this sojourn in the wilderness. Lev. 23: 39-43.

11. *In Gilgal*; see chap. 6: 8. *As heaps*; as numerous as stone-heaps.

12. *Jacob fled—served*; in this and the following verse the people are reminded of God's goodness to their fathers in the time of their feebleness and distress.

14. *Leave his blood upon him*; leave his blood-guiltiness to rest upon him without expiation. *His reproach*; namely, with which he has reproached his Maker by forsaking him and worshipping idols.

INSTRUCTIONS.

1. All our efforts to obtain help and deliverance from our fellow-men while we persevere in wickedness and apostasy from God, are but feeding on the wind, and must end in shame and ruin.

4-6. The remembrance of past deliverances obtained from God through earnest intercession, should encourage us to seek help from him in present trials, by repentance, humiliation, and hearty obedience.

7, 8. The exceeding deceitfulness of sin is especially manifest in the fact that while men are in the very act of amassing wealth by deceit and oppression, they find ways to justify themselves, and boast that none can convict them of iniquity.

9-14. If we fail to profit by either the remembrance of God's goodness to us, or by all the multiplied means which he employs for our reformation, he will make us feel the severity of his judgments.

CHAPTER XIII.

1 Ephraim's glory, by reason of idolatry, vaniseth. 5 God's anger for their unkindness. 9 A promise of God's mercy. 15 A judgment for rebellion.

WHEN Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died.

2 And now they sin more and more,* and have made them molten images of their silver, and idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let the men that sacrifice^c kiss the calves.^b

3 Therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the floor,^d and as the smoke out of the chimney.

4 Yet I am the LORD thy God from the land of Egypt, and thou shalt know no god but me: for there is no savior besides me.

5 I did know thee in the wilderness, in the land of great drought.^d

6 According to their pasture, so were they filled; they were filled, and their heart was exalted; therefore have they forgotten me.

7 Therefore I will be unto them as a lion: as a leopard by the way will I observe them:

8 I will meet them as a bear that is bereaved of her whelps, and will rend the caul of their heart, and there will I devour them like a lion: the wild beast^e shall tear them.

9 O Israel, thou hast destroyed thyself; but in me is thy help.

* Heb. add to sin. ^a Isa. 1:5. ^b Or, sacrifices of men. ^c 1 Kings 19:18. ^d Dan. 9:35. ^e Heb. drought. ^f Psal. 63:1. ^g Heb. best of the field. ^h Heb. in thy. ⁱ Or, Where is thy king? King Hoshea being then in prison:

CHAPTER XIII.

10. Of whom thou saidst; in the spirit of unbelief and worldly confidence, the people originally demanded a king; see the narrative, 1 Sam. 8:5, 19, 20. The ten tribes afterwards repeated the same sin in rejecting the family of David and setting over themselves Jeroboam. The prophet now asks, Of what avail has this been to you?

11. Gave—in mine anger; in the case of both Saul and Jeroboam, God, in his displeasure, allowed the people to follow their own counsels. Took—in my wrath; for this was connected with the destruction of the kingdom of Israel, and the captivity of the people.

12. Bound up—hid; sealed up and reserved for the day of punishment.

13. The sorrows of a travailing woman; the sufferings by which God's covenant people are to be regenerated. An unwise son; by a change of figure, the people that have just been compared with the mother are now compared with the child. For he should not stay long in the place; rather, "for he does not timely come to the place;" that is, by delaying repentance he prolongs and increases the period of national anguish.

14. I will ransom—thy destruction; the Spirit of inspiration passes, after the usual manner of prophecy, from the threatened infliction to its glorious results in the future. This promise has a progressive fulfilment to the true Israel in its whole history to the final resurrection. Compare the use made of it in 1 Cor. 15:55. Repentance shall be hid from mine eyes; my purpose to destroy death and the grave is unchangeable.

15. An east wind; which in those regions has a parching and withering effect. Ezek. 17:10; 19:12; Jonah 4:8. The prophet now returns to the threatened vengeance of Jehovah upon Ephraim and Samaria.

16. Samaria—ripped up; this awful threatening was

10 I will be thy king:^a where is any other that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes?

11 I gave thee a king in mine anger,^b and took him away in my wrath.^c

12 The iniquity of Ephraim is bound up; his sin is hid.

13 The sorrows of a travailing woman shall come upon him: he is an unwise son; for he should not stay long^d in the place of the breaking forth of children.

14 I will ransom them from the power^e of the grave;^f I will redeem them from death: O death, I will be thy plagues: O grave, I will be thy destruction: repentance shall be hid from mine eyes.

15 Though he be fruitful among his brethren, an east wind shall come, the wind of the LORD shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up: he shall spoil the treasure of all pleasant vessels.^g

16 Samaria shall become desolate;^h for she hath rebelled against her God: they shall fall by the sword: their infants shall be dashed in pieces, and their women with child shall be ripped up.

CHAPTER XIV.

1 An exhortation to repentance. 4 A promise of God's blessing.

OSRAEL, return unto the LORD thy God; for thou hast fallen by thine iniquity.

^a 2 Kings 17:4. ^b 1 Sam. 8:7. ^c 1 Sam. 31:2-4. ^d Heb. a time. ^e Heb. bond. ^f Isa. 25:3. ^g Heb. vessels of desire. ^h Fulfilled B. C. 721; 2 Kings 17:16.

fulfilled upon Samaria within less than five years, when Salmanser took Samaria. See 2 Kings 17:6, and note on chap. 1:1.

INSTRUCTIONS.

1. The holy fear of God is the way of exaltation for both nations and individuals, while presumptuous transgression ends in speedy destruction.

4-8. When men proceed from one degree of sin to another, regardless alike of God's past favors or his present gifts, he will at last meet them "as a bear that is bereaved of her whelps," and they will be able neither to escape nor to endure his awful vengeance.

9, 10. The indispensable preparation for a true return to God, is the conviction that we have destroyed ourselves by our iniquity, and that God alone can help us. (Chap. 14:1.)

11. With the perverse and rebellious, God is angry when he gives and when he takes away the objects of their desire, and both modes of dealing become to them occasions of increased wickedness and misery.

12. We may forget or deny our iniquity, but it is bound up in the book of God's remembrance, and at the day of judgment we must meet it and answer to the dread record.

14-16. The awful visitations of God's wrath which destroy the wicked from among his people, purify the righteous. Thus the church on earth is steadily carried forward towards the day of her universal triumph over Satan's kingdom, and her true members are prepared for a complete and everlasting victory over sin and death "at the resurrection of the just."

CHAPTER XIV.

The prophet closes his message with a gracious invitation to repentance, and a glorious promise of the future sanctification and enlargement of God's people.

A. N. 3279. 2 Take with you words, and turn to the
 B. C. about 725. LORD: say unto him, Take away all iniquity, and receive us graciously:^a so will we render the calves of our lips.^a

3 Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, *Ye are our gods*: for in thee the fatherless findeth mercy.

4 I will heal their backsliding, I will love them freely: for mine anger is turned away from him.

5 I will be as the dew unto Israel: he shall grow[†] as the lily, and cast[‡] forth his roots as Lebanon.

6 His branches shall spread,[§] and his beauty shall be as the olive-tree, and his smell as Lebanon.

7 They that dwell under his shadow shall return:^b they shall revive as the corn, and grow[†] as the vine: the scent[‡] thereof shall be as the wine of Lebanon.

8 Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him: I am like a green fir-tree. From me is thy fruit found.

9 Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the LORD are right, and the just shall walk in them: but the transgressors shall fall therein.

^a Or, give good. ^b Heb. 13:15. [†] Or, blossom. [‡] Heb. strike. [§] Heb. go.

^b Song 2:3. [†] Or, blossom. [‡] Or, memorial.

2. *The calves of our lips*; "the sacrifice of praise;" that is, "the fruit of our lips." Heb. 13:15. The version of the Seventy has in Hosea, "the fruit of our lips," which the apostle follows.

3. *Will not ride upon horses*; making them our confidence. Compare Isa. 31:1, 2.

7. *Under his shadow*; under Israel's shadow. The people of God, in their new state of holiness and prosperity, are compared to a spreading tree, which furnishes shelter and shade. Compare Ezek. 17:23; 31:6; Dan. 4:12.

8. *I have heard him*; I Jehovah have heard his supplications. *And observed him*; more literally, "will observe him;" that is, watch over him. *Like a green fir-tree*; I will give Israel protection like an evergreen fir, or cypress; but as this tree furnishes only shade, God adds that from him Ephraim shall find fruit also.

9. *These things*; the whole course of God's dealings with men. *The ways of the Lord*; both his requirements of men and his dealings with them. *Shall walk in them*; in safety and prosperity.

INSTRUCTIONS.

1, 2. God is infinitely gracious, and only waits for our return to him by hearty confession and repentance, to have mercy upon us and save us from the ruin into which we have fallen by our iniquity.

3. The renunciation of all false confidences prepares the way for true faith in God.

4. The return of backsliders to God is itself a fruit of the operation of his Spirit, and he will own it by immediate and free forgiveness.

5-7. The blessing of God gives prosperity of every kind. It makes nations and families strong and happy; it fills the visible church with the fruits of righteousness, and makes her glorious and honorable in the eyes of the world; it brings to the soul of the believer light, gladness, victory over sin, and preparation for the inheritance of the saints in light. This is the blessing which our country needs, which all the churches of Christ need, which every one of us needs. Without it we must be poor and miserable; with it we shall be rich for time and eternity.

8. The moment we heartily renounce our idols, God becomes to us an all-sufficient helper, and from his infinite fulness we receive whatever we need for soul or for body, for time or for eternity.

9. The tokens of God's presence and supreme control in human affairs are so many and so manifest, that nothing but the blindness of sin can prevent our seeing them. The ways of his providence and those which he has prescribed to men, are alike righteous; they are the salvation of the just, and the destruction of transgressors.

JOEL.

JOEL was evidently a native of Judea, and his prophecy has respect entirely to that kingdom. The occasion is a grievous devastation of the land by locusts. In view of this, he calls the people to repentance, and threatens a still more terrible visitation, chap. 1:15; which he describes at length in the second chapter, ver. 1-27. The remainder of the book is occupied, after the manner of the prophets, with prophecies relating to the distant future. He doubtless wrote before the Assyrian invasion recorded in 2 Kings 18:13, etc.; probably in the reign of Uzziah.

CHAPTER I.

1 Joel, declaring sundry judgments of God, exhorteth to observe them, 8 and to mourn. 14 He prescribeth a fast for complaint.

THE word of the LORD that came to Joel the son of Pethuel.

2 Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers?

3 Tell ye your children of it, and let your children tell their children, and their children another generation.

4 That which the palmer-worm hath left^a hath the locust eaten;^b and that which the locust hath left hath the canker-worm eaten; and that which the canker-worm hath left hath the caterpillar eaten.^b

5 Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth.^c

6 For a nation is come up upon my land, strong, and without number,^d whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion.^e

7 He hath laid my vine waste, and barked my fig-tree:^f he hath made it clean bare, and cast it away; the branches thereof are made white.^f

8 ^g Lament like a virgin girded with sackcloth for the husband of her youth.

9 The meat-offering and the drink-offering is cut off from the house of the LORD; the priests, the LORD's ministers, mourn.

10 The field is wasted, the land mourneth; for the corn is wasted: the new wine is dried up,^h the oil languisheth.

11 Be ye ashamed, O ye husbandmen; howl, O

ye vinedressers, for the wheat and for the barley; because the harvest of the field is perished.

12 The vine is dried up, and the fig-tree languisheth;ⁱ the pomegranate-tree, the palm-tree also, and the apple-tree, even all the trees of the field, are withered: because joy is withered away from the sons of men.^h

13 Gird yourselves, and lament, ye priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God:ⁱ for the meat-offering and the drink-offering is withholden from the house of your God.

14 ^j Sanctify ye a fast,^j call a solemn assembly,^k gather the elders and all the inhabitants of the land into the house of the LORD your God, and cry unto the LORD,

15 Alas for the day!^k for the day of the LORD is at hand, and as a destruction from the Almighty shall it come!^l

16 Is not the meat cut off before our eyes, yea, joy and gladness from the house of our God?^m

17 The seed^l is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered.

18 How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate.ⁿ

19 O LORD, to thee will I cry:^o for the fire hath devoured the pastures^o of the wilderness,^p and the flame hath burned all the trees of the field.

20 The beasts of the field cry also unto thee:^q for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.^r

^a Heb. The residue of the palmer-worm. ^b Dent. 28:28. ^c Job. 2:25. ^d Isa. 32:10. ^e Job. 2:2, 11. ^f Rev. 9:7-10. ^g Heb. laid my fig-tree for a tarding. ^h Isa. 5:6. ⁱ Or, ashamed, ver. 12. ^j Hab. 3:17, 18. ^k Isa. 24:11. ^l Jer. 4:8. ^m Job. 2:15, 16, 2 Chr. 20:3, 4. ⁿ Or, day of restraint; Neh. 8:18.

^k Jer. 3:7. ^l Isa. 13:6, 9. ^m Ps. 43:4. ⁿ Job. 3:10. ^o Hos. 4:3. ^p Ps. 50:15. ^q Luke 1:1-7. ^r Or, habitations. ^s Jer. 9:10. ^t Ps. 101:21. ^u 2 Kings 1:5.

CHAPTER I.

4. Palmer-worm—locust—canker-worm—caterpillar; these seem to have been four kinds of locust, but the exact difference between them cannot be determined.

6. A nation; compare Prov. 30:27.

15. Is at hand; the present visitation is but an earnest of more terrible judgments, which can be averted only by repentance.

17. Rotten under their clods; from extreme dryness. In seasons of drought, locusts are most destructive.

19. The fire—the flame; spoken figuratively of the secret-lying rays of the sun in a season of extreme drought.

INSTRUCTIONS.

3. The dealings of God with his people in one age contain lessons of instruction for all succeeding ages, and the memory of them should be carefully perpetuated.

4. 12. God's resources to chastise men are unlimited; he can send upon them one calamity after another, which no human wisdom or foresight shall be able to avert or remedy, till joy is departed, and despair and misery are universal.

A. M. 3204.
B. C. about 800.

CHAPTER II.

1 He sheweth unto Zion the terrible-ness of God's judgment. 12 He exhorteth to repentance, 11 Jerusalem a fast, 18 promiseth a blessing thereon. 21 He comforteth Zion with present, 28 and future blessings.

BLOW ye the trumpet^a in Zion, and sound an alarm in my holy mountain:^b let all the inhabitants of the land tremble: for the day of the LORD cometh, for *it is nigh at hand*:^b

2 A day of darkness and of gloominess, a day of clouds and of thick darkness,^c as the morning spread upon the mountains: a great people and a strong:^d there hath not been ever the like, neither shall be any more after it,^e *even* to the years of many generations.^f

3 A fire devoureth before them; and behind them a flame burneth: the land *is* as the garden of Eden before them; and behind them a desolate wilderness;^g yea, and nothing shall escape them.

4 The appearance of them *is* as the appearance of horses; and as horsemen, so shall they run.

5 Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array.

6 Before their face the people shall be much pained: all faces shall gather blackness.^h

7 They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks:

8 Neither shall one thrust another; they shall walk every one in his path: and *when* they fall upon the sword,ⁱ they shall not be wounded.

9 They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief:^j

10 The earth shall quake before them;^k the heav-

ens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining:^l

11 And the LORD shall utter his voice before his army: for his camp *is* very great; for *he is strong* that executeth his word: for the day of the LORD *is* great and very terrible, and who can abide it?^m

12 ¶ Therefore also now, saith the LORD, turn ye *even* to me with all your heart,ⁿ and with fasting, and with weeping, and with mourning:

13 And rend your heart, and not your garments, and turn unto the LORD your God:^o for *he is* gracious and merciful,^p slow to anger, and of great kindness, and repenteth him of the evil.

14 Who knoweth *if* he will return and repent,^q and leave a blessing behind him; *even* a meat-offering and a drink-offering unto the LORD your God?^r

15 ¶ Blow the trumpet in Zion,^s sanctify a fast, call a solemn assembly:

16 Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts:^t let the bridegroom go forth of his chamber, and the bride out of her closet.

17 Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thy heritage to reproach,^u that the heathen should rule over^v them: wherefore should they say among the people, Where *is* their God?^w

18 ¶ Then will the LORD be jealous for his land,^x and pity his people.^y

19 Yea, the LORD will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen:

20 But I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his

^a Or, *cornet*. ^b Num. 10: 5, 9. ^c ch. 1: 15; Zeph. 1: 14, 15. ^d Amos 5: 18, 20. ^e ch. 1: 15. ^f Exod. 10: 14. ^g Heb. *generation and generation*. ^h Isa. 51: 3. ⁱ Zech. 7: 11. ^j Heb. *beat, glow*. ^k Jer. 4: 21; Lam. 4: 8; Nah. 2: 10. ^l Or, *dart*. ^m Jer. 9: 21; John 10: 1. ⁿ Isa. 18: 7. ^o Isa. 13: 10; Ezek. 32: 7.

^p Mal. 3: 2; Rev. 6: 17. ^q Lam. 3: 40, 41; Hos. 12: 6; 14: 1. ^r Psa. 34: 1-3; Lev. 23: 13. ^s Psa. 56: 3, 15. ^t 2 Kings 19: 1. ^u ch. 1: 9. ^v ver. 1. ^w 2 Chr. 20: 13. ^x Ezek. 32: 11, 12. ^y Or, *use a by-word against*. ^z Mic. 7: 16. ^{aa} Zech. 1: 14. ^{ab} Dent. 32: 36.

13, 14. The design of public calamities is to humble nations before God in view of their sins; they should be acknowledged by public as well as private fastings and prayer, and the removal of them sought by hearty confession and repentance.

15-20. We are prone to forget God's goodness in bestowing upon us fruitful seasons: the withholding of this great blessing is well adapted to make us feel more deeply our dependence upon him, and to prize more highly the gift when he is pleased to restore it.

CHAPTER II.

Some commentators suppose that this chapter predicts an invasion of enemies under the figure of locusts—compare Isa. 7: 19 and Rev. 9: 3-11; while others suppose that future devastations of locusts are foretold, but in language designed to intimate that they are the forerunners of more terrible desolations from foreign nations. See verses 17, 20.

2. *The morning spread upon the mountains*; the calamity spreads itself with the rapidity of the morning dawn.

3. *A fire devoureth—nothing shall escape them*; locusts, when very numerous, devour every green thing; for this reason their course is compared to that of a devouring flame.

4-9. *The appearance of them—like a thief*: a most striking description of the progress of a swarm of locusts. *As the appearance of horses*; many writers have noticed the

general resemblance of the locust's head to that of the horse, yet the point of comparison here seems to be that of their swiftness. They fly in immense clouds, darkening the air by their multitudes, moving straight forward in the direction of the wind, and pouring into windows and doors like hail. Neither walls, nor fires, nor human weapons of any kind can arrest their progress. When they have alighted they also move directly forward, the hinder parts of the swarm continually rising and flying to the front; and the sound which they give forth in their work of devastation may well be compared to the crackling of flames.

10. *The earth shall quake—the stars shall withdraw their shining*; a common figure among the Hebrews to express the approach of great calamity. See note on Isa. 13: 10.

16. *The people—the bride*; as this visitation extends to all classes, all classes must appear before God in solemn fasting and humiliation.

17. *The priests*; to whom it belonged to make intercession with God for his people. *Between the porch and the altar*; the altar of burnt-offering is meant, which stood in the court of the priests directly in front of the porch of the temple. *That the heathen should rule over them*; see verse 20.

20. *The northern army*; this is best explained of the Assyrian host, represented under the figure of a swarm of locusts. The Assyrians, as well as the Chaldeans, invaded Palestine from the north, Jer. 1: 14; 4: 6; 6: 1; while

stink shall come up, and his ill savor shall come up, because he hath done^a great things.

21⁶ Fear not, O land; be glad and rejoice: for the Lord will do great things.^a

22 Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig-tree and the vine do yield their strength.

23 Be glad then, ye children of Zion, and rejoice in the Lord your God:^b for he hath given you the former rain moderately,^c and he will cause to come down for you the rain, the former rain, and the latter rain in the first month.

24 And the floors shall be full of wheat, and the fats shall overflow with wine and oil.

25 And I will restore to you the years that the locust hath eaten, the canker-worm, and the caterpillar, and the palmer-worm, my great army which I sent among you.^c

26 And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and my people shall never be ashamed.^d

27 And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed.

^a Heb. magnified to do. ^b Isa. 1:30-31. ^c Isa. 41:10; Zech. 10:7. ^d Or, a teacher of righteousness; Heb. according to righteousness. ^e Ver. 11.

real locusts came from the desert region south and east. *With his face*; his front. *Toward the east sea*; that is, carried toward the east sea, which is the Dead sea. *The utmost sea*; the hinder sea, that is, the Mediterranean. The meaning is, I will drive this swarm into desert regions, yet so that its front part shall be carried into the Dead sea, and its rear into the Mediterranean. To the Hebrew the east was front, and the west rear. The Assyrians being compared to locusts, they are represented as perishing after the manner of locusts. See Exod. 10:19. This prophecy was fulfilled in the destruction of Sennacherib's host, 2 Kings 19:35; yet this is to be regarded as only one example of the vengeance which God will inflict upon all the enemies of his people when they seek him by hearty repentance. *His stink shall come up*; when swarms of locusts perish by drowning or otherwise, their stench is exceedingly offensive. *Hath done great things*; acted in a haughty and blasphemous way: 2 Kings 18:32-35, compared with chap. 19:6.

21. *Will do great things*; by his divine power and majesty. The great deeds of Jehovah are set in contrast with the great deeds of the northern army, verse 20.

28. *Afterward*; the same as, "in the last days," Isa. 2:2; an indefinite expression for the distant future. See the apostle Peter's explanation, Acts 2:17.

30. *I will show wonders*; this glorious outpouring of God's Spirit is to be accompanied with terrible judgments upon his incorrigible enemies, of which these wonders are the harbingers. Luke 21:11. So far as they relate to the destruction of Jerusalem by the Romans, they are mainly figurative. See note on Isa. 13:10. Another terrible fulfilment of them is in reserve for the future. Compare Rev. 16:17-21.

32. *Shall be delivered*; in "the great and terrible day of the Lord," when Jerusalem was overthrown by the Romans, and the Jews who believed in Christ were delivered; and this was a symbol of the higher spiritual salvation which he will bestow in the last day upon all who put their trust in him. *In the remnant*; the remnant according to the election of grace." Rom. 11:5.

INSTRUCTIONS.

1-11. To those who persevere in sin, God's milder judgments will be but the harbingers of others more terrible, by which they will be utterly destroyed.

28⁶ And it shall come to pass after-^{A M 3294,}
ward, ^{B C about} that I will pour out my Spirit upon
all flesh;^c and your sons and your daughters shall
prophecy,^f your old men shall dream dreams, your
young men shall see visions:

29 And also upon the servants and upon the handmaids in those days will I pour out my Spirit.^g

30 And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.^h

31 The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come.ⁱ

32 And it shall come to pass, *that whosoever shall call on the name of the Lord shall be delivered:*^j for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.^k

CHAPTER III.

1 God's judgments against the enemies of his people. 9 God will be known in his judgment. 18 His blessing upon the church.

FOR, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem,

^d Zeph. 3:11. ^e John 7:39. ^f Acts 21:9. ^g 1 Cor. 12:13. ^h Matt. 24:29. ⁱ Acts 2:16-21. ^j Rom. 10:11-13. ^k Rom. 11:5, 7.

12, 13. The outward signs of fasting avail nothing without a broken spirit. It is the inward humiliation of soul which God desires, and when we thus humble ourselves he will graciously listen to our petitions, and in due time withdraw from us his chastising hand.

15-17. Calamities which extend to all classes of the community should be publicly acknowledged by all before God. On such occasions it is suitable that rulers set apart days of fasting and prayer; and it belongs to the ministers of religion to lead the people in their supplications, and with all plainness of speech set before them their sins, and exhort them to hearty repentance.

18-20. In the case of nations as well as of individuals, God waits for sincere repentance, that he may remove from them his judgments. If the people of these United States were more ready to acknowledge God's hand in their troubles, and seek deliverance from them by a return to him in the way of his appointment, they would have more abundant experience of his readiness to forgive, and his almighty power to help and save in every difficulty.

21-27. Whatever may be the fate of particular nations that have been reckoned as Christian, the true church of God will survive all revolutions and convulsions, and praise the name of the Lord her God for his wondrous goodness to her. She is heir to the blessings promised to Abraham, and shall never be put to shame.

28, 29. The glorious promise of the Holy Spirit "upon all flesh," given by the prophet Joel, began to be fulfilled on the day of Pentecost. This is Christ's ascension-gift to his church, John 16:7; and it shall continue with her to the end of the world, Isa. 59:21, making her perpetuation from age to age, and her final triumph over the kingdom of Satan, as sure as the word of Jehovah.

30-32. Great mercies to God's church have ever been connected with terrible judgments upon the false and hypocritical among her visible members. Thus the chaff has been separated from the wheat, and both have gone to their appointed place. Mal. 3:3-5; Matt. 3:12.

CHAPTER III.

The prophecies of this chapter relate to "the last days," but with glances at the conflict of God's people with their enemies in the prophet's time, verses 3-8. The restoration of the Jews to their own land which it predicts, must

A. M. 3284. 2 I will also gather all nations, and will
B. C. almost bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel,^a whom they have scattered among the nations, and parted my land.^b

3 And they have cast lots for my people;^c and have given a boy for a harlot, and sold a girl for wine, that they might drink.

4 Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine? Will ye render me a recompense? and if ye recompense me, swiftly and speedily will I return your recompense upon your own head;

5 Because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant^d things:^d

6 The children also of Judah and the children of Jerusalem have ye sold unto the Grecians,^e that ye might remove them far from their border.

7 Behold, I will raise them out of the place whither ye have sold them,^e and will return your recompense upon your own head:

8 And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabaeans, to a people far off: for the LORD hath spoken it.

9 [¶] Proclaim ye this among the Gentiles; Prepare^f war, wake up the mighty men, let all the men of war draw near; let them come up:

10 Beat your ploughshares into swords, and your pruning-hooks^g into spears; let the weak say, I am strong.

11 Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O LORD.^h

12 Let the heathen be wakened, and come up to the valley of Jehoshaphat:ⁱ for there will I sit to judge all the heathen round about.^h

13 Put ye in the sickle, for the harvest is ripe:ⁱ come, get you down; for the press is full, the fats overflow; for their wickedness is great.

14 Multitudes, multitudes in the valley of decision:^j for the day of the LORD is near in the valley of decision.

15 The sun and the moon shall be darkened, and the stars shall withdraw their shining.

16 The LORD also shall roar out of Zion, and utter his voice from Jerusalem:^k and the heavens and the earth shall shake:^k but the LORD will be the hope^l of his people, and the strength of the children of Israel.^l

17 So shall ye know that I am the LORD your God dwelling in Zion, my holy mountain:^m then shall Jerusalem be holy,ⁿ and there shall no strangers pass through her any more.ⁿ

18 [¶] And it shall come to pass in that day, that the mountains shall drop down new wine,^o and the hills shall flow with milk, and all the rivers of Judah shall flow^p with waters, and a fountain shall come forth of the house of the LORD,^o and shall water the valley of Shittim.

19 Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land.

20 But Judah shall dwell^q for ever, and Jerusalem from generation to generation.^q

21 For I will cleanse their blood that I have not cleansed:^r for the LORD dwelleth in Zion.^s

^a Isa. 66:16. ^b Zech. 14:2-11. ^c Nah. 3:10. ^d Heb. *desirable*; Dan. 11:38. ^e Dan. 3:23; 2. ^f Heb. *sons of the Greeks*. ^g Isa. 43:5; Jer. 23:8. ^h Heb. *Sanctify*. ⁱ Or, *scythes*. ^j Or, the LORD shall bring down thy mighty ones. ^k Isa. 103:20. ^l ver. 2. ^m Mic. 4:3. ⁿ Rev. 14, 15, 18. ^o Or, *conclusion*, or *threshing*. ^p Jer. 25:30, 31. ^q Hag. 2:6. ^r Heb. *place of repair*, or

harbor. ^s 1 Pa. 46:1, etc. ^t ver. 21. ^u Heb. *holiness*. ^v Isa. 35:2, 9. ^w Nah. 1:15; Zech. 14:21; Rev. 21:27. ^x Amos 9:13. ^y 1 Heb. *go*. ^z Isa. 30:2; Ezek. 47:2, etc.; Zech. 14:8; Rev. 22:1. ^{aa} Or, *abide*. ^{ab} Isa. 33:20; Amos 9:13. ^{ac} Isa. 4:4. ^{ad} Or, *even I the LORD that*. ^{ae} Ezek. 48:35; Rev. 21:3.

include also the gathering into God's church of "the fullness of the Gentiles," who become, by faith in Christ, "Abraham's seed, and heirs according to the promise." Rom. 11:12, 15; Gal. 3:29.

2. *The valley of Jehoshaphat*; that is, "the valley of Jehovah's judgment," because there he judges "all nations;" with perhaps an allusion to the valley in which king Jehoshaphat assembled his army after his victory over Ammon, Moab, and Edom. 2 Chron. 20:26. That the valley of Kedron, between Jerusalem and the mount of Olives, is meant, we have no reason to believe. In Joel's day it had not yet received the additional name of "valley of Jehoshaphat," which it now bears.

3. *Cast lots for my people*; divided them among themselves by lot. Obad. 11. God's purpose to restore the captivity of his people in the latter day, verse 1, is a sure pledge that their present enemies and oppressors shall be punished. Hence the prophet naturally returns from the future to the present. *For a harlot*; that is, as her hire.

4. *What have ye to do with me?* that is, with my people. What right have ye to plunder, oppress, and enslave them? *Palestine*; that is, Philistia. So Exod. 15:14; Isa. 14:29, 31.

6. *Unto the Grecians*; literally, "the sons of the Javaniens," who traded in "the persons of men." Ezek. 27:13.

8. *The Sabaeans*; a people of Arabia. The enemies of God's people in Joel's day represent, in both their guilt and punishment, all the enemies of his church in future ages.

9. *Prepare war*; this is the last great conflict, in which the enemies of God's people are to be finally overthrown. Compare Rev. 19:19.

13. *Put ye in the sickle*; a harvest of divine vengeance is described. Rev. 14:15, 18.

14. *Decision*; that is, God's decision of the cause in favor of his people.

18. *New wine—milk*; after this conflict comes a period of peace and abundance. *A fountain*; see note on Ezek. 47:1-12. *The valley of Shittim*; some barren vale to the east of Jerusalem, which is to be made fertile by the waters of this fountain. Ezek. 47:9. The whole is a figure of the life-giving power of God's grace. Isa. 35:1, 2, 6, 7.

19. *Egypt—Edom*; their fate, as the enemies of God's church, represents that of all her enemies in the latter day. See note on verse 4.

INSTRUCTION.

Every new enlargement of God's kingdom has been introduced by a new conflict with the powers of darkness. The word of prophecy teaches us that a mighty struggle yet remains, in which God will shake the heavens and the earth, and overthrow the thrones of kingdoms, Hag. 2:22. But the issue shall be destruction to the enemies of Zion; and to her, perpetual peace and prosperity. Isa. 29:5-8; 30:30-32; 32:18, 19; 66:12-16, 23, 24; Jer. 30:18-24; Ezek. 39:17-22; Dan. 12:1; Hosea 11:10, 11; Amos 9:9-15; Obad. 18-21; Micah 7:15-20; Hab. chap. 3; Zeph. 3:8, 9; Hag. 2:21-23; Zech. 10:5-12, and chap. 14; Mal. 4:1-3.

AMOS.

AMOS was one of "the herdmen of Tekoa," a town south-east of Bethlehem, on the borders of "the wilderness of Judah," 2 Chron. 20:20. It belonged to Judah, and consequently Amos was a Jew. Of his mission to prophesy against Israel in Beth-el, he himself gives an account in chap. 7:14, 15, where he describes himself as "a herdman, and gatherer of sycamore fruit." His style has not the flowing fulness of Joel, but charms the reader by its simplicity and freshness. His writings abound in images drawn from rural employments, and some of them are very unique and striking in their character. See chap. 2:13; 3:12; 5:19; 6:12; 9:2, 3; 9:9. As he prophesied in the days of Uzziah king of Judah, and Jeroboam the son of Joash king of Israel, he appeared earlier than Isaiah, and was contemporary with Hosea, though it is generally thought that he continued a much shorter time in the prophetic office.

CHAPTER I.

1 Amos showeth God's judgment upon Syria, 6 upon the Philistines, 9 upon Tyrus, 11 upon Edom, 13 and upon Ammon.

THE words of Amos, who was among the herdmen of Tekoa,^a which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel,^b two years before the earthquake.^c

2 And he said, The LORD will roar from Zion, and utter his voice from Jerusalem;^d and the habitations of the shepherd shall mourn, and the top of Carmel shall wither.

3 Thus saith the LORD: For three transgressions of Damascus, and for four,^e I will not turn away the punishment thereof;^f because they have threshed Gilead with threshing instruments of iron:^g

4 But I will send a fire into the house of Hazael, which shall devour the palaces of Ben-hadad.

5 I will break also the bar of Damascus,^h and cut off the inhabitant from the plain of Aven;ⁱ and

^a Ch. 7:14; 2 Chr. 20:21. ^b Hos. 1:1. ^c Zech. 14:5. ^d Jer. 25:30; Joel 3:16. ^e Or, *yea, for four*. ^f Or, *convert it, or let it be quiet*; and so ver. 6, etc. ^g Jer. 49:21. ^h 2 Kings 10:32; 13:7. ⁱ Jer. 51:30. ^j Or, *Eikath aven*.

CHAPTER I.

1. *The earthquake*; a very severe earthquake, as appears from Zech. 14:5. We know not its date.

2. *Will roar—utter his voice*; that is, pronounce his awful judgments. *From Zion—Jerusalem*; because this was his earthly dwelling-place. *The top of Carmel*; celebrated for its beauty and fertility. Isa. 35:2.

3. *For three—and for four*; that is, for oft-repeated transgressions. See note on Prov. 6:16. *Damascus*; the capital city of Syria, north-east of Palestine. *Threshed Gilead*; these cruelties were exercised by Hazael king of Syria, as foretold by the prophet Elisha, 2 Kings 8:12, and by Ben-hadad his son. 2 Kings 10:32, 33; 13:3, 4. *With threshing instruments of iron*; that is, by dragging over them threshing sledges, set with sharp iron teeth. Compare 2 Sam. 12:31.

5. *The plain of Aven*; a valley near Damascus. The

him that holdeth the sceptre from the house of Eden;⁵ and the people of Syria shall go into captivity unto Kir,^h saith the LORD.

6 ¶ Thus saith the LORD: For three transgressions of Gaza,ⁱ and for four, I will not turn away the punishment thereof; because they carried away captive the whole captivity;^j to deliver them up to Edom:

7 But I will send a fire on the wall of Gaza, which shall devour the palaces thereof:^k

8 And I will cut off the inhabitant from Ashkelon, and I will turn my hand against Ekron: and the remnant of the Philistines shall perish,^l saith the Lord God.

9 ¶ Thus saith the LORD: For three transgressions of Tyrus, and for four, I will not turn away the punishment thereof;^m because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant:ⁿ

10 But I will send a fire on the wall of Tyrus, which shall devour the palaces thereof.

⁵ Or, *Beth-eden*. ⁶ 2 Kings 16:9. ⁷ 2 Chr. 24:18. ⁸ Or, *carried them away with an entire captivity*. ⁹ Zeph. 2:1. ¹⁰ Jer. 47:1. ¹¹ Ezek. ch. 26-28. ¹² Heb. *covenant of brethren*; 1 Kings 5:1; 9:11-14.

house of Eden; or "Beth-eden," a royal city of Syria, on the Lebanon range. *Kir*; a river, now called Kur, emptying into the Caspian sea, with the adjacent region. See 2 Kings 16:9.

6-8. *Gaza*; Gaza, and the three other places named in connection with it, were the chief cities of Philistia. *The whole captivity*; probably referring to the invasion recorded 2 Chron. 21:16, 17. *To deliver them up to Edom*; the Edomites were the bitterest enemies of the Jews. *Send a fire—shall perish*; see 2 Chron. 26:6; 2 Kings 18:8; Jer. chap. 47, where also the punishment of Tyre, verse 9, is foretold.

9. *Delivered up the whole captivity*; they seem to have invaded Judah in alliance with Philistia. The two nations are named together by Joel as selling the children of the Jews for slaves. Joel 3:1-6. *The brotherly covenant*; between David and Hiram, which was renewed by Solomon. 2 Sam. 5:11; 1 Kings 5:1-12.

A. M. 3217.
B. C. 757. 11 ¶ Thus saith the LORD; For three transgressions of Edom, and for four, I will not turn away the punishment thereof;^a because he did pursue his brother with the sword, and did cast off all pity,^b and his anger did tear perpetually, and he kept his wrath for ever:^b

12 But I will send a fire upon Teman, which shall devour the palaces of Bozrah.

13 ¶ Thus saith the LORD; For three transgressions of the children of Ammon, and for four, I will not turn away the punishment thereof;^c because they have ripped up the women with child,^d of Gilead, that they might enlarge their border:

14 But I will kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, with shouting in the day of battle, with a tempest in the day of the whirlwind:

15 And their king shall go into captivity, he and his princes together, saith the LORD.

CHAPTER II.

1 God's wrath against Moab, 4 upon Judah, 6 and upon Israel. 9 God complaineth of their unthankfulness.

1 **T**HUS saith the LORD; For three transgressions of Moab, and for four, I will not turn away the punishment thereof;^e because he burned the bones of the king of Edom into lime:

2 But I will send a fire upon Moab, and it shall devour the palaces of Kirioth: and Moab shall die with tumult, with shouting, and with the sound of the trumpet:

3 And I will cut off the judge from the midst thereof, and will slay all the princes thereof with him, saith the LORD.

4 ¶ Thus saith the LORD; For three transgressions of Judah, and for four, I will not turn away

the punishment thereof;^f because they have despised the law of the LORD, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked:

5 But I will send a fire upon Judah, and it shall devour the palaces of Jerusalem.

6 ¶ Thus saith the LORD; For three transgressions of Israel, and for four, I will not turn away the punishment thereof; because they sold the righteous for silver, and the poor for a pair of shoes;

7 That pant after the dust of the earth on the head of the poor, and turn aside the way of the meek; and a man and his father will go in unto the same maid,^g to profane my holy name:^h

8 And they lay themselves down upon clothes laid to pledge by every altar, and they drink the wine of the condemnedⁱ in the house of their god.

9 ¶ Yet destroyed I the Amorite before them,^j whose height was like the height of the cedars, and he was strong as the oaks; yet I destroyed his fruit from above, and his roots from beneath.

10 Also I brought you up from the land of Egypt, and led you forty years through the wilderness, to possess the land of the Amorite.

11 And I raised up of your sons for prophets, and of your young men for Nazarites. *Is it not even thus, O ye children of Israel?* saith the LORD.

12 But ye gave the Nazarites wine to drink; and commanded the prophets, saying, Prophecy not!

13 Behold, I am pressed under you, as a cart is pressed that is full of sheaves.^k

14 Therefore the flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty deliver himself:^l

15 Neither shall he stand that handleth the bow; and he that is swift of foot shall not deliver

^a Jer. 49:7; Obad. 1, etc. ^b Heb. corrupted his compassions. ^c Ezek. 35:3; Jer. 49:1-5; Ezek. 25:2, etc. ^d Or, divided the mountains. ^e Hos. 13:16. ^f Isa. ch. 15, 16; Jer. 48:1; Ezek. 25:8, etc. ^g ch. 3:2. ^h Ezek. 22:11.

11. *Did pursue his brother—keep his wrath;* see Ezek. 25:12; chap. 25; Obad. 10-14.

13. *Gilead;* a region east of the Jordan, south of Bashan, assigned by Moses to the tribes of Gad and Reuben. Num. chap. 32. Ammon lay to the east of it.

14. *Rabbah;* the chief city of Ammon. According to Josephus, the Ammonites, as also the Moabites, were conquered by Nebuchadnezzar five years after the destruction of Jerusalem. Compare Ezek. 21:28-32.

INSTRUCTIONS.

2. God is infinitely holy, and hates all iniquity; he is infinite in power, and able to punish the mightiest sinner; he is infinitely true, and will fulfil all his threatenings to the wicked. None that break his laws can escape his wrath, be they nations or individuals.

3-15. The divine declaration, "he that is cruel troubleth his own flesh," holds good alike of mighty conquerors, and of the meanest among their subjects. God will deal with unmerciful nations as they have dealt with their fellow-nations. Chap. 2:1-3.

CHAPTER II.

4. *Judah;* from the six idolatrous nations the prophet passes to Judah, on his way to Israel, to which latter kingdom he was especially sent. *Their lies;* their idols and the whole system of idolatrous worship. It should be carefully noticed that while the prophet rebukes the gentile nations for sins against the dictates of natural religion, he specifies in the case of Judah only their despising the divine law and imitating the idolatry of their fathers: be-

ⁱ Or, young woman. ^j Lev. 20:3. ^k Or, the fined, or the malted. ^l Josh. 21:8. ^m Isa. 30:10. ⁿ Or, I will press your place, as a cart full of sheaves presseth. ^o Heb. his soul, or life.

cause, where a nation enjoys the light of revelation, the rejection of this is the sum of all rebellion and wickedness.

6. *Israel;* the prophet, having reached Israel, proceeds to enumerate at length the sins of both rulers and people. *They sold the righteous;* creditors sold the righteous poor who were their debtors. Compare chap. 8:6; 2 Kings 4:1; Neh. 5:8; Matt. 18:25. *A pair of shoes;* that is, a trifling sum.

7. *Pant after the dust—the poor;* are eager to spoil the poor man, so that he shall cover his head with dust as a sign of mourning. 2 Sam. 15:32; Neh. 9:1; Job 2:12; Lam. 2:10; Ezek. 27:30; or, as some suppose, grudge him even this handful of dust.

8. *Upon clothes laid to pledge;* deposited by the borrower as pledges of payment. Such pledges were to be returned at sunset. Exod. 22:26. *Altar;* idolatrous altar. *The wine of the condemned;* wine purchased with the money of those whom they have unjustly fined, thus uniting oppression and drunkenness with idolatry.

9. *Yet destroyed I the Amorite;* the most powerful people of the Canaanites, living on both sides of the Jordan. Num. 13:29; 21:21-26. *The height of the cedars;* Num. 13:2, 33.

11. *Nazarites;* a class of men particularly consecrated to God, some for life, and some for a limited time. During the period of their consecration they were forbidden to drink wine or strong drink, or eat any produce of the vine. See Num. 6:1-21. Samson and Samuel were Nazarites from their birth. Judges 13:5; 1 Sam. 1:11.

13. *Pressed under you;* weary with bearing the load of your sins.

himself:^a neither shall he that rideth the horse deliver himself.

16 And he that is courageous* among the mighty shall flee away naked in that day, saith the LORD.

CHAPTER III.

1 The necessity of God's judgment against Israel. 9 The publication of it, with the causes thereof.

I HEAR this word that the LORD hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying,

2 You only have I known of all the families of the earth:^b therefore I will punish^t you for all your iniquities.

3 Can two walk together, except they be agreed?^c

4 Will a lion roar in the forest, when he hath no prey?^d will a young lion cry^t out of his den, if he have taken nothing?

5 Can a bird fall in a snare upon the earth, where no gin is for him?^e shall one take up a snare from the earth, and have taken nothing at all?

6 Shall a trumpet be blown in the city, and the people not be afraid?^f shall there be evil in a city, and the LORD hath not done it?^g

7 Surely the LORD God will do nothing, but he revealeth his secret unto his servants the prophets.^h

8 The lion hath roared,ⁱ who will not fear?^j the

Lord God hath spoken, who can but prophesy?^k

9 ¶ Publish in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and behold the great tumults in the midst thereof, and the oppressed^l in the midst thereof.

10 For they know not to do right?^m saith the LORD, who store up violence and robberyⁿ in their palaces.

11 Therefore thus saith the Lord God; An adversary there shall be even round about the land;^o and he shall bring down thy strength from thee, and thy palaces shall be spoiled.

12 Thus saith the Lord; As the shepherd taketh^p out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus in a couch.^q

13 Hear ye, and testify in the house of Jacob, saith the Lord God, the God of hosts,

14 That, in the day that I shall visit^r the transgressions of Israel upon him, I will also visit the altars of Beth-el:^s and the horns of the altar shall be cut off, and fall to the ground.

15 And I will smite the winter-house with the summer-house;^t and the houses of ivory shall perish,^u and the great houses shall have an end, saith the LORD.

^a Eccl. 9:11. ^b Heb. strong of his heart. ^c Ps. 147:20. ^d Heb. visit upon. ^e 2 Cor. 6:14, 15. ^f 1 Pet. 104:21. ^g Heb. give forth his voice. ^h Eccl. 9:12. ⁱ Or, run together. ^j Or, and shall not the LORD do somewhat? ^k Isa. 45:7. ^l Gen. 6:13; 1:17; Ps. 25:14; John 15:15. ^m Rev. 5:5.

ⁿ Jer. 20:9; 1 Cor. 6:16. ^o Or, oppressions. ^p Jer. 4:22. ^q Or, upon. ^r 2 Kings 17:3; 6: 1, 8, 9, 11. ^s Heb. delivereth. ^t Or, on the bed's feet. ^u Rom. 11:1-5. ^v Or, punish Israel for. ^w Hos 10:14, 15. ^x Judg. 3:23; Jer. 30:22. ^y 1 Kings 22:39.

16. In that day; in the day mentioned in ver. 6.

INSTRUCTIONS.

4, 5. The rejection of God's revealed word is the most heinous sin of which a nation can be guilty; and it leads to the shameless practice of every iniquity.

6-8. Cruelty, fraud, and licentiousness cling together as kindred vices. They who make merchandise of the poor and defenceless for gain, may be expected also to oppress and defraud as they have opportunity, and to indulge themselves in shameless impurities. Chap. 8: 1-6.

9-11. The distinguished mercies conferred by God upon a people in times past, greatly aggravate the guilt of present unfaithfulness. Let the people of the United States remember this, and humble themselves before God in view of present abounding wickedness.

12-16. To corrupt the professors of godliness, and suppress their testimony against sin, is the main effort of wicked men; but if they succeed in this, they will destroy both themselves and those who yield to their wishes. God cannot be changed, nor his judgments upon the wicked hindered by ignorance and delusion. Chap. 3:11-15.

CHAPTER III.

2. Known; as the objects of my especial care and favor. Compare Exod. 33:12; Rom. 8:29.

3, 8. Can two walk—can but prophesy? the general meaning of this series of questions is, that nothing can take place without a sufficient reason, and we ought to trace effects to their true cause. Be agreed; meet by agreement. Unless the people will return to God and walk with him, they must remain separated from him. Done it; that is, as an expression of his wrath. Their calamities ought to lead the people to see that God is angry with them. Do nothing; execute no judgment. Secret; counsel; purposed judgment. He reveals it beforehand to his prophets, that the people may have space for repentance.

9. Ashdod—Egypt; these are called as witnesses of the crimes committed in Israel. Mountains of Samaria; Sama-

ria, the capital of the kingdom of Israel, was surrounded by mountains. Tumults; occasioned by lawless and unjust conduct.

12. Taketh out of; rescueth from. Taken out; rescued; as the shepherd rescues only a few fragments of the sheep, so only a small remnant of them shall be saved from the general destruction. Duell—in the corner of a bed—in a couch; that is, recline in luxury. Compare chap. 6:4. The bed is here the divan, or cushioned seat against the walls of the room; and the corner is named as a place of both ease and honor, as it is at the present day in eastern houses. Damascus; Jeroboam second had conquered this city and added it to the possessions of Israel. 2 Kings 14:25-28. According to another reading, the last clause of this verse may be rendered, "and on the damask of a couch," that is, on a rich couch covered with damask cloth.

14. The altars of Bethel; erected to the golden calf. 1 Kings 12:28, 29.

15. The winter-house—the summer-house; the king's winter and summer palaces. Houses of ivory; that is, adorned with ivory, like that of Ahab. 1 Kings 22:39. Their proud and sumptuous dwellings were doomed to destruction.

INSTRUCTIONS.

2. Privilege and responsibility always go side by side; they who have received at God's hand peculiar favors, will be punished with peculiar severity if they prove unfaithful to him.

3, 6. The blinding and stupefying power of sin is very dreadful. It makes men contented to live in estrangement from God, hardens their hearts alike to his promises and threatenings, and disqualifies them to judge correctly of the causes of their present misery, or the true means of escaping it.

7. In making to men so clear a revelation of his will, and of the principles upon which he will deal with them, God has been very merciful; if, with this light for their guide, they mistake the way of salvation, and stumble into perdition, they will be without excuse.

A. M. 7217.
B. C. 787.

CHAPTER IV.

1 He reproveth Israel for oppression, 4 for their idolatry, 6 and for their incorrigibleness.

HEAR this word, ye kine of Bashan,^a that are in the mountain of Samaria, which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink.

2 The Lord God hath sworn by his holiness,^b that lo, the days shall come upon you, that he will take you away with hooks, and your posterity with fishhooks.^c

3 And ye shall go out at the breaches,^d every cow at that which is before her; and ye shall cast them into^e the palace, saith the Lord.

4 ¶ Come to Beth-el,^e and transgress; at Gilgal multiply transgression;^f and bring your sacrifices every morning,^g and your tithes after three years:^h

5 And offer a sacrificeⁱ of thanksgiving with leaven,^j and proclaim and publish the free offerings:^k for this liketh you,^l O ye children of Israel,^k saith the Lord God.

6 ¶ And I also have given you cleanness of teeth in all your cities, and want of bread in all your places;^m yet have ye not returned unto me, saith the Lord.

7 And also I have withholden the rain from you, when there were yet three months to the harvest; and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered.

8 So two or three cities wandered unto one city, to drink water; but they were not satisfied: yet have ye not returned unto me, saith the Lord.

9 I have smitten you with blasting and mildew:ⁿ when your gardens and your vineyards and your

fig-trees and your olive-trees increased, the palm-worm devoured them: yet have ye not returned unto me,^o saith the Lord.

10 I have sent among you the pestilence after the manner^p of Egypt:^o your young men have I slain with the sword, and have taken away^q your horses; and I have made the stink of your camps to come up unto your nostrils: yet have ye not returned unto me, saith the Lord.

11 I have overthrown some of you, as God overthrew Sodom and Gomorrah,^p and ye were as a firebrand plucked out of the burning:^q yet have ye not returned unto me, saith the Lord.

12 Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God,^r O Israel.

13 For, lo, he that formeth the mountains, and createth the wind,^s and declareth unto man what is his thought,^s that maketh the morning darkness, and treadeth upon the high places of the earth, The Lord, The God of hosts, is his name.

CHAPTER V.

1 A lamentation for Israel. 4 An exhortation to repentance. 21 God rejecteth their hypocritical service.

HEAR ye this word which I take up against you, even a lamentation, O house of Israel.

2 The virgin of Israel is fallen:^t she shall no more rise: she is forsaken upon her land; there is none to raise her up.

3 For thus saith the Lord God; The city that went out by a thousand shall have a hundred, and that which went forth by a hundred shall leave ten, to the house of Israel.

4 ¶ For thus saith the Lord unto the house of Israel, Seek ye me, and ye shall live:^u

5 But seek not Beth-el, nor enter into Gilgal,^v

^a Psa. 22:12. ^b Psa. 89:35. ^c Jer. 16:16. ^d Ezek. 12:5, 12. ^e Or, cast away the things of. ^f ch. 3:14. ^g Hos. 4:15; 12:11. ^h Num. 25:3, 4. ⁱ Heb. years of days. ^j Deut. 14:25. ^k Heb. by burning. ^l Lev. 7:13. ^m Lev. 22:15, 21. ⁿ Heb. so ye lose. ^o Matt. 23:23. ^p Ezek. 16:27. ^q Deut.

28:22. ^r Or, the multitude of. ^s Jer. 5:3. ^t Or, in the way. ^u Deut. 28:27, 60. ^v Heb. with the captivity of; 2 Kings 13:7. ^w Gen. 19:21, 25. ^x Zech. 3:2; Jude 23. ^y Ezek. 13:5; Matt. 25:13. ^z Or, spirit. ^{aa} Dan. 2:25. ^{ab} Lam. 2:13. ^{ac} Isa. 55:6, 7. ^{ad} ch. 4:4.

8. God never threatens in vain: his wrath is infinitely more terrible than all other evils, and they who have a true apprehension of it cannot but faithfully warn sinners to escape from it in the only way which God has provided.

9, 10. God will justify himself for all the chastisements which he inflicts upon his covenant people before the eyes of even wicked men.

CHAPTER IV.

1. *Kine of Bashan*; according to some, the luxurious and profligate women of Samaria, who instigated their husbands to cruelty and oppression; according to others, the princes, so called on account of their effeminacy. Bashan was a region east of the Jordan, celebrated for its luxurious pastures.

2. *With hooks*; as fish are taken out of their home in the water.

3. *At the breaches*; the walls of the city being thrown down, they shall go out, each one by the nearest breach. *Ye shall cast—into the palace*; a difficult passage. According to the margin, it means that they cast away in their flight their treasures taken from the palace. Others propose to render, “Ye shall be cast out of the palace.”

4. *Beth-el—Gilgal*; see note on Hosea 4:15. In cutting irony the prophet bids them go on in their idolatrous worship at Beth-el and Gilgal, since they are bent upon doing so. *Your tithes after three years*; the allusion is to the law of Moses, Deut. 14:28, 29, which the idolatrous Israelites seem to have imitated.

5. *With leaven*; another allusion to the Mosaic law, Lev. 7:12, 13. The leavened bread itself went to be the priests' portion, but the frankincense that accompanied it was burned on the altar.

6–11. *I also have given you*; the prophet enumerates God's judgments in past years, which had failed to bring the people to repentance.

12. *Thus will I do*; in accordance with my threatenings. Chap. 3:11–15; 4:1–3.

13. *He that formeth the mountains—the God of hosts*; the prophet designs, by this enumeration of the divine attributes, to forewarn the people with whom they have to deal. *Maketh the morning darkness*; see chap. 5:8.

INSTRUCTION.

God is very merciful, and will not destroy any till he has tried the efficacy of judgments often repeated; but if they harden themselves against the means he uses to reclaim them, he will at last plunge them into remediless ruin, and thus make them feel that they have to do, not with feeble man, but with the omnipotent Creator of heaven and earth. Let all flee to Christ, and thus be prepared to meet this holy God when he shall bring them into judgment for their sins.

CHAPTER V.

5. *Beer-sheba*; in this city, on the southern border of the holy land, as well as at Beth-el and Gilgal, idolatrous rites were practised. See chap. 8:11.

and pass not to Beer-sheba: for Gilgal shall surely go into captivity, and Beth-el shall come to naught.

6 Seek the LORD, and ye shall live; lest he break out like fire in the house of Joseph, and devour it, and there be none to quench it in Beth-el.

7 Ye who turn judgment to wormwood, and leave off righteousness in the earth,

8 Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night; that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD is his name:

9 That strengtheneth the spoiled* against the strong, so that the spoiled shall come against the fortress.

10 They hate him that rebuketh in the gate,^a and they abhor him that speaketh uprightly.

11 Forasmuch therefore as your treading is upon the poor, and ye take from him burdens of wheat; ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards,^b but ye shall not drink wine of them.

12 For I know your manifold transgressions and your mighty sins: they afflict the just,^b they take a bribe,^c and they turn aside the poor in the gate from their right.^d

13 Therefore the prudent shall keep silence in that time;^e for it is an evil time.

14 Seek good, and not evil, that ye may live; and so the LORD, the God of hosts, shall be with you, as ye have spoken.

15 Hate the evil, and love the good, and establish judgment in the gate: it may be that the LORD God of hosts will be gracious unto the remnant of Joseph.^f

* Heb. spoil. † Isa. 29:21. † Heb. vineyards of desire. † Jas. 5:6. † Or, ransom. † Ps. 26:9, 10. † 1sa. 29:21. † ch. 6:10; Eccl. 3:7. † 1sa. 5:2. † Exod. 32:30; 2 Kings 19:4, Joel 2:11. † Jer. 9:17-19. † Joel 2:2; Zeph.

7. Turn judgment to wormwood; pervert justice to oppression, as in chap. 6:12; Hosea 10:4.

8. Maketh the seven stars—calleth for the waters; controls the whole course of nature. Compare Job 9:5-9.

9. That strengtheneth—the fortress; rather, "that causeth destruction to shine," like a flash of lightning, "upon the strong, and destruction cometh upon the fortress." Compare Job 12:17-21.

10. They; the people of Israel. *Hon that rebuketh in the gate;* the upright judge who condemns the wicked.

13. *Small keep silence;* because men will not listen to their words.

16. *The husbandman to mourning;* because the fruits of the earth are cut off. See next verse.

18. *The day of the Lord;* the day when God shall interpose in behalf of his people. Such a day would not bring deliverance to the wicked, but inevitable destruction. Compare Mal. 3:2. This prophecy was fulfilled in the judgments by which God destroyed the kingdoms of Israel and Judah, and more terribly in those which followed the advent of Christ.

21. *Smell in your solemn assemblies;* or, "smell your solemn assemblies;" the savor of their sacrifices; that is, take delight in them.

24. *Judgment;* justice in the administration of law. If the people will be acceptable to God, they must begin by thorough repentance, and works meet for repentance. Compare Isa. 1:16, 17; Hosea 6:6.

25. *Have ye offered unto me sacrifices and offerings?* that is, have ye offered to me alone, with undivided love and obedience? The question reproaches them not for omitting

16 Therefore the LORD, the God of hosts,^a the LORD, saith thus; Wailing shall be in all streets; and they shall say in all the highways, Alas! alas! and they shall call the husbandman to mourning, and such as are skilful of lamentation to wailing.^b

17 And in all vineyards shall be wailing; for I will pass through thee, saith the LORD.

18 Woe unto you that desire the day of the LORD! to what end is it for you? the day of the LORD is darkness, and not light.^c

19 As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.

20 Shall not the day of the LORD be darkness, and not light? even very dark, and no brightness in it?

21 I hate, I despise your feast days, and I will not smell in your solemn assemblies.^d

22 Though ye offer me burnt-offerings and your meat-offerings, I will not accept them;^e neither will I regard the peace-offerings^f of your fat beasts.

23 Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols.

24 But let judgment run^g down as waters, and righteousness as a mighty stream.^h

25 Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?ⁱ

26 But ye have borne the tabernacle of your Moloch^j and Chim your images, the star of your god, which ye made to yourselves.

27 Therefore will I cause you to go into captivity beyond Damascus,^k saith the LORD, whose name is The God of hosts.

1:14, 15. † Or, your holy days. † Isa. 1:11-15; Hos. 8:13. † Or, thank-offerings. † Heb. roll. † Mic. 6:9. † Deut. 32:17-19; Ezek. 29:8, 24. † Or, smelteth your kings. † 2 Kings 17:6.

sacrifices in the wilderness, of which there is no proof, but for uniting with them their own superstitious. See Acts 7:42, 43.

26. *Chim your images;* according to some, "the statue of your images." *The star of your god;* probably the planet Saturn, symbolized by a star.

27. *Will I cause—beyond Damascus;* see 2 Kings 17:6. Assyria lay beyond Damascus.

INSTRUCTIONS.

2, 3. When God has forsaken a people or an individual, no earthly help can avail.

4-6. They who in times of calamity resort for deliverance to sinful practices, instead of seeking God's help by repentance and holy obedience, only plunge themselves into speedier and more terrible destruction.

7-10. A true apprehension of God's glorious character and attributes, and his supreme control over nature and the course of human affairs, prepares the way for faith in him, and that holiness of heart and life which is inseparable from faith. But they who are ignorant of God and alienated from him, will give themselves up to worldliness and sin, and hate those who vindicate the cause of truth and righteousness.

11. They who seek to be rich by spoiling the poor, bring on themselves misery and ruin; God will take part with the weak against their oppressors, and "spoil the soul of those that spoiled them." Prov. 22:22, 23.

13. When the character and conduct of a people are such that the wise and good feel constrained to keep silence, it is a sign that their ruin is near.

A. M. 2217.
B. C. 787.

CHAPTER VI.

1 The wantonness of Israel, 7 shall be plagued with desolation, 12 and their incorrigibleness.

WOE to them that are at ease* in Zion,^a and trust in the mountain of Samaria, which are named chief* of the nations,^b to whom the house of Israel came!

2 Pass ye unto Calneh, and see; and from thence go ye to Hamath the great:^c then go down to Gath of the Philistines: be they better than these kingdoms? or their border greater than your border?

3 Ye that put far away the evil day,^d and cause the seat^e of violence to come near;

4 That lie upon beds of ivory, and stretch themselves upon their couches;^f and eat the lambs out of the flock, and the calves out of the midst of the stall;

5 That chant^g to the sound of the viol,^h and invent to themselves instruments of music, like David;ⁱ

6 That drink wine in bowls,^j and anoint themselves with the chief ointments; but they are not grieved for the affliction^k of Joseph.^l

7 ¶ Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed.

* Or, secure. ^a 1 Pet. 5:7. ^b Or, first-fruits. ^c Ism. 1:1. ^d Isa. 10:9, 4 Ezek. 12:27. ^e Or, habitation. ^f Or, adorned with superfluities. ^g Or, quaver. ^h Isa. 5:12. ⁱ 1 Chr. 21:3. ^j Or, in bowls of wine. ^k Heb. breach.

14-17. In all times of trouble, repentance and hearty obedience to God's law are the divinely appointed and sure way of obtaining relief; but for those who reject this way and continue to rebel against God, nothing remains but lamentation and woe.

18-20. When the day of promised deliverance comes to the righteous, it will consume the wicked. Such was the result of Christ's coming, to the proud and rebellious among the Jews. Malachi 4:1-3.

21-24. God will accept no observance of religious rites, though they be those of his own appointment, in place of a holy heart and a righteous life. Though wicked men multiply ever so much the outward forms of religion, they and their services still remain abominable in his sight. Psa. 60:8-23; Prov. 15:8; 28:9; Isa. 1:11-20; Jer. 6:20; Micah 6:6-8.

25-27. God will not share our service with idols; he will have our undivided love, confidence, and obedience, or reject us as unclean and abominable.

CHAPTER VI.

1. Zion; the head of Judea. Samaria; the head of Israel. The princes of Judah and Israel are addressed together, because they were guilty of the same sins, and should suffer the same punishment; Amos, like Hosea, though sent to Israel, occasionally glances at the sins of Judah. Came; for direction and the administration of justice.

2. Calneh—Hamath; see note on Isa. 10:9. Be they better than these kingdoms? or, "Were they better?" that is, did God bestow upon them, while yet flourishing, a better condition and larger territory than upon you? Yet, for their abuse of his goodness, God punished them, which should be a warning to you. Calneh and Hamath were conquered by the Assyrians. For the conquest of Gath, see 2 Kings 12:17; 2 Chron. 26:6.

4-6. Beds of ivory—chief ointments; the reigns of Uzziah in Judah, and Jeroboam second in Israel, were externally very prosperous. See 2 Chron. 26:5-15; 2 Kings 14:25-28. Hence came the false security and luxury which the prophet rebukes.

8 The Lord God hath sworn by himself,^h saith the Lord the God of hosts, I abhor the excellency of Jacob,ⁱ and hate his palaces; therefore will I deliver up the city with all that is therein.^j

9 And it shall come to pass, if there remain ten men in one house, that they shall die.

10 And a man's uncle shall take him up, and he that burneth him, to bring out the bones out of the house, and shall say unto him that is by the sides of the house, Is there yet any with thee? and he shall say, No. Then shall he say, Hold thy tongue;^k for we may not^l make mention of the name of the Lord.

11 For behold, the Lord commandeth, and he will smite the great house with breaches,^m and the little house with clefts.

12 ¶ Shall horses run upon the rock? will one plough there with oxen? for ye have turned judgment into gall,ⁿ and the fruit of righteousness into hemlock:^o

13 Ye which rejoice in a thing of naught, which say, Have we not taken to us horns by our own strength?

14 But behold, I will raise up against you a nation,^p O house of Israel, saith the Lord the God of hosts; and they shall afflict you from the entering in of Hamath unto the river^q of the wilderness.^r

^h Gen. 49:23. ⁱ Jer. 51:14. ^j Psa. 47:1; Psa. 106:40. ^k Heb. the fulness thereof. ^l Job. 5:13. ^m Or, they will not, or have not. ⁿ Or, droppings. ^o Job. 5:7. ^p Hos. 10:4. ^q Jer. 5:15. ^r Or, valley. ^s Num. 34:8; 1 Kings 5:65.

9. Shall die; one by one, as described in ver. 10.

10. A man's uncle; the uncle of the dead man, who is the last but one of the ten. He attends to his burial, or the burning of his body, as the nearest surviving relative. Him that is by the sides of the house; the one survivor who lies sick in a remote corner of the house. Then shall he say, Hold thy tongue; the uncle of the dead man shall say to the survivor, Bear thy lot in silence, since lamentation and despair are alike unavailing. This is the language of despair.

12. Shall horses run—oxen? will one think to make horses run with safety upon craggy rocks, or plough there with oxen in the hope of reaping from them a harvest? As well may you hope to be prospered while you pervert justice and judgment. Gall—hemlock; see notes on chap. 5:7 and Hosea 10:4.

13. A thing of naught; their idols, and all their other vain confidences.

14. The entering in of Hamath; the northern limit of Palestine. Num. 34:8; 2 Kings 14:25. The river of the wilderness; probably the deep valley of the Kidron, where it empties into the northern part of the Dead sea, at the southern limit of the kingdom of Israel. See 2 Kings 14:25, where the word rendered "plain" is the same that is here rendered "wilderness," and denotes the long deep valley in which the Dead sea lies.

INSTRUCTION.

Times of continued worldly prosperity are full of danger to the cause of religion; their tendency is to bring into the church luxury, pride, vain show, and indifference to God's service, with all the gross sins that naturally follow in their train. Thus the professors of godliness dishonor Christ before the world, lose their power over men's consciences, and make it necessary that God should purify his church by his judgments. The numerous examples on record of great and often very sudden changes from a state of ease and comfort to one of deep affliction, ought to be a solemn warning to us of the present day not to abuse the great prosperity which God is bestowing upon us, lest he cause our sun also to go down at noon, and darken our land in the clear day, as he did with ancient Israel. Chap. 8:9.

CHAPTER VII.

1 The judgments of the grasshoppers, 4 and of the fire, are diverted by the prayer of Amos. 7 By the wall of a plumb-line is signified the rejection of Israel. 10 Amaziah's complaint of Amos. 14 Amos sheweth his calling, 16 and Amaziah's judgment.

THUS hath the Lord God showed unto me: and behold, he formed grasshoppers* in the beginning of the shooting up of the latter growth: and lo, it was the latter growth after the king's mowings.

2 And it came to pass that when they had made an end of eating the grass of the land, then I said, O Lord God, forgive, I beseech thee:^a by whom shall Jacob arise?^b for he is small.^b

3 The Lord repented for this:^c It shall not be, saith the Lord.

4 ¶ Thus hath the Lord God showed unto me: and behold, the Lord God called to contend by fire,^d and it devoured the great deep, and did eat up a part.

5 Then said I, O Lord God, cease, I beseech thee: by whom shall Jacob arise? for he is small.

6 The Lord repented for this: This also shall not be, saith the Lord God.

7 ¶ Thus he showed me: and behold, the Lord stood upon a wall *made* by a plumb-line, with a plumb-line in his hand.

8 And the Lord said unto me, Amos, what seest thou? And I said, A plumb-line. Then said the Lord, Behold, I will set a plumb-line in the midst of my people Israel:^e I will not again pass by them any more:^f

* Or, green worms. ^a Dan. 9:19. ¹ Or, who of, or for, Jacob shall stand? ² Zech. 4:10. ³ Deut. 32:36; Jonah 3:10. ⁴ Heb. 1:7. ⁵ Lam. 2:8. ⁶ Mic. 7:18. ⁷ Beer-sheba; Gen. 26:25; 46:1. ⁸ Fulfilled, 2 Kings 15:19. ⁹ 1 Kings 12:32; 2 Kings 14:23. ¹⁰ 1 Kings 12:32; 13:1. ¹¹ Or, sanctuary. ¹² Or, house

9 And the high places of Isaac shall be ^{A. M. 2717.} desolate,^{B. C. 755.} and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword.¹

10 ¶ Then Amaziah the priest of Beth-el sent to Jeroboam king of Israel,² saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words.

11 For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land.

12 Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there:

13 But prophesy not again any more at Beth-el:³ for it is the king's chapel,⁴ and it is the king's court.⁵

14 ¶ Then answered Amos, and said to Amaziah, I was no prophet,⁶ neither was I a prophet's son: but I was a herdsman,⁷ and a gatherer of sycamore fruit:⁸

15 And the Lord took me as I followed⁹ the flock, and the Lord said unto me, Go, prophesy unto my people Israel.

16 ¶ Now therefore hear thou the word of the Lord: Thou sayest, Prophecy not against Israel,¹⁰ and drop not thy word against the house of Isaac.¹¹

17 Therefore thus saith the Lord;¹² Thy wife shall be a harlot in the city,¹³ and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land: and Israel shall surely go into captivity forth of his land.

of the kingdom. ¹ Zech. 13:5. ² ch. 1:1. ³ Or, wild figs. ⁴ Or, from be-hand. ⁵ Mic. 2:6. ⁶ Jer. 29:12, etc. ⁷ 29:21, etc. ⁸ Hos. 1:13; Zech. 14:2

CHAPTER VII.

1. *God showed unto me*; the symbolical acts contained in this and the two following chapters are not actual, but represented in vision to the prophet's mind. See introductory note to Ezekiel. *Formed grasshoppers*; this symbol, like the following, represented the destruction of Israel by foreign enemies; for these are signified by grasshoppers and the fire. *The latter growth*; the second growth of grass, after the first has been mowed. *After the king's mowings*; probably of the early crop for his own use; implying that the Israelitish nation, which, like a meadow newly mown, was beginning, under Jeroboam, to recover its strength, is about to be utterly destroyed for its sins. See 2 Kings 14:25-27.

2. *By whom—arise?* or, "Who is Jacob, that he should arise?" *Small*; reduced by repeated calamities.

3. *Repented*; upon the intercession of the prophet, God graciously averts the threatened destruction. This signifies that he bears long with his rebellious people, delaying and mitigating their punishment in answer to the prayers of his faithful servants.

4. *To contend*; against Israel. *A part*; or, "the portion;" that is, the inheritance of Israel.

5. *A plumb-line*; the symbol of exact and discriminating justice, which destroys the wicked, while it saves the righteous remnant. Compare 2 Kings 21:13; Isa. 21:17; Lam. 2:8. See also 2 Sam. 8:2. Consequently, the prophet does not seek to avert the judgment foretold by this symbol.

8. *Pass by them*; forgive them, or spare them as hitherto. 9. *The high places of Isaac*; compare ver. 16, where "the house of Isaac" is the same as "the house of Israel."

13. *The king's chapel*; or, as in the margin, "his sanctuary," as the place consecrated by him and his predecessors

to the golden calf and its worship. *The king's court*; literally, as the margin, "a house of the kingdom," that is, a royal place, because there the public religious worship of the kingdom was maintained. Perhaps the king had also a residence there.

14. *No prophet, neither—a prophet's son*; not trained to the prophetic office, like the companies of prophets under Samuel and Elisha, 1 Sam. 19:20; 2 Kings 6:1, who were called "sons of the prophets." 1 Kings 20:35; 2 Kings 2:3, etc. God had taken him immediately from following the herd, and given him a message to Israel which he must deliver.

INSTRUCTIONS.

1-6. Great judgments have often been averted by the earnest intercessions of holy men. This should encourage us to offer for our nation and the church "the effectual fervent prayer," which "availeth much" with God. Exod. 32:11-14; Num. 14:13-20.

8. God's judgments are so ordered, through his infinite wisdom and righteousness, that their effect is to destroy the kingdom of Satan, while they enlarge and build up the kingdom of Christ. Isa. 1:25-27; 10:22.

10, 11. It is the custom of wicked men to accuse those who faithfully reprove them for their sins, of seditious conduct, and to represent them as the enemies and disturbers of the public peace. 1 Kings 18:17; Jer. 38:4.

12-17. God's authority is higher than that of all earthly rulers. These have no right to prescribe where his messengers shall preach, nor what they shall say. The humblest man to whom God has committed a message, is bound to proclaim it boldly, however contrary it may be to the feelings and wishes of sinners; and if he does this, God will be with him and vindicate his character, while he puts to shame his accusers.

A. M. 3217.
B. C. 787.

CHAPTER VIII.

1 By a basket of summer fruit is shown the nearness of Israel's end.
4 Oppression is reproved. 11 A famine of the word threatened.

ITHUS hath the Lord God showed unto me: and behold a basket of summer fruit.

2 And he said, Amos, what seest thou? And I said, A basket of summer fruit. Then said the Lord unto me, The end is come upon my people of Israel; ^a I will not again pass by them any more.^b

3 And the songs of the temple shall be howlings^c in that day;^d saith the Lord God: *there shall be many dead bodies in every place;*^d they shall cast *them* forth with silence.^e

4 ¶ Hear this, O ye that swallow up the needy, even to make the poor of the land to fail;^g

5 Saying, When will the new moon^h be gone,^f that we may sell corn? and the sabbath,^g that we may set forth^h wheat, making the ephah small,^h and the shekel great, and falsifying the balances byⁱ deceit?ⁱ

6 That we may buy the poor for silver, and the needy for a pair of shoes; *yca*, and sell the refuse of the wheat?

7 The Lord hath sworn by the excellency of Jacob, Surely I will never forget any of their works.^j

8 Shall not the land tremble for this, and every one mourn that dwelleth therein?^k and it shall rise up wholly as a flood; and it shall be east out and drowned, as *by* the flood of Egypt.

9 And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day:^l

10 And I will turn your feasts into mourning,

^a Ezek. 7:2. ^b ch. 7:9. ^c Heb. *shall howl*. ^d ch. 5:21. ^e ch. 6:9, 10. ^f Heb. *be silent*. ^g Prov. 30:14. ^h Or, *month*. ⁱ Mal. 1:13. ^j Neh. 13:15, 16. ^k Heb. *open*. ^l Dent. 25:13-16. ^m Mic. 6:10. ⁿ Heb. *perverting the balances of*; Hos. 12:7. ^o Prov. 20:23; ^p Jer. 17:1; Hos. 8:13. ^q Hos. 4:3.

CHAPTER VIII.

1. *Summer fruit*; such as the fig, which was harvested in the latter part of summer.

2. *The end is come upon—Israel*; like the fruit in this basket, they are ripe for the harvest. In the original, the two words rendered "summer fruit" and "end" are similar, as if it were said, "A basket of ripe fruit;" "my people Israel is ripe for the end."

5. *New moon*; one of the holy days, in which secular labor was suspended. Compare Num. 10:19; Neh. 10:31. *The ephah*; the measure used in selling their grain. *The shekel*; the weight of money received in return. Dent. 25:13, 14.

6. *Buy the poor*; for servants. See Lev. 25:39, and note on chap. 2:6.

8. *Rise up*; with water; that is, be covered. Compare Prov. 24:31, where the sluggard's field is said, in the Hebrew, to be "all risen up with thorns." *Shall be cast out*; its inhabitants shall be carried away by the flood.

11, 12. *The words of the Lord*; in their distress they shall seek counsel from God, but receive no answer. Psa. 74:9; Lam. 2:9; Ezek. 7:26.

14. *Tay god—Beersheba liveth*; that is, "As thy god, O Dan, liveth;" "As the manner of Beer-sheba liveth." These are terms of swearing. "The manner of Beer-sheba" is the idolatrous form of worship there established.

INSTRUCTIONS.

1-3. Though God is long-suffering, not willing that any should perish, his forbearance has a limit; and when this is reached, his wrath will destroy without remedy.

5. The Sabbath was made for man, and all good men love

and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head;^m and I will make it as the mourning of an only son,ⁿ and the end thereof as a bitter day.

11 ¶ Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord;^o

12 And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.

13 In that day shall the fair virgins and young men faint for thirst.^p

14 They that swear by the sin of Samaria,^q and say, Thy god, O Dan, liveth;^r and, The manner^s of Beer-sheba liveth; even they shall fall, and never rise up again.^s

CHAPTER IX.

1 The certainty of the desolation. 11 The restoration of the tabernacle of David.

I SAW the Lord standing upon the altar: and he said, Smite the lintel^t of the door, that the posts may shake: and cut^u them in the head,^u all of them; and I will slay the last of them with the sword: he that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered.

2 Though they dig into hell, thence shall my hand take them;^v though they climb up to heaven, thence will I bring them down:^v

its holy rest. But they who are intent upon unrighteous gain must be expected to hate the interruption which it brings to the pursuit of mammon, and to use their influence against its sanctity.

7. When the rich and powerful oppress and spoil their fellow-men, and no earthly tribunal can be found to maintain the cause of truth and justice, God himself will interpose in behalf of the poor and defenceless, and thrust down their oppressors from the height of their prosperity into remediless ruin. Prov. 15:25; 22:22, 23.

11-14. When men will not listen, in the time of their prosperity, to the messages of God's word, they shall seek from him in their calamity some message of comfort, but receive no answer; then all their vain confidences will fail, and they perish with none to help them.

CHAPTER IX.

1. *The altar*; the brazen altar in the court of the temple at Jerusalem; for the vision has respect to the whole covenant people of God. Ver. 11. The altar is the seat of God's justice, and thence his commands go forth against the workers of iniquity. Compare Ezek. 9:2. *Smite the lintel*; rather, as the margin, "the chapter," or ornamented head of the pillars in front of the temple. *The posts*; or, "the thresholds," as the Hebrew word is elsewhere rendered. Judg. 19:27; 1 Sam. 5:4, 5, etc. The blow shakes the temple from top to bottom. *Cut them*; smite so as to break them in pieces. The reference is to the pillars of the temple. The demolition of the temple is a symbol of the destruction which God is about to bring upon both parts of his covenant people, ver. 8, 9. *The last of them*; the remnant that escapes the first blow.

3 And though they hide themselves in the top of Carmel, I will search and take them out thence: and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them:

4 And though they go into captivity before their enemies, thence will I command the sword, and it shall slay them:^a and I will set mine eyes upon them for evil, and not for good.

5 And the Lord God of hosts is he that toucheth the land, and it shall melt,^b and all that dwell therein shall mourn: and it shall rise up wholly like a flood; and shall be drowned, as by the flood of Egypt.

6 *It is he that buildeth his stories*^c in the heaven, and hath founded his troop^d in the earth; he that calleth for the waters of the sea, and poureth them out upon the face of the earth: The Lord is his name.

7 *Are ye not as children of the Ethiopians unto me, O children of Israel?* saith the Lord. Have not I brought up Israel out of the land of Egypt? and the Philistines from Caphtor,^e and the Syrians from Kir?

8 Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob,^f saith the Lord.

^a Deut. 28:68; Ezek. 5:12. ^b Mic. 1:4. ^c Or, spheres; Heb. nsensions. ^d Or, bundle. ^e Jer. 47:4. ^f Deut. 4:31. ^g Heb. raise to mare. ^h Heb. stone. ⁱ Acts 15:15-17. ^j Heb. hedge, or wall. ^k Heb. upon whom my

3. *In the top of Carmel*, the reference seems to be to the innumerable caves on the top of Carmel. *Be hid*; rather, "hide themselves."

5. *Shall rise up*; see note on chap. 8:8.

6. *His troop*; or, "his arch;" that is, the arch of heaven.

7. *Are ye not as children of the Ethiopians unto me, O children of Israel?* The Israelites gloried that they were God's peculiar people, and thought that on this account he could never cast them off. But he teaches them that since they have made themselves like the heathen in character, he will treat them as such. *Have not I brought up Israel out of the land of Egypt?*—from Kir? they might reason that, since God had brought them out of Egypt into the land of Canaan, he would never suffer their enemies to dispossess them of it; but he reminds them that he has dealt in a like manner with the Philistines and the Syrians. No outward privileges or past favors can save from punishment those who transgress God's law. *Caphtor*; according to the ancients, Cappadocia; some understand the word of Crete. *Kir*; between the Black sea and the Caspian. See note on Isa. 22:6.

8. *The house of Jacob*; here, like "the house of Israel," ver. 9, used in a general sense for the whole posterity of Jacob, including all the twelve tribes.

9. *Shall not the least grain fall*; while God, by captivity and dispersion, sifts his covenant people, he will save all the righteous among them.

11. *In that day*; that is, in connection with these judgments, and as a consequence of them; their effect is to purify the church, and thus prepare her for a glorious enlargement. We must not limit these words to one particular period of time. The restoration of the Jews under Cyrus was only the dawn of their fulfilment, which belongs

9 For lo, I will command, and I will sift:^a A. M. 3217. B. C. 736. the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain^b fall upon the earth.

10 All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.

11 ^c In that day will I raise up the tabernacle of David that is fallen,^d and close^e up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:

12 That they may possess the remnant of Edom, and of all the heathen, which are called by my name:^f saith the Lord that doeth this.

13 Behold, the days come, saith the Lord, that the ploughman shall overtake the reaper, and the treader of grapes him that soweth^g seed;^h and the mountains shall drop sweetⁱ wine,^j and all the hills shall melt.

14 And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them;^k and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

15 And I will plant them upon their land,^l and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God.

name is called. ^a Heb. draweth forth. ^b Lev. 26:5. ^c Or, new. ^d J. e. l. 3:16. ^e Jer. 32:41.

especially to the gospel dispensation. See notes on Isa. 4:2; Dan. 12:1.

12. *Possess the remnant of Edom*; take possession of their inheritance. This is to be understood spiritually of the conversion of the Gentiles to Christ. The Edonites are named as the most prominent among the enemies of the covenant people. Their subsequent conquest by John Hyrcanus, and incorporation into the Jewish nation, was only an earnest of a higher spiritual fulfilment of the prophecy.

13. *Shall overtake the reaper*; compare Lev. 26:5. *Shall melt*; be dissolved by the streams of new wine; a poetical description of great fruitfulness and plenty. Compare Joel 3:18. The outward peace and abundance of that happy day, as it is the effect, so is it also the sign of the spiritual fruitfulness and prosperity of God's people.

14, 15. *Bring again the captivity of my people—plant them*; God's people are here the universal church, into which all nations are to be gathered. Isa. 60:3-16. The grafting in again to the visible church of ancient Israel, is not to be understood as the main fulfilment of this prophecy, but rather as that mighty event which in a special manner hastens its fulfilment. See Rom. 11:12, 15, 25, 26.

INSTRUCTION.

No outward privileges and relations to God can exempt the wicked from punishment. Again and again has judgment begun at the house of God, and proceeded till his visible followers were sifted "like as corn is sifted in a sieve." But the result has been the salvation and enlargement of the true Israel. Thus shall God continue to carry forward his work from age to age, till that happy time foretold by the ancient prophets, when Zion shall be established in perpetual peace and prosperity.

OBADIAH.

CONCERNING the date of Obadiah's prophecy, expositors are not agreed. There is no decisive reason for supposing that he does not belong to the age of Jeroboam second. He has much in common with Jeremiah. See Jer. 49:7-17. Yet, as we know that Jeremiah made use of the earlier prophecies of Isaiah—compare Isa. chaps. 15, 16, with Jer. chap. 48—so he may have done also in respect to this short prophecy of Obadiah. The Edomites were conspicuous for their hatred against God's covenant people. See Ezek. 25:12; 35:5-15; Joel 3:19; Amos 1:11, and the parallel passage in Jeremiah. Accordingly they stand here, in respect to both their guilt and punishment, as the representatives of Zion's enemies in all ages. In like manner, the promised victory of Israel over them represents the universal triumph of the church which is reserved for "the last days."

1 The destruction of Edom, 3 for their pride, 10 and for their wrong unto Jacob. 17 The salvation and victory of Jacob.

THE vision of Obadiah. Thus saith the Lord God concerning Edom;^a We have heard a rumor from the Lord, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle.

2 Behold, I have made thee small among the heathen: thou art greatly despised.

3 ¶ The pride of thy heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground?^b

4 Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down,^c saith the Lord.

5 If thieves came to thee, if robbers by night, (how art thou cut off!) would they not have stolen till they had enough? if the grape-gatherers came to thee, would they not leave some grapes?^d

6 How are the things of Esau searched out!^e how are his hidden things sought up!^f

7 All the men of thy confederacy have brought thee even to the border: the men that were at peace^g with thee have deceived thee, and prevailed against thee; they that eat^h thy bread have laid a

wound under thee: there is none understanding in him.ⁱ

8 Shall I not in that day, saith the Lord, even destroy the wise men out of Edom, and understanding out of the mount of Esau?

9 And thy mighty men, O Teman, shall be dismayed,^j to the end that every one of the mount of Esau may be cut off by slaughter.

10 ¶ For thy violence against thy brother Jacob, shame shall cover thee, and thou shalt be cut off for ever.^k

11 In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces,^l and foreigners entered into his gates, and cast lots upon Jerusalem,^m even thou wast as one of them.

12 But thou shouldest not have lookedⁿ on the day of thy brother in the day that he became a stranger;^o neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have spoken proudly^p in the day of distress.

13 Thou shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid

^a Isa. 21:11; 34:5, etc.; Jer. 49:7, etc.; Ezek. 25:12; Joel 3:19; Mal. 1:3, 4. ^b Isa. 14:13-15; Rev. 1:7. ^c Job 29:6. ^d Or, gleanings; 4 Psa. 139:1. ^e Dan. 2:22. ^f Heb. of thy peace. ^g Heb. the men of. ^h Or, of it. ⁱ Isa.

9-11-14. ^j Psa. 76:5. ^k Psa. 137:7; Ezek. 35:5. ^l Or, his substance. ^m Joel 3:3; Nah. 3:10. ⁿ Or, do not behold. ^o Mic. 4:11; 7:8-10. ^p Heb. magnified thy mouth.

OBADIAH.

1. *Is sent among the heathen*; to stir them up to war against Edom. His words follow immediately.

2. *I have made thee small*; the future punishment of Edom is spoken of as if it had already taken place. Compare ver. 6, 7. Some think the sins of Edom, described ver. 10-14, are in like manner future, though the spirit which prompts to them already exists, and manifests itself as it has opportunity.

3, 4. *The pride of thy heart—bring thee down*; see note on Jer. 49:16.

5. *Till they had enough*; that is, only till they had enough, leaving the rest. *Grape-gatherers*; a symbol for "thieves"

and "robbers," Edom being the plundered vine. The meaning of these questions is, that the enemies of Edom have ravaged her more than thieves and robbers. Compare Jer. 49:9.

6. *Searched out—sought up*; by his enemies. Jer. 49:10.

7. *Men of thy confederacy*; Edom's allies, to whom he trusted for help. *A wound*; or, "a snare." *In him*; in Edom.

8, 9. *Wise men—mighty men—Teman*; see Jer. 49:7.

11. *His forces—his gates*; those of God's people. *Wast as one of them*; see Psa. 137:7; Ezek. 35:15.

12. *Thou shouldest not have looked*; rather, as the margin, "do not behold;" and so of all the other expressions to the end of ver. 14. Thus the prophet warns Edom against indulging his hatred towards God's people.

hands on their substance* in the day of their calamity;

14 Neither shouldest thou have stood in the crossway, to cut off those of his that did escape; neither shouldest thou have delivered up' those of his that did remain in the day of distress.

15 For the day of the Lord is near upon all the heathen:^a as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.^b

16 For as ye have drunk upon my holy mountain, so shall all the heathen drink continually; yea, they shall drink, and they shall swallow down,^c and they shall be as though they had not been.

17 ^e But upon mount Zion shall be deliverance,^{e,c} and there shall be holiness;^d and the house of Jacob shall possess their possessions.

18 And the house of Jacob shall be a fire, and

the house of Joseph a flame,^d and the house of Esau for stubble, and they shall kindle ^{A. M. 3417. B. C. about 287} in them, and devour them; and there shall not be any remaining of the house of Esau; for the Lord hath spoken it.

19 And *they of the south* shall possess the mount of Esau;^e and *they of the plain*, the Philistines; and they shall possess the fields of Ephraim, and the fields of Samaria: and Benjamin shall possess Gilead.

20 And the captivity of this host of the children of Israel shall possess that of the Canaanites, even unto Zarephath; and the captivity of Jerusalem, which is in Sepharad,^f shall possess the cities of the south.^f

21 And saviors shall come up on mount Zion to judge the mount of Esau;^g and the kingdom shall be the Lord's.^h

* Or, forces. † Or, shut up; Ps. 31:8. ‡ Ezek. 39:3. § Hab. 2:8. ¶ Or, sup up. † Or, they that escape. ‡ Joel 2:32. § Or, it shall be holy; Joel 3:17.

¶ Isa. 10:17. † Amos 9:12. ‡ Or, shall possess that which is in Sepharad. § Jer. 32:44. ¶ 1 Tim. 1:16. † Zech. 14:9. Luke 1:33.

11. *Delivered up*; to the enemy.

16. *As ye have drunk upon my holy mountain*; as ye, my people, who dwell upon my holy mountain, have drunk; that is, drunk the cup of my wrath. Compare Jer. 25:27-29; 49:12. For the doctrine here taught, compare 1 Pet. 4:17.

17. *Their possessions*; the possessions of the Edomites.

19. *They of the south*; they of Judah, who occupy the south of Palestine, shall possess the mount of Esau; which extended south and east of the southern border of Judah. *They of the plain*; of Judah, towards the Mediterranean, shall possess the land of the Philistines; which lay on the western border of this plain; they shall possess Ephraim and Samaria; that is, the territory of the kingdom of Israel. Thus the whole of Canaan is given to Judah. *Gilead*; on the east of the Jordan, opposite to the territory of Benjamin.

20. *The captivity—of Israel*; the remnant of the ten tribes are assigned a portion out of Palestine, adjacent to their ancient territory in Palestine. *That of the Canaanites*; the territory of the Canaanites, north of the ancient possessions of Israel. *Zarephath*; on the sea-coast of Phenicia, between Tyre and Zidon. *The captivity—in Sepharad*; captives from Jerusalem, then dwelling in Sepharad; of these and of Sepharad we know nothing. *The cities of the south*; heathen cities, apparently beyond "the mount of Esau," which has been given to the south of Judah, ver. 19; just as the captivity of Israel has a possession north of that given to Judah.

In interpreting this and the preceding verse, we are not to insist on particulars. The meaning is, that the remnant of Judah and Israel shall possess the land of their enemies;

and this, again, represents the universal spiritual triumph of God's people.

21. *Saviors*; in the temporal saviors after the Babylonish captivity, who conquered the Edomites, we have only the earnest of the true fulfilment of this promise in Christ.

INSTRUCTIONS.

2-4. No wisdom, riches, military power, or natural strength of position, can secure a people against God's judgments. When a nation puts its trust in these, instead of its Maker, and is thus lifted up with pride and self-confidence, God will make it "small" and "greatly despised" before the eyes of all men.

7. The confederacies which one wicked nation makes with neighboring nations as wicked as itself, will in the end bring destruction instead of salvation. 2 Chron. 28; 20.

8, 9. When God purposes to destroy a nation for its sins, he commonly removes from it the wise and prudent, and gives it over to weak and foolish counsels.

10-16. To rejoice over the calamities which befall our enemies is a heinous sin, which God will not suffer to go unpunished; but when the wicked exult in the sufferings which he sends upon his own people for their correction, and aggravate them by deeds of cruelty and perfidy, he will put to their lips the cup of wrath, and compel them to drink it to the dregs. Prov. 21:15-18.

17-21. When God afflicts his covenant people, it is always for their purification and salvation; in due time he grants them, through Christ, a glorious deliverance from their troubles, and makes them victorious over all that hated and persecuted them.

JONAH.

FROM 2 Kings 14 : 25 we learn that Jonah was of Gath-hepher, a town of the tribe of Zebulun in the north of Palestine. See Josh. 19 : 13, where Gittah-hepher is undoubtedly the same as Gath-hepher. We further learn from the same passage that he prophesied at least as early as the days of Jeroboam second, when Amos also flourished. Some place him at an earlier date, but of this there is no decisive proof. Of his personal history we know nothing beyond what is contained in the present book. Our Saviour compares the event which befell him in his flight, to his own burial and resurrection. Matt. 12 : 39, 40. In like manner, his mission to Nineveh, then the head of the gentile world, seems to have been a sign of the future calling of the Gentiles.

A. M. 3142.
B. C. about 862.

CHAPTER I.

1 Jonah, sent to Nineveh, fleeth to Tarshish. 4 He is overtaken by a tempest, 11 thrown into the sea, 17 and swallowed by a great fish.

NOW the word of the LORD came unto Jonah^a the son of Amittai,^a saying,

2 Arise, go to Nineveh,^b that great city, and cry against it; for their wickedness is come up before me.^c

3 But Jonah arose up to flee unto Tarshish from the presence of the LORD,^d and went down to Joppa;^e and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD.

4 ¶ But the Lord sent out^f a great wind into the sea, and there was a mighty tempest in the sea,^f so that the ship was like^g to be broken.

5 Then the mariners were afraid, and cried every man unto his god, and east forth the wares that were in the ship into the sea, to lighten it of them.^h But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep.

6 So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not.

7 And they said every one to his fellow, Come, and let us cast lots, that we may know for whose

cause this evil is upon us.^h So they cast lots, and the lot fell upon Jonah.

8 Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us? What is thine occupation? and whence comest thou? what is thy country? and of what people art thou?

9 And he said unto them, I am a Hebrew; and I fear the LORD,ⁱ the God of heaven, which hath made the sea and the dry land.ⁱ

10 Then were the men exceedingly afraid,^j and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the LORD, because he had told them.

11 ¶ Then said they unto him, What shall we do unto thee, that the sea may be calm unto us?^j for the sea wrought,^k and was tempestuous.^l

12 And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you.^j

13 Nevertheless the men rowed^m hard to bring it to the land; but they could not: for the sea wrought, and was tempestuous against them.

14 Wherefore they cried unto the LORD, and said, We beseech thee, O LORD, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood:^k for thou, O LORD, hast done as it pleased thee.

^a Called *Jonas*, Matt. 12:39. ^b 2 Kings 14:25. ^c Gen. 10:11, 12. ^d Ezra 9:6. ^e Psa. 139:7. ^f Acts 9:36. ^g Heb. east forth. ^h Psa. 107:25. ⁱ 11:5. ^j thought. ^k Acts 27:18, etc. ^l Josh. 7:14, 16; 1 Sam. 14:41, 42. ^m Or. J.E.

HOVAH = Psa. 146:6. ¹ Heb. afraid with great fear. ² Heb. set-nt from us. ³ Heb. went. ⁴ Or. grew more and more tempestuous. ⁵ Josh. 7:12; Eccl. 9:18. ⁶ Heb. digged. ⁷ Deut. 21:8.

CHAPTER I.

2. *Nineveh, that great city*; the capital of the Assyrian empire, which was then in the height of its power. Its ruins, on the eastern bank of the Tigris, opposite to the modern Mosul, attest its ancient magnificence. *Cry against it*; he received at this time his commission to foretell its overthrow. See chap. 3:2.

3. *Rose up to flee*; see note on chap. 4:2. *Joppa*; now Yafa, on the Mediterranean. It lies north-west of Jerusalem, and is its port. *Tarshish*; in the south of Spain,

north-west of the straits of Gibraltar. See note on Isa. 23:1.

8. *For whose cause*; probably, for what crime, and to whom done?

14. *Hast done as it pleased thee*; they plead, in vindication of the act which they are about to do, the necessity laid upon them by the sovereign will of Jonah's God.

INSTRUCTIONS.

1. The true servant of God should be prepared to go, not where he would choose to labor, but where his Master

15 So they took up Jonah, and cast him forth into the sea; and the sea ceased* from her raging.

16 Then the men feared the LORD exceedingly,^a and offered a sacrifice[†] unto the LORD, and made vows.[‡]

17 ¶ Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly[§] of the fish three days and three nights.[¶]

CHAPTER II.

1 The prayer of Jonah. 10 He is delivered from the fish.

WHEN his God out of the fish's belly,

2 And said, I cried by reason of¹ mine affliction unto the LORD, and he heard me;^c out of the belly of hell,² cried I,³ and thou heardest my voice.⁴

3 For thou hadst cast me into the deep,⁵ in the midst* of the seas; and the floods compassed me about: all thy billows and thy waves passed over me.⁶

4 Then I said, I am cast out of thy sight;⁷ yet I will look again toward thy holy temple.⁸

5 The waters compassed me about, *even to the soul;*⁹ the depth closed me round about, the weeds were wrapped about my head.

6 I went down to the bottoms[†] of the mountains; the earth with her bars *was* about me for ever: yet

* Heb. stood. † Isa. 26:9; Acts 5:11. ‡ Heb. sacrificed a sacrifice. § Heb. enclosed round. ¶ Heb. lowly. † Matt. 12:10. ‡ Heb. out of. § Psa. 120:1; 130:1; Lam. 3:53, 56. ¶ Or, the grave; Isa. 14:9. † Psa. 63:2. ‡ Psa. 31:6. § Psa. 88:3-5. ¶ Heb. heart. † Psa. 12:7. ‡ Psa. 31:22. § Kings

sends him; and faithfully to deliver God's messages in the sphere assigned to him.

4. The way of duty is the only way of peace and safety. They who seek to escape trouble by disobeying God's commands, plunge themselves into deeper trouble.

5. When the believer has departed from the path of obedience, God's judgments often overtake him in the midst of his insensibility and worldly security.

6. In times of great peril, backsliders from God are generally the last to see and understand their situation. God sometimes employs even unconverted men to arouse them to a sense of their guilt and danger.

7. A frank and hearty confession of sin is one of the marks by which a penitent believer may be distinguished from a hypocrite.

8. The true child of God prefers to bear in his own person the calamities which his sins have occasioned, even to death itself, rather than that his fellow-men should suffer for them. 1 Chron. 21:17.

9, 10. The taking of human life is a most solemn act, and to be avoided as far as possible; but when it becomes a plain duty, and is performed in the fear of God and in accordance with his revealed will, he will approve the transaction, and not reckon it to us as a sin.

11. God, who brought again from the grave our Lord Jesus Christ, is able to preserve the lives of his servants in all possible circumstances of peril; and he will preserve them so far as is needful for his own glory, and the execution of his infinitely wise counsels.

CHAPTER II.

4. *Look again;* seldom or never does a good man fall into absolute despair.

5. *Even to the soul;* to the taking away of my life, which must have perished but for God's miraculous preservation of it.

6. *For ever;* this expresses his feeling as he fell into the abyss, and was swallowed up by the fish. He considered himself as already in the lower world, whence there is no return. *Yet hast thou brought;* here begins the language of confident faith; he speaks of his deliverance as already accomplished.

hast thou brought up my life from corruption;[†] O LORD my God.

7 When my soul fainted within me I remembered the LORD; and my prayer came in unto thee, into thy holy temple.[‡]

8 They that observe lying vanities forsake their own mercy.[§]

9 But I will sacrifice unto thee with the voice of thanksgiving;[¶] I will pay that that I have vowed. Salvation is of the LORD.

10 ¶ And the LORD spake unto the fish,[§] and it vomited out Jonah upon the dry land.

CHAPTER III.

1 Jonah, sent again, preacheth to the Ninevites. 5 Upon their repentance, 10 God spareth them.

AND the word of the LORD came unto Jonah the second time, saying,

2 Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.

3 So Jonah arose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an exceeding great city[§] of three days' journey.

4 And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.[¶]

§ 38, 39. † Psa. 69:1; Lam. 3:51. ‡ Heb. cuttings off. § Or, the pit. ¶ Isa. 38:17. † Psa. 1:3-6. ‡ 1 Sam. 12:21. § Kings 17:15. ¶ Psa. 50:11, 23; Rom. 12:1; Heb. 13:15. † Psa. 50:2. ‡ Heb. a city great of God; Gen. 30:8. † Jer. 18:7-10.

8. *Lying vanities;* all the vain confidences of those who forsake God, with allusion to his own conduct in fleeing from the Lord. *Forsake their own mercy;* forsake God, the source of all mercy, and bring upon themselves his wrath.

9. *But I;* he speaks as one penitent and forgiven. *Will sacrifice;* that is, when restored to the dry land.

INSTRUCTIONS.

1. Affliction drives the erring child of God to earnest prayer and confession of sin.

2-10. God can hear and answer prayer in the most desperate circumstances. The preservation of Jonah's life in the midst of deadly perils was infinitely easy to almighty power, and should encourage us to hope and pray for a full deliverance from our trials upon repentance and confession, even though they may have been brought upon us by our sins.

CHAPTER III.

3. *Of three days' journey;* probably, three days' journey in circuit; for this agrees with the account of the ancient historians, who assign to Nineveh a circuit of 480 furlongs, and reckon 150 of these—about seventeen and a quarter English miles—as a day's journey. This was, moreover, the usual mode of estimating the size of cities. Nineveh, like Babylon, enclosed within its walls much cultivated ground.

4. *A day's journey;* that is, probably, what he could accomplish in a day, proclaiming his message as he proceeded.

INSTRUCTIONS.

3. In true believers, the sure fruit of affliction is obedience to God's word. Psa. 119:67.

5. They who have grown up in ignorance of God are often ready to hear and obey the solemn messages of his word, which men educated under the light of revelation reject. Matt. 11:20-24; 14:24.

7. When public calamities threaten a people, it is the duty of its rulers to acknowledge God's hand by the appointment of days for solemn fasting and prayer. In this respect, the example of the Ninevites is a rebuke to many communities that are called Christian.

10. God is no respecter of persons. His mercy and lov-

A. M. 3142.
B. C. about
862.

5 ¶ So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

6 For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered *him* with sackcloth, and sat in ashes.

7 And he caused *it* to be proclaimed and published* through Nineveh by the decree of the king and his nobles,† saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water:

8 But let man and beast be covered with sackcloth, and cry mightily unto God:‡ yea, let them turn every one from his evil way, and from the violence that *is* in their hands.

9 Who can tell *if* God will turn and repent, and turn away from his fierce anger, that we perish not?

10 ¶ And God saw their works,‡ that they turned from their evil way;§ and God repented of the evil, that he had said that he would do unto them; and he did *it* not.

CHAPTER IV.

1 Jonah, repining at God's mercy. 4 is reproved by the type of a gourd.

BUT it displeased Jonah exceedingly, and he was very angry.

2 And he prayed unto the LORD, and said, I pray thee, O LORD, *was* not this my saying, when I *was* yet in my country? Therefore I fled before unto Tarshish: for I knew that *thou art* a gracious God,

* Heb. said. † Heb. great men. ‡ Jer. 2:15-16. § 1 Kings 21:27, 29. ¶ Luke 11:32. † Jer. 20:14-15. ‡ Or, *Art thou greatly angry?* § Or, *palm-tree*; Heb. *Kikajon*. † Heb. *rejoiced with great joy*. ‡ Or, *silent*. ¶ Or,

ing-kindness extend to all nations, and he is ever ready to hear the prayer of the penitent, and forgive their transgressions.

CHAPTER IV.

2. *Was not this my saying*—I knew that *thou art a gracious God*; according to some, he feared lest the event should falsify his prediction, and thus bring discredit upon himself and the prophetic office. According to others, he rightly understood the design of the warning to be that the Ninevites might be brought to repentance, and thus saved from the impending destruction; while he regarded them, in common with all heathen nations, as the natural enemies of God's people, and unworthy of his mercy. The latter is the preferable view. Compare Acts 10:28, 45; 11:2-18.

4. *Doest thou well to be angry?* a severe rebuke to his narrow-minded and uncharitable feelings.

6. *A gourd*; a plant of the gourd family, which grows abundantly on the Tigris, and is trained at the present day to run over booths, that it may protect them from the scorching rays of the sun.

8. *A vehement east wind*; which in that region is hot and suffocating.

11. *Cannot discern*; the reference is to young children. The prophet would have God's mercy limited to his own covenant people; but he is here shown that "the Lord is good to all; and his tender mercies are over all his works." 1st Sa. 145:9.

INSTRUCTIONS.

1. Even good men are sometimes displeased with the mercy which God shows to others, when they think it will

and merciful, slow to anger, and of great kindness, and repentest thee of the evil.

3 Therefore now, O LORD, take, I beseech thee, my life from me; for *it is* better for me to die than to live.†

4 ¶ Then said the LORD, Doest thou well to be angry?‡

5 So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city.

6 And the LORD God prepared a gourd,§ and made *it* to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad¶ of the gourd.

7 But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered.

8 And it came to pass, when the sun did arise, that God prepared a vehement* east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, *It is* better for me to die than to live.

9 And God said to Jonah, Doest thou well to be angry* for the gourd? And he said, I do well to be angry,† *even* unto death.

10 Then said the LORD, Thou hast had pity on† the gourd, for the which thou hast not labored, neither madest it grow; which came up in a night,‡ and perished in a night:

11 And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and *also* much cattle?

Art thou greatly angry? † Or, *I am greatly angry*. ‡ Or, *spared*. § Heb. *rears the son of the night*.

operate to their own injury, or that of their country or party; but all such feelings are narrow, selfish, and abominable in God's sight. It should be our earnest endeavor to stand on the gospel platform of love and good-will towards all men, being ever ready to rejoice in the true spiritual increase of others, though it may be the occasion of our outward decrease.

3. As long as we are willing humbly to serve God in the sphere which he has assigned us, we have no occasion to pray that he would take away our life. From the example of Jonah, we see that it is only a discontented and rebellious spirit which leads men to desire death before the appointed time.

4. God's forbearance with his servants in their waywardness and folly is unspeakable. Because he is God and not man he does not consume them, but kindly and patiently leads them to a knowledge of their unreasonableness and of his infinite goodness.

9. Jonah was greatly afflicted at the loss of his gourd, but he had no pity for the mighty city of Nineveh. Here we see, as in a mirror, the malignant and debasing nature of sin. It leads men to exalt their own private interests above the life and welfare of their fellow-men.

11. How humiliating to the great men of Nineveh the reason which God assigned for sparing their city! Not for their sake did he have pity upon Nineveh, but for the sake of the offending children and cattle within its walls. Were he now to proclaim, in like manner, the grounds of his forbearance with the wicked cities of our day, the proud and self-confident who through their streets would find that they are spared for the sake of those whom they despise as greatly inferior to themselves.

MICAH.

MICAH is called the Morasthite, probably because he was a native of Moreseth-gath, a town south-west of Jerusalem, near the border of the Philistine territory. From the date given in chap. 1:1, we learn that he was contemporary with Isaiah. It is generally thought that this book contains only a summary of his prophecies, which were addressed chiefly to the people of Judah. Besides one remarkable passage which is common to him with Isaiah—chap. 4:1-3, compared with Isa. 2:2-4—there is a general agreement between the two prophets in their representations of the moral condition of the people; and especially in the manner in which they perpetually mingle stern rebukes and threatenings with glorious promises relating to the Messiah and his kingdom.

CHAPTER I.

1 Micah showeth the wrath of God against Jacob for idolatry. 10 He exhorteth to mourning.

THE word of the LORD that came to Micah the Morasthite in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.^a

2 Hear, all ye people;^{*} hearken, O earth,^b and all that therein is;[†] and let the Lord God be witness against you,[‡] the Lord from his holy temple.

3 For behold, the Lord cometh forth out of his place, and will come down, and tread upon the high places of the earth.

4 And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place.[§]

5 For the transgression of Jacob is all this, and for the sins of the house of Israel.^d What is the transgression of Jacob? is it not Samaria? and what are the high places of Judah? are they not Jerusalem?

^a Jer. 23:18. ^{*} Heb. ye people, all of them. ^b Isa. 1:2. [†] Heb. the fulness thereof. [‡] Psa. 50:7. [§] Heb. descent. [¶] Lam. 5:16. ^{||} Heb. daughters of the owl. ^{|||} Or, she is grievously sick of her wounds. ^{|||} 2 Kings 1:13.

CHAPTER I.

2. *Be witness against you*; that is, by his judgments upon you. Compare Mal. 3:5.

5. *Is it not Samaria?* is not Samaria its chief seat and centre? In the same way is the following clause, "Are they not Jerusalem?" to be explained. *The high places of Judah*; high places for the worship of idols. Num. 22:41, etc.

6. *Samaria*; the capital city of the kingdom of Israel, lying on a beautiful hill surrounded by higher hills. The threatening contained in this verse has been literally fulfilled. The hill itself is cultivated at the present day, and all its ancient foundations have been cast down into the surrounding valley, or carried away.

7. *Hires*; wages of prostitution, meaning the treasures accumulated by the idolatrous city, idolatry being spiritual fornication. *She gathered it*; rather, "gathered them"; that is, all the things that have been enumerated. *They*

6 Therefore I will make Samaria as a ^{A. M. 3254.} heap of the field, and as plantings of a vine-^{B. C. about 750.} yard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof.

7 And all the graven images thereof shall be beaten to pieces, and all the hires thereof shall be burned with the fire, and all the idols thereof will I lay desolate: for she gathered it of the hire of a harlot, and they shall return to the hire of a harlot.

8 Therefore I will wail and howl, I will go stripped and naked: I will make a wailing like the dragons, and mourning as the owls.[¶]

9 For her wound is incurable;[†] for it is come unto Judah; he is come unto the gate of my people, even to Jerusalem.[‡]

10 [¶] Declare ye it not at Gath, weep ye not at all; in the house of Aphrah[†] roll thyself in the dust.

11 Pass ye away, thou inhabitant^{*} of Saphir,[†] having thy shame naked: the inhabitant of Zaanan[‡] came not forth in the mourning of Beth-ezel;[§] he shall receive of you his standing.

^{*} That is, *Dust*. [†] Heb. *inhabitant*. [‡] Or, *thou that sleepest fairly*. [§] Or, *The country of flocks*. ^{||} Or, *A place near*.

shall return; all these possessions shall return; they shall fall into the hands of other idolaters—the Assyrians—to be used as she has used them.

8. *I will wail*; the prophet speaks in the name of his people. *Dragons*; see note to Isa. 13:22.

9. *Her wound*; the wound inflicted upon God's people by the Assyrian invasion, which, after overrunning Israel, comes to Judah.

10. *Declare ye it not*; tell not this calamity of my people. Compare 2 Sam. 1:20. *Gath*; a city of the Philistines. The prophet names several places to which the invading army shall come, always with an allusion to their meaning or sound in the original, which cannot be given in English.

11. *Pass ye away*; that is, flee before the invaders. *The inhabitant of Zaanan—his standing*; or, the inhabitant of Zaanan went not forth [from fear of the invading enemy]: the mourning of Beth-ezel shall take from you [ye inhabitants of Zaanan] its standing; in other words, the mourning

A. M. 2254. B. C. about 750. 12 For the inhabitant of Maroth waited carefully^a for good: but evil came down from the LORD unto the gate of Jerusalem.

13 O thou inhabitant of Lachish, bind the chariot to the swift beast: she is the beginning of the sin to the daughter of Zion: for the transgressions of Israel were found in thee.

14 Therefore shalt thou give presents to¹ Moresheth-gath: the houses of Achzib² shall be a lie to the kings of Israel.

15 Yet will I bring an heir unto thee, O inhabitant of Mareshah: he shall come unto Adullam the glory of Israel.³

16 Make thee bald, and poll thee for thy delicate children:^a enlarge thy baldness as the eagle; for they are gone into captivity from thee.

CHAPTER II.

1 Against oppression. 4 A lamentation. 7 A reproof of injustice and idolatry. 12 A promise of restoring Jacob.

WOE to them that devise iniquity, and work evil upon their beds^b when the morning is light, they practise it, because it is in the power of their hand.

2 And they covet fields, and take them by violence; and houses, and take them away: so they oppress³ a man and his house, even a man and his heritage.

3 Therefore thus saith the LORD; Behold, against this family do I devise an evil, from which ye shall not remove your necks: neither shall ye go laughingly: for this time is evil.^c

^a Or, was grieving. ¹ Or, for. ² That is, A lie. ³ Or, the glory of Israel shall come, etc. ⁴ Lam. 4 5-7. ⁵ Hos. 7:6. ⁶ Or, defraud. ⁷ Amos 5:13. ⁸ Heb. lamentation of lamentations. ⁹ Or, instead of restoring. ¹⁰ Ps. 16:6. ¹¹ Hos. 9:3. ¹² Or, Prophecy not as they prophesy. Heb. Drop; Ezek. 20:46. ¹³ Or,

of Beth-ezel shall become deeply seated, while its people behold the calamities which the invaders have brought upon you, in anticipation that their turn will come next. There is in the original an allusion to the meaning of Beth-ezel; that is, house, or place of firm root.

13. *Lachish*, in the plain of the Mediterranean, southeast from Jerusalem. See 2 Kings 18:13; Isa. 36:2. *The beginning of the sin to the daughter of Zion*; a leader to Judah in introducing "the transgressions of Israel;" that is, the idolatrous practices of Israel.

14. *Give presents to Moresheth-gath*; better, "give a release upon Moresheth-gath;" that is, resign thy right to it. *Achzib*; that is, lie; a town on the sea-coast, north of Carmel. *Shall be a lie—Israel*; shall disappoint their hopes.

15. *An heir*; a conqueror who shall possess himself of thee. *Mareshah*, as well as *Adullam*, lay in the plain of Judah, south-west from Jerusalem.

16. *Poll thee*; cut off thy hair, as a sign of grief. *As the eagle*; which sheds its feathers in the spring, unless the reference be to the bald-eagle.

INSTRUCTIONS.

2-4. Two things should be firmly established in our belief: first, that when men persist in sin, God will not let them go unpunished; secondly, that when he comes to punish them, they will not be able either to escape or endure his wrath. This is as true of communities and individuals now, as it was in the days of Micah.

5-9. The capital cities of states and nations ought to be centres of religious influence. When, instead of this, they become centres of corruption and wickedness, God will make their punishment as conspicuous as their crimes.

10-16. The utter desolation of the Holy Land by the Assyrians and Chaldeans, and afterwards by the Romans, is set forth as a warning to the world in all ages. It

4 ¶ In that day shall one take up a parable against you, and lament with a doleful lamentation; and say, We be utterly spoiled: he hath changed the portion of my people: how hath he removed it from me! turning away he hath divided our fields.

5 Therefore thou shalt have none that shall cast a cord by lot in the congregation of the LORD.^d

6 Prophesy ye not, say they to them that prophesy: they shall not prophesy to them, that they shall not take shame.

7 ¶ O thou that art named The house of Jacob, is the Spirit of the LORD straitened?^e are these his doings?^f do not my words do good to him that walketh uprightly?^g

8 Even of late my people is risen up as an enemy: ye pull off the robe with^h the garment from them that pass by securely as men averse from war.

9 The womenⁱ of my people have ye east out from their pleasant houses; from their children have ye taken away my glory for ever.

10 Arise ye, and depart; for this is not your rest: because it is polluted,^k it shall destroy you, even with a sore destruction.

11 If a man walking in the spirit and falsehood do lie,^l saying, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people.

12 ¶ I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of the multitude of men.

^{shortened} * Isa. 59:1, 2. ⁴ Heb. upright. ⁵ Hos. 14:9. ⁶ Heb. yesterday. ⁷ Heb. over against. ⁸ Or, weirs. ⁹ Lev. 19:25, 28. ¹⁰ Or, walk with the wind, and lie falsely.

teaches nations that righteousness is the only road to true prosperity, and shows the visible church of God that her unfaithfulness will be visited with the severest judgments.

CHAPTER II

1. *Work evil*; lay evil plans.

3. *Do I devise*; since they devise iniquity, God devises evil against them.

4. *He hath changed the portion of my people*; God has taken from his people their inheritance and given it to the heathen. *Turning away*; that is, alienating from us.

5. *Thou*; Israel and Judah. *None that shall cast a cord by lot*; an allusion to the original division of the land by lot. The land shall be taken from them, so that they can no more divide it among themselves.

6. *Say they*; the people say to the true prophets. *That they shall not take shame*; or, "shame shall not depart;" that is, since they will not hear God's prophets, he will give them up to ignominy.

7. *Are these his doings?* are these threatenings the things in which he delights? do not your sins force him to utter them? Compare 1 Kings 18:17, 18; 21:20.

9. *My glory*; literally, "my ornament;" that is, the possessions wherewith I, as their covenant God, have honored them.

10. *Depart*; out of this land into captivity. *Is not your rest*; shall not be your resting-place.

11. *Of wine—strong drink*; promising the people an abundance of these.

12. *I will surely assemble*; a sudden transition from threatening to promise, after the manner of the prophets. Compare chap. 4:1 with the last verse of the preceding chapter; also Isa. 4:2; 9:1, 2; Jer. 20:16; Hosea 2:14; 14:1; and other like passages. *All of thee*; that is, all the rem-

13 The breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it; and their king shall pass before them, and the LORD on the head of them.^a

CHAPTER III.

1 The cruelty of the princes. 5 The falsehood of the prophets. 8 The security of them both.

AND I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; *Is it not for you to know judgment?*

2 Who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones;

3 Who also eat the flesh of my people, and flay their skin from off them; and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron.

4 Then shall they cry unto the LORD, but he will not hear them:^b he will even hide his face from them at that time, as they have behaved themselves ill in their doings.

5 ¶ Thus saith the LORD concerning the prophets that make my people err, that bite with their teeth, and cry, Peace;^c and he that putteth not into their mouths, they even prepare war against him:

6 Therefore night shall be unto you, that ye shall not have a vision;^d and it shall be dark unto you, that ye shall not divine;^e and the sun shall go down over the prophets, and the day shall be dark over them.

^a Isa. 54:12. ^b Prov. 1:28. ^c Ezek. 13:10, etc. ^d Heb. from a vision. ^e Heb. from divining. ^f Heb. upper lip. ^g Lev. 13:17. ^h Psa. 71:9; Amos 5:11. ⁱ Mark 3:17. ^j Isa. 58:1. ^k Heb. bloods. ^l Jer. 22:13. ^m Mal.

nant of Jacob, as is immediately explained. *Bozrah*; a chief city of the land of Edom. Some assume two Bozrahs, one of Edom south-east of the Dead sea, the other of Moab in the Hauran on the borders of the Arabian desert. See note on Jer. 48:24. Others think that the latter is in all cases the Bozrah of Scripture.

13. *The breaker*; he who breaks in pieces the enemies of Israel. *Before them*; before God's people. *The gate*; of the hostile city, where they have been held in bondage.

INSTRUCTIONS.

1. The plans that occupy men's minds at night upon their beds are a good test of character. They who perform a wicked act "because it is in the power of their hand," have neither fear of God nor love of justice; and will commit any crime when opportunity offers.

2-5. Oppression and robbery never profit those who practise them. God's curse is upon unrighteous gain of every kind. In the beginning it may promise much good; but in the end God will spoil its possessors, and they will have none to help them.

6, 7, 11. The upright love God's words, and by believing and obeying them are made prosperous and happy; while they who love and practise iniquity choose for religious teachers men like themselves, who will not disturb their consciences by a faithful exhibition of their sins, but will rather countenance their excuses, and flatter them with promises of impunity only to destroy them.

12, 13. In all the calamities which God inflicts upon his visible church for her sins, he is ever mindful of the pious "remnant of Israel;" and will so order the course of his providence that this remnant shall be preserved and increased from age to age, till the kingdoms of this world become the kingdoms of Christ.

CHAPTER III.

2. *Their skin*; the skin of my people; a figurative description of cruel oppression and robbery.

7 Then shall the seers be ashamed, and the diviners confounded; yea, they shall all cover their lips;^d for *there is no answer of God.*^e

8 ¶ But truly I am full of power by the Spirit of the LORD,^f and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin.^g

9 Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity.

10 They build up Zion with blood,^h and Jerusalem with iniquity.ⁱ

11 The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money:^j yet will they lean upon the LORD, and say,^k *Is not the LORD among us?* none evil can come upon us.

12 Therefore shall Zion for your sake be ploughed as a field, and Jerusalem shall become heaps,^l and the mountain of the house as the high places of the forest.^m

CHAPTER IV.

1 The glory, 3 peace, 8 kingdom, 11 and victory of the church.

BUT in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains,ⁿ and it shall be exalted above the hills; and people shall flow unto it.^o

2 And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and

1 10; 1 Pet. 5:2. 2 1 Heb. saying. 3 Matt. 3:9; Rom. 2:17, etc. 4 Psa. 79:1. 5 Psa. 107:31. 6 Psa. 72:16. 7 Isa. 2:2, etc.; Ezek. 17:22-24.

4. *Then*; in the time of their calamity, which has been foretold, chap. 2:10, and is again brought to view in verses 6, 7, 12.

5. *That bite—and cry, Peace*; that is, prophesy peace to him who will supply their mouths with food.

6. *Night shall be unto you—not have a vision*; God will so expose their falsehood, that their pretended visions shall cease. This he did by his judgments, in direct opposition to their prophecies of peace. Compare Jer. 37:19.

7. *Cover their lips*; or, "beard," as a sign of mourning. See note to Ezek. 24:17.

8. *But truly I am full of power by the Spirit of the Lord*; the prophet contrasts his spirit and messages with those of the false prophets.

12. *Be ploughed as a field*; this awful threatening was fulfilled by the Chaldeans, and more fully by the Romans, who destroyed the city to its very foundations. *The mountain of the house*; Moriah, on which the temple stood.

INSTRUCTION.

Corrupt rulers and corrupt teachers generally go together, and they strengthen each other in wickedness. When they who are appointed to administer justice to the people think only of plundering them, and when they whose office it is to rebuke sin flatter all who will feed them plentifully, we have the state of society described by the prophet in this chapter, and may know that terrible calamities are at hand—calamities for which God will hold the rulers and teachers responsible, who have turned justice into robbery, and truth into falsehood. But even in such dark times God will raise up some bold reprovers of sin, whose labors in behalf of truth and righteousness shall not be in vain.

CHAPTER IV.

1-4. *But in the last days it shall come to pass*; see notes on Isa. 2:2-4.

A. M. 3294
B. C. 704. to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths:^a for the law shall go forth of Zion, and the word of the Lord from Jerusalem.

3. ^q And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning-hooks:^r nation shall not lift up a sword against nation, neither shall they learn war any more.^b

4. But they shall sit every man under his vine and under his fig-tree:^c and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it.

5. For all people will walk every one in the name of his god,^d and we will walk in the name of the Lord our God for ever and ever.^e

6. In that day, saith the Lord, will I assemble her that hatheth,^f and I will gather her that is driven out,^g and her that I have afflicted;^h

7. And I will make her that hathed a remnant, and her that was cast far off a strong nation; and the Lord shall reign over them in mount Zion from henceforth, even for ever.ⁱ

8. ^j And thou, O tower of the flock,^k the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion;^l the kingdom shall come to the daughter of Jerusalem.

9. Now why dost thou cry out alone? *is there no king in thee?* ^m is thy counsellor perished? for pangs have taken thee as a woman in travail.

^a Hos. 6:3. ^b Or, *scathes*. ^c Ps. 73:7. ^d 1 Kings 4:35; Zech. 3:10. ^e Jer. 3:11. ^f Zech. 10:12; Col. 2:6. ^g Ps. 9:17; Heb. 12:12, 13. ^h Ps. 117:3. ⁱ Ezek. 31:13-17; Zeph. 3:19. ^j Isa. 9:6, 7; Dan. 7:14, 27; Luke 1:33. ^k Rev. 11:15. ^l Or, *Edar*; Gen. 35:21. ^m Ps. 45:12, 13. ⁿ Rev. 22:5.

5. *All people will walk—we will walk*; while the heathen follow their blind superstitions, we will cleave to our covenant God.

6. *Her; Zion*, compared to a feeble and scattered flock. Zion here represents the true church of God from age to age.

7. *A remnant—a strong nation*; a remnant whence shall spring a strong nation.

8. *Tower of the flock; Zion*, the citadel of God's flock, verse 7. *The first dominion*; the supreme dominion, verses 1-3.

9. *Why dost thou cry out—is thy counsellor perished?* though the dominion shall be given to Zion "in the last days," she must in the mean time pass through a period of humiliation for her sins, without king or counsellor.

10. *Be in pain*; until the coming of the Messiah, Zion is as a woman in travail; that is, she is in a depressed and suffering state, anxiously waiting for her promised Redeemer. See chap. 5:3; and compare Rev. 12:2. *Out of the city*; out of Jerusalem into captivity. *Go even to Babylon—he delivered*; a remarkable prophecy of the Babylonish captivity, and subsequent deliverance of God's people.

11. *Look upon Zion*; look with delight upon her humiliation.

12. *Know not the thoughts of the Lord—he shall gather them*; here, as often elsewhere, God declares that his purpose, in allowing the nations to assemble against Zion, is their own destruction. Compare Isa. 29:7, 8; Ezek. 38:14-23; Joel 3:12, 16; Zech. 12:2-4. *As the sheaves into the floor*; the assembled nations are compared to sheaves gathered into the threshing-floor, and Zion is exhorted to arise and thresh them.

13. *Thy horn—they hoofs*; an allusion to the practice of threshing wheat by driving oxen over it.

INSTRUCTIONS.

1. For the sins of God's ancient people, the literal Zion has long been "trodden down of the Gentiles;" but God

10. Be in pain, and labor to bring forth, O daughter of Zion, like a woman in travail:^m for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go *even* to Babylon; there shalt thou be delivered:ⁿ there the Lord shall redeem thee from the hand of thine enemies.

11. ^o Now also many nations are gathered against thee,^p that say, Let her be defiled, and let our eye look upon Zion.^q

12. But they know not the thoughts of the Lord, neither understand they his counsel:^r for he shall gather them as the sheaves into the floor.^s

13. Arise and thresh, O daughter of Zion;^t for I will make thy horn iron, and I will make thy hoofs brass:^u and thou shalt beat in pieces many people:^v and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth.

CHAPTER V.

1 The birth of Christ. 4 His kingdom. 8 His conquest.

NOW gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek.^v

2. But thou, Beth-lehem Ephrathah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel;^w whose goings forth *have been* from of old, from everlasting.^x

¹ Jer. 8:19. ² Isa. 66:7, 8. ³ Hos. 1:10. ⁴ Lam. 2:16. ⁵ Obad. 12. ⁶ Isa. 5:3; Jer. 23:11; Rom. 11:23, 31. ⁷ Luke 3:17. ⁸ Isa. 41:15, 16. ⁹ Dent. 33:25. ¹⁰ Dan. 2:41. ¹¹ Matt. 27:30. ¹² Gen. 49:10; Matt. 2:6. ¹³ Heb. *the days of eternity*. ¹⁴ Prov. 8:22, 23; John 1:1; Col. 1:17.

has been ever mindful of his spiritual Zion, and he will, at the appointed time, give her dominion over all the earth.

3. The prevalence of Christian principles among the nations of the earth will put an end to the custom of war; and this is the only way in which we can hope for its abolition.

4. When the fear and love of God shall prevail among all nations, they will enjoy perpetual quiet and prosperity.

6, 7. With God, it is alike easy to abase those who are in high stations for their sins, and to exalt the lowly in spirit. However depressed may be the condition of his people, if they look to him in penitence and faith, he will grant them a gracious deliverance and enlargement.

8-10. Though the history of God's church is one of perpetual conflict, the end shall be redemption from the hand of all her enemies; for "the kingdom shall come to the daughter of Jerusalem."

11-13. When God afflicts his people, their enemies rejoice; not understanding that he is thus purifying them from sin, and preparing the way for their triumph over those who hate and persecute them.

CHAPTER V.

1. *Now gather thyself*; Zion is exhorted to prepare for times of trouble. Though God will grant her a final victory over all her foes, he will, in the meantime, chastise her for her sins, verse 3. *Daughter of troops*; that is, mistress of troops. Zion is addressed under the figure of a military city. *He hath laid*; the enemy, to whom there is reference, verse 3. *The judge of Israel*; the chief ruler, who represents the whole people.

2. *Beth-lehem Ephrathah*; Ephrath, or Ephrath, was the ancient name of Beth-lehem, Gen. 38:7, a small village five or six miles south of Jerusalem. *Thousands*; that is, families, or divisions of tribes; probably so called from

3 Therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.

4 ^a And he shall stand and feed^b in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth.

5 And this man shall be the peace, when the Assyrian shall come into our land:^a and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal^c men.

6 And they shall waste^d the land of Assyria with the sword, and the land of Nimrod in the entrances thereof:^e thus shall he deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders.^b

7 And the remnant of Jacob shall be in the midst of many people as a dew from the LORD, as the showers upon the grass,^c that tarrieth not for man, nor waiteth for the sons of men.

8 ^a And the remnant of Jacob shall be among the Gentiles in the midst of many people, as a lion among the beasts of the forest, as a young lion among the flocks of sheep:^b who, if he go through, both treadeth down, and teareth in pieces, and none can deliver.

9 Thy hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.

^a Or, rule. ^b Zech. 9:10, Eph. 2:11. ^c Heb. princes of. ^d Heb. cut up. ^e Or, with her own naked swords. ^b Luke 1:71. ^c Deut. 32:2. ^d Or, goats. ^e Isa. 2:6, 8; Rev. 22:13. ^f Zech. 14:2. ^g Or, statues. ^h Or,

the average number of men belonging to them. See Num. 10:1; Josh. 22:11-21; Judg. 6:15, margin, etc. *Shall he come forth*; the Messiah, Matt. 2:6; John 7:42. The quotation in Matthew gives the first part of this verse, with free variations not affecting its general meaning. *Whose goings forth—from everlasting*; these words assert the eternity of the Messiah. The opening words of John's gospel are the best commentary on them.

3. Therefore; in accordance with God's purpose, intimated in chap. 4:9-11. *Give them up*; leave them, that is, the covenant people, in a depressed condition. *She which travaileth*; see Isa. 7:14. *The remnant of his brethren*; the scattered remnant of the Messiah's people. For the meaning of these words, see John 11:52.

4. *He shall stand*; the Messiah. *They shall abide*; his people shall abide safely under his rule.

5. *And this man—then shall we raise*; a preferable pointing of this verse is the following: "And this man shall be the peace. When the Assyrian shall come into our land, and when he shall tread in our palaces, then shall we raise," etc. *The peace*; before his advent the pledge of peace, and the bestower of it afterwards. *The Assyrian*; the Assyrian is here the representative of Zion's enemies in all coming ages. *Seven—eight*; a Hebrew mode of expressing fulness. Compare Eeck. 1:2, 2, and note on Prov. 6:16. *Principal men*; literally, "appointed of men." These, with the shepherds, represent the helpers whom God raises up for Zion.

6. *The land of Nimrod*; another name for Assyria. Gen. 10:11, margin.

7. *As a dew from the Lord*; these words describe the benign influence of the gospel as carried by the Jews among the Gentiles. *That tarrieth not for man*; that springs up by the divine blessing without man's help. For the idea, compare Mark 4:26, 28.

8. *Shall be—as a lion*; that is, shall overcome and destroy all the enemies of Zion.

9. *In that day*; the day of chastisement already described, which has for its object the purification of Zion.

10 And it shall come to pass in that day. ^a M. 2294. ^b C. 710. saith the LORD, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots:

11 And I will cut off the cities of thy land, and throw down all thy strong-holds:

12 And I will cut off witchcrafts out of thy hand; and thou shalt have no more soothsayers:^d

13 Thy graven images also will I cut off:^e and thy standing images^f out of the midst of thee; and thou shalt no more worship the work of thy hands.

14 And I will pluck up thy groves out of the midst of thee: so will I destroy thy cities.^g

15 And I will execute vengeance in anger and fury upon the heathen,^f such as they have not heard.

CHAPTER VI.

1 God's controversy for unkindness, 6 for ignorance, 10 for injustice, 16 and for idolatry.

I HEAR ye now what the LORD saith; Arise, contend thou before^a the mountains, and let the hills hear thy voice.^b

2 Hear ye, O mountains, the LORD's controversy, and ye strong foundations of the earth: for the LORD hath a controversy with his people,^b and he will plead with Israel.

3 O my people, what have I done unto thee? and wherein have I wearied thee?^c testify against me.

enemies. ^a 2 Thess. 1:7. ^b Or, with. ^c Ezek. 36:1, 5. ^d II s. 1.1. ^e Jer. 2:3, 31.

and ends in her enlargement and the destruction of all her foes. The prophet then enumerates the vain confidences of the people, which shall be destroyed by God's judgments. Compare the very similar passage, Isa. 2:12, 21.

INSTRUCTIONS.

2. The Saviour of the world had his birth in a feeble village, and he was brought up in a despised town of Galilee. Thus God, in the very beginning of the gospel, taught his church to rely not on worldly rank and splendor, but on the power of his Spirit.

3. God prepared his church for the coming of Christ by a long period of humiliation; and then it was only the remnant of humble Israelites that received him. Through pride the Jews as a nation rejected him, and thus "the kingdom of God" passed from them to the Gentiles. Matt. 21:43.

4-9. In the gift of his Son Jesus Christ, God has given his people the highest possible pledge of help in all their troubles, and victory in all their conflicts with the wicked. Since to him is given "all power in heaven and in earth," he must "be cut unto the ends of the earth," and all his enemies "be cut off" before him.

10-15. From age to age, Christ sits among his people "as a refiner and purifier of silver." He is continually cleansing the hearts of the truly pious from sin, and separating from among them hypocrites and unbelievers. In proportion as the visible church advances in holiness, she advances in strength also; and when her people shall be "all righteous," they shall inherit the earth for ever. Mal. 3:3; Isa. 60:21.

CHAPTER VI.

1. *Arise, contend thou*; addressed by God to the prophet. *Before the mountains—the hills*; these are summoned as witnesses to the controversy. See Deut. 32:1; Psa. 50:4; Isa. 1:2.

3. *Wherein have I wearied thee?* that thou shouldst forsake me.

A. M. 5294. B. C. 710. 4 For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants;^a and I sent before thee Moses, Aaron, and Miriam.

5 O my people, remember now what Balak king of Moab consulted and what Balaam the son of Beor answered him, from Shittim unto Gilgal;^b that ye may know the righteousness of the Lord.^c

6 ¶ Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt-offerings, with calves of a year old?^d

7 Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil?^d shall I give my first-born for my transgression,^e the fruit of my body^f for the sin of my soul?

8 He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly^g with thy God?^g

9 The Lord's voice crieth unto the city, and the man of wisdom shall see thy name:^h hear ye the rod, and who hath appointed it.

10 ¶ Are there yet the treasures of wickedness in the house of the wicked,ⁱ and the scant measure^j that is abominable?^k

11 Shall I count them pure^l with the wicked balances, and with the bag of deceitful weights?

12 For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth.

13 Therefore also will I make thee sick in smiting thee, in making thee desolate because of thy sins.^h

14 Thou shalt eat, but not be satisfied; and thy eating down shall be in the midst of thee; and

thou shalt take hold, but shalt not deliver; and that which thou deliverest will I give up to the sword.

15 Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine.^l

16 ¶ For the statutes of Omri are kept,^l and all the works of the house of Ahab, and ye walk in their counsels; that I should make thee a desolation,^m and the inhabitants thereof a hissing: therefore ye shall bear the reproach of my people.

CHAPTER VII.

1 The church, complaining of her small number, 3 and the general corruption, 5 putteth her confidence not in man, but in God. 8 She triumpheth over her enemies. 11 God comforteth her by promises, 16 by confusion of the enemies, 18 and by his mercies.

WOE is me! for I am as when they have gathered the summer fruits,^a as the grape gleanings of the vintage:^b there is no cluster to eat: my soul desired the first ripe fruit.

2 The good man is perished out of the earth;^c and there is none upright among men: they all lie in wait for blood; they hunt every man his brother with a net.

3 ¶ That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward; and the great man, he uttereth his mischievous desire:^d so they wrap it up.

4 The best of them is as a brier: the day upright is sharper than a thorn hedge: the day of thy watchmen and thy visitation cometh: now shall be their perplexity.

5 ¶ Trust ye not in a friend,^e put ye not confi-

^a Prov. 20:16, 31. ^b Or, Shall I be pure with, &c. ^c Hos. 5:9. ^d Deut. 22:3-40. ^e Or, he doth much keep his, &c. ^f 1 Kings 16:25-30. ^g Or, astonishment. ^h Heb. the gatherings of summer. ⁱ Hos. 9:10. ^j Or, godly, or merciful. ^k Isa. 57:1. ^l Heb. the mischief of his soul. ^m Jer. 9:4.

10, 11. Fraud in business is a common sin, and there is reason to fear that some practise it who wish to be thought pure and holy. But the religion that carries in its hand a scant measure and deceitful balances, is alike abominable with God and men.

12-16. The prosperity of cities and nations is from God. When they abuse it by making it the means of violence and fraud he will take it away, and all their labor and planning will end in disappointment.

CHAPTER VII.

1. *Woe is me:* the prophet laments the absence of good men, and the universal corruption that abounds in the land. The picture suits well the reign of Ahab. *There is no cluster;* no gleanings left after the vintage. I can find no good man with whom to commune.

2. *The earth;* here used with reference to the prophet's own people.

3. *So they wrap it up;* rather, "so they pervert it;" that is, so they pervert judgment.

4. *The day of thy watchmen and thy visitation cometh;* either, the day of calamity foretold by thy watchmen, that is, the true prophets; or the day of punishment appointed for thy watchmen; meaning the unfaithful watchmen of Judah.

5, 6. *Trust ye not—his own house;* truth and righteousness have disappeared, so that no one can trust his nearest friends. Our Saviour applied the words of verse 6 to the persecutions which his disciples were to suffer from the ungodly members of their own household. Matt. 10:21, 35, 36, etc.

^a Deut. 1:30. ^b Num. ch. 22-25. ^c Judg. 5:11. ^d Heb. sons of a year.

^e Ps. 51:16. ^f 2 Kings 3:27. ^g Heb. belly. ^h Heb. humble thyself to walk.

ⁱ Deut. 10:12. ^j Or, thy name shall see that which is. ^k Or, Is there yet unto every man a house of the wicked, &c. ^l Heb. measure of banness; Amos 5:5.

5. *What Balaam—answered him;* pronouncing, by my command, blessings, instead of the curses which he had been hired to utter. *From Shittim unto Gilgal;* that is, on the way from Shittim unto Gilgal. Shittim was the last station of the Israelites east of the Jordan, Num. 25:1; 33:49; and Gilgal the first station west of it, Josh. 4:19. *The righteousness of the Lord,* as manifested in his faithfulness to his promises, notwithstanding your many provocations.

6. *Wherewith shall I come;* the prophet rebukes the spirit of formality, and shows that God requires inward holiness and obedience.

12. *Thee;* of Zion. *Ye shall bear the reproach of my people;* addressed to the rich and noble, verse 12. When God gives up his people to the reproach of captivity, they shall bear the heaviest part of the suffering.

INSTRUCTIONS.

3. God's service is most reasonable and excellent; when we grow weary in it, the fault is in our own hearts.

4. The remembrance of God's innumerable favors to us and our fathers in days past, ought to bind us to his service with the cords of love and gratitude.

6-8. God does not require us to purchase heaven for ourselves by costly gifts. He asks only for himself a humble and broken heart, that gladly accepts the free salvation which he has provided for us through Christ; and for our fellow-men a just and merciful spirit. Where these are wanting, the most costly offerings and the most gorgeous rites are abominable in his sight.

9. To see and acknowledge God's hand in the afflictions which come upon us, is the mark of true wisdom.

dence in a guide: keep the doors of thy mouth from her that lieth in thy bosom.

6 For the son dishonoreth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law; a man's enemies are the men of his own house.

7 Therefore I will look unto the LORD: I will wait for the God of my salvation:^a my God will hear me.

8 ¶ Rejoice not against me, O mine enemy: when I fall, I shall arise;^b when I sit in darkness, the LORD shall be a light unto me.^c

9 I will bear the indignation of the LORD, because I have sinned against him;^d until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness.^e

10 Then she that is mine enemy shall see it, and shame shall cover her* which said unto me, Where is the LORD thy God? mine eyes shall behold her: now shall she be trodden down^f as the mire of the streets.^f

11 In the day that thy walls are to be built, in that day shall the decree be far removed.

12 In that day also he shall come even to thee from Assyria, and from^g the fortified cities, and from the fortress even to the river, and from sea to sea, and from mountain to mountain.

^a Isa. 26:17. ^b Psa. 37:21. ^c Prov. 24:16. ^d Psa. 27:1. ^e Heb. 12:6, 7. ^f Psa. 37:6. ^g Or, And thou wilt see her that is mine enemy, and cover her with shame. ^h Heb. she shall be for a treading down. ⁱ Mal. 4:3. ^j Or, even to.

8. *Rejoice not against me, O mine enemy*; the daughter of Zion is the speaker, and her enemy is the heathen persecutors, represented in like manner as a female. Compare the expressions, "daughter of Babylon," Psa. 137:8, etc.; "daughter of the Chaldeans," Isa. 47:4, 5; and "daughter of Eloth," Lam. 4:21, 22.

11. *Shall the decree be far removed*; "the decree" seems to be here the oppressive enactments of the heathen persecutors.

12. *He shall come*; rather, "one shall come;" that is, collectively, they shall come to thee from Assyria and all the surrounding regions; shall come to submit themselves to thy authority. See Isa. 60:5-11.

13. *Shall be desolate*; shall first be desolate before the promise can be fulfilled. Chap. 4:10; 5:3.

14. *Feed thy people*; the prophet's prayer to Jehovah in the name of his people. *Thy rod*; thy shepherd's rod, Psa. 23:4. *Which dwelleth in Carmel*; Carmel is the image of fertility, 2 Chron. 26:10; Isa. 35:2. In Ezek. 34:25, dwelling in the wilderness, that is, "solitarily," and sleeping in the woods, are images of unmolested quiet, shelter, and security. See also Deut. 33:28.

15. *According to the days—marvellous things*; this is God's answer to his people's prayer.

16. *All their might*; at the impotency of all their boasted power against God's people. *Shall be deaf*; stunned and confounded at the hearing of God's wondrous works for his people.

17. *Shall lick the dust*; crouch before God's people. Psa. 72:9; Isa. 49:23. *Their holes*; their fastnesses. See Psa. 18:15, where the same Hebrew word is rendered "close places." *Like worms*; creeping away with terror. It is a

13 Notwithstanding,^h the land shall be ^{A. M. 3294} ^{B. C. 710} desolate because of them that dwell therein, for the fruit of their doings.

14 ¶ Feedⁱ thy people with thy rod,ⁱ the flock of thy heritage, which dwell solitarily in the wood, in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old.

15 According to the days of thy coming out of the land of Egypt will I show unto him marvellous things.

16 ¶ The nations shall see and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf.

17 They shall lick the dust like a serpent,^j they shall move out of their holes like worms^k of the earth: they shall be afraid of the LORD our God, and shall fear because of thee.

18 Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy.^l

19 He will turn again, he will have compassion upon us; he will subdue our iniquities;^m and thou wilt cast all their sins into the depths of the sea.^l

20 Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.^m

^h Or, After that it hath been. ⁱ Or, Rule. ^j Psa. 23:4. ^k Psa. 72:9. ^l Or, repeating things. ^m Exod. 31:6, 7. ⁿ Lam. 3:31, 32. ^o Rom. 6:14. ^p Jer. 30:20. ^q Luke 1:72, 73.

characteristic of the prophets, that they close with glorious promises to God's people.

INSTRUCTIONS.

2-4. When good men are removed from a nation and the wicked take their place, filling the land with crimes, it is a sign that the day of divine visitation draws near.

5, 6. The tendency of sin is to destroy all truth and confidence in the tenderest relations of life. This was most fully manifested in the Jews of our Saviour's day, who not only rejected him themselves, but persecuted to the death those of their own household who embraced his gospel. Thus they showed themselves to be "vessels of wrath fitted to destruction," and wrath came upon them to the uttermost. 1 Thess. 2:16.

7. In the darkest and most degenerate times, we may always wait on God with confident assurance that he will hear and save us.

8-13. For her unfaithfulness and multiplied transgressions the church of God must patiently bear his chastisements, though they be severe and long continued; assured that in the end he will bring her forth to the light, and put to shame all her enemies.

14-17. God's faithfulness and truth are pledged to subdue the nations of the world to his Son Jesus Christ. They must either willingly receive him, or be broken in pieces by his iron rod. Ver. 20; Psa. 2:8-12.

18, 19. The time is coming, even in this world, when God shall take away the rebuke of his people from off the earth, and grant them a universal victory over the kingdom of Satan; and "at the resurrection of the just," the whole redeemed church shall obtain a complete and everlasting deliverance from sin in all its effects.

NAHUM.

OF the personal history of Nahum we know nothing except what is indicated in the title of his book. He is called "the Elkoshite" probably from Elkosh, a village of Galilee, which Jerome mentions as pointed out to him by his guide. The tradition which assigns for the place of his birth and residence the modern Elkosh, on the east side of the Tigris, a few miles above the site of ancient Nineveh, rests on no good foundation.

The prophecy of Nahum is directed against Nineveh, the capital of the Assyrian empire. When he wrote, this city was still in the height of its power, chap. 1:12; 2:8; oppressing the nations, and purposing the conquest of Judah, chap. 1:9, 11; 3:1, 4. From chap. 1:12, 13, it appears that the Assyrians had already afflicted Judah, and laid their yoke upon her. All these particulars point to the reign of Hezekiah as the date of the book. In energy and force of diction, and in the richness and variety of his images, Nahum is not excelled by any of the prophets.

A. M. 5291.
B. C. about 713.

CHAPTER I.

The majesty of God in goodness to his people, and in severity against his enemies.

THE burden of Nineveh. The book of the vision of Nahum the Elkoshite.

2 God is jealous,^a and the LORD revengeth;^{*} the LORD revengeth, and is furious;[†] the LORD will take vengeance on his adversaries, and he reserveth wrath for his enemies.^b

3 The LORD is slow to anger, and great in power, and will not at all acquit the wicked: the LORD hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet.

4 He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languiseth, and Carmel, and the flower of Lebanon languiseth.

5 The mountains quake at him,^c and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein.

6 Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him.

^a Exod. 20:5. ^{*} Or, *The LORD is a jealous God, and a revenger.* [†] Heb. *that hath fury.* ^b Psa. 94:1. ^c Psa. 65:8. [†] Heb. *stand up*; Rev. 6:17. [†] Heb. *strength* ^d Psa. 27:5. ^e 1 Thess. 5:2, 3. [†] Heb. *counsellor of Belial.*

CHAPTER I.

2. *God is jealous*; the prophet begins with describing God's awful attributes of righteousness and omnipotent power, because it is from these that the destruction of Nineveh comes.

4. *Bashan—Carmel—Lebanon*; the prophet's familiar reference to these places indicates clearly that Palestine was his home.

8. *The place thereof*; literally, "her place;" that is, the place of Nineveh.

9. *What do ye imagine*; what is this evil device which ye are purposing? *Against the Lord*; they opposed Jehovah in assailing his people, and so Rabshakeh himself understood it. 2 Kings 18:30, 35. *An utter end*; of Nineveh. *Shall not rise up the second time*; the destruction of

7 The LORD is good, a strong-hold⁵ in the day of trouble;^d and he knoweth them that trust in him.

8 But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies.

9 What do ye imagine against the LORD? he will make an utter end: affliction shall not rise up the second time.

10 For while *they be* folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry.^e

11 There is *one* come out of thee that imagineth evil against the LORD, a wicked counsellor.^f

12 Thus saith the LORD; Though *they be* quiet, and likewise many, yet thus shall they be cut down,^g when he shall pass through.^g Though I have afflicted thee, I will afflict thee no more.

13 For now will I break his yoke from off thee, and will burst thy bonds in sunder.

14 And the LORD hath given a commandment concerning thee, *that* no more of thy name be sown: out of the house of thy gods will I cut off the

⁵ Heb. *shorn.* ^e Or, *If they would have been at peace, so should they have been many, and so should they have been shorn, and he should have passed away.*

Nineveh shall be so complete that it shall not need to be repeated.

10. *Folden together as thorns—drunken*; sunk in vice and sensuality, they are as a mass of thorns twisted together, or a heap of dry stubble, ready fuel for the fire of God's wrath.

11. *There is one come out*; Sennacherib, who here represents the power and malice of Assyria.

12. *Quiet*; literally, "whole;" that is, in a prosperous and uninjured state. *Thus shall they be cut down*; cut down in the midst of their prosperity. *Thee*; Judah.

14. *Concerning thee*; concerning the Assyrian. In the original, Judah and the Assyrian are distinguished by a difference in gender; the former being feminine, the latter masculine.

graven image and the molten image: I will make thy grave; for thou art vile.

15 Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace!^a O Judah, keep^b thy solemn feasts, perform thy vows: for the wicked^c shall no more pass through thee: he is utterly cut off.^b

CHAPTER II.

The fearful and victorious armies of God against Nineveh.

IHE that dasheth in pieces^d is come up before thy face: keep the munition, watch the way, make thy loins strong, fortify thy power mightily.

2 For the Lord hath turned away the excellency^e of Jacob, as the excellency of Israel: for the emptiers have emptied them out, and marred their vine branches.

3 The shield of his mighty men is made red, the valiant men are in scarlet; the chariots shall be with flaming^f torches in the day of his preparation, and the fir-trees shall be terribly shaken.

4 The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem^g like torches, they shall run like the lightnings.

5 He shall recount his worthies:^h they shall

^a 1-3. 52:7. * Heb. fast. ^b Heb. Belial. ^c 1-3. 20:7. ^d 1 Or. The dispenser, or hammer. ^e Or. pride. ^f Heb. dyed. ^g Or. fiery. ^h Heb. their songs. ⁱ Or. exultants. ^j Heb. covering, or coverer. ^k Or, molten. ^l Or, that which

15. *Bringeth good tidings; and of the overthrow of the Assyrian.*

INSTRUCTIONS.

1-8. The glorious attributes of Jehovah make the prosperity of the righteous and the overthrow of the wicked alike certain. He is omniscient, and no sin can escape his knowledge; he is omnipotent, and able to punish sinners however high may be their rank and power; he is infinite in righteousness, and must be the everlasting enemy of all unrighteousness; he is infinite in goodness and truth, and cannot fail to be on the side of those who love him and trust in him; he is the governor and judge of the universe which he has created, and must see that obedience is rewarded and sin punished.

9-14. Often in the history of this world have vast empires arisen under the control of wicked men, which threatened to destroy God's church; but he has always stood by her, and suffered her persecutors to proceed only so far as was needful for her chastisement; and then he has overthrown them by the hand of other and mightier nations.

15. In times of trouble let God's people be steadfast in faith; at the appointed time the glad tidings of deliverance will come, filling their hearts with gladness and their lips with praise.

CHAPTER II.

From the overthrow of the Assyrian host, Nahum passes, after the manner of the prophets, to the more distant event of the utter destruction of Nineveh.

1. *He that dasheth in pieces;* these verses admit of a twofold interpretation. Some suppose "he that dasheth" is the Assyrian, against whom Judah is exhorted to fortify herself; and it is added that Jehovah has turned away, that is, humbled the excellency of Judah by allowing the Assyrian to overrun the land, as he had before humbled the excellency of Israel by giving up that kingdom to his power. Others suppose "he that dasheth in pieces" is the conqueror of Nineveh, against whom she is challenged to stand against herself, if she can; compare chap. 3:11; and they render the first clause of the second verse as a prophetic announcement, thus: "For the Lord hath restored

stumble in their walk; they shall make haste to the wall thereof, and the defence shall be prepared." A. M. 3291
11, C. about
713.

6 The gates of the rivers shall be opened, and the palace shall be dissolved.⁵

7 And Huzzab⁶ shall be led away captive,⁷ she shall be brought up, and her maids shall lead her as with the voice of doves, tabering upon their breasts.

8 But Nineveh is of old⁸ like a pool of water; yet they shall flee away. Stand, stand, shall they cry: but none shall look back.⁹

9 Take ye the spoil of silver, take the spoil of gold: for there is none end of the store¹⁰ and glory out of all the pleasant furniture.¹¹

10 She is empty, and void, and waste:¹² and the heart melteth, and the knees smite together, and much pain is in all loins, and the faces of them all gather blackness.

11 Where is the dwelling of the lions, and the feeding place of the young lions, where the lion, even the old lion, walked, and the lion's whelp, and none made them afraid?

12 The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin.

13 Behold, I am against thee, saith the Lord of

was established, or there was a stand made. ⁵ Or, discovered. ⁶ Or, from the days that she hath been. ⁷ Or, cause them to turn. ⁸ Or, and their infinite store. ⁹ Heb. vessels of desire. ¹⁰ Zeph. 2:13.

the excellency of Jacob, as the excellency of Israel;" that is, restored both alike. (Compare Ezek. 37:18-22. The last clause of the verse will then assign the reason why God should restore his covenant people—because their enemies have grievously oppressed them.)

3. *His mighty men;* the mighty men of the conqueror of Nineveh. *The fir-trees;* that is, the lances made of them; unless we understand the fir-trees figuratively of the Assyrian nobles.

4. *The chariots;* of the conquering army.

5. *He shall recount his worthies;* this verse is best understood of the king of Nineveh mustering his chiefs against the invaders. *Stumble in their walk;* in their way to the walls of Nineveh: the stumbling indicates confusion and trepidation.

6. *Opened—dissolved;* some suppose that this verse describes a flooding of the palace by the opening of guard-gates. Others, that "the gates of the rivers" are gates protected against the invaders by rivers, that is, canals, drawn from the Tigris. The enemy having found means to open these, the palace is dissolved with terror.

7. *Huzzab;* that is, "the established;" perhaps a symbolical name for Nineveh in reference to her former strength and security. She is compared to a noble woman led captive with her maidens. *Brought up;* carried off into captivity. *Her maids shall lead her;* rather, "her maids mourning;" *Tabering;* beating.

8. *Like a pool of water;* filled with men, as a pool with water. Compare Rev. 17:15. *Stand, stand;* the fruitless call of the king and his nobles to the defenders of Nineveh.

9. *Take ye the spoil;* an exhortation to the conquerors to plunder Nineveh. *And glory out of;* rather, "there is a glory of;" that is, a splendid store of.

11. *The dwelling of the lions;* that is, Nineveh, as of old the abode of conquering warriors.

13. *Thy messengers;* probably an allusion to the messengers which Sennacherib sent to Hezekiah, 2 Kings 18:17; 19:9.

INSTRUCTION.

God's resources to bless and to curse are infinite. From him nations receive all their strength. When they abuse the power which he has given them by oppressing and

A. M. 3291. hosts, and I will burn her chariots in the
B. C. about
713. smoke, and the sword shall devour thy
young lions: and I will cut off thy prey from the
earth, and the voice of thy messengers shall no
more be heard.

CHAPTER III.

The miserable ruin of Nineveh.

WOE to the bloody city!^a it is all full of lies
and robbery; the prey departeth not;

2 The noise of a whip, and the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots.

3 The horseman lifteth up both the bright sword and the glittering spear;[†] and *there is* a multitude of slain, and a great number of carcases; and *there is* none end of *their* corpses; they stumble upon their corpses:

4 Because of the multitude of the whoredoms of the well-favored harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts.

5 Behold, I *am* against thee, saith the LORD of hosts; and I will discover thy skirts upon thy face, and I will show the nations thy nakedness, and the kingdoms thy shame.

6 And I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazing-stock.

7 And it shall come to pass, *that* all they that look upon thee shall flee from thee, and say, Nineveh is laid waste: who will bemoan her? whence shall I seek comforters for thee?

8 Art thou better than populous No,[‡] that was situate among the rivers, *that had* the waters round about it, whose rampart *was* the sea, and her wall *was* from the sea?

9 Ethiopia and Egypt were her strength, and *it* *was* infinite; Phut and Lubim were thy helpers.[§]

^a Heb. *city of blood*. [†] Ezek. 24:9. [‡] Heb. *the flame of the sword, and the lightning of the spear*. [§] Or, *nourishing No*; Heb. *No-Amon*. [¶] Heb. *in thy help*. ^b Psa. 137:5, 9. ^c Joel 3:3. ^d Jer. 25:17-27. ^e Rev. 6:13.

spoiling the weak, he will raise up against them men fiercer and mightier than themselves, who will show no mercy to them as they have shown no mercy to others.

CHAPTER III.

2. *The noise of a whip*; a new description of the invading hosts, with the slaughter which they make in Nineveh.

4. *Because of the multitude—through her witchcrafts*; this verse assigns the reason of God's judgments upon Nineveh. She is compared to a beautiful harlot, who is also a potent enchantress. Her lovers are her dependent kings and princes; her hire is the price which they pay her for the right of oppressing and plundering the nations she has conquered; and her enchantments are all the arts by which she attaches them to herself.

8. *Populous No*; rather, as the margin, "No-Amon," the celebrated metropolis of Upper Egypt, also called Thebes, lying on both sides of the Nile, whose waters served at once to enrich and defend it. According to Homer it had a hundred gates, through each of which issued two hundred warriors in chariots. In the time of Nahum it seems to have been recently destroyed, and he exhorts Nineveh to take warning from its fate. *The rivers*; the Nile and its canals. *The sea*; that is, the Nile, which the Arabs at the present day call "the sea." See note on Isa. 18:2.

9. *Phut and Lubim*; African nations: the latter are supposed to have been the Libyans. *Thy helpers*; No-Amon is addressed.

10 *Yet was* she carried away, she went into captivity: her young children also were dashed in pieces at the top of all the streets;^b and they cast lots for her honorable men,^c and all her great men were bound in chains.

11 Thou also shalt be drunken:^d thou shalt be hid, thou also shalt seek strength because of the enemy.

12 All thy strong-holds *shall be like* fig-trees with the first ripe figs:^e if they be shaken, they shall even fall into the mouth of the eater.

13 Behold, thy people in the midst of thee *are* women:^f the gates of thy land shall be set wide open unto thine enemies: the fire shall devour thy bars.^g

14 Draw thee waters for the siege, fortify thy strong-holds: go into clay, and tread the mortar, make strong the brick-kiln.

15 There shall the fire devour thee; the sword shall cut thee off, it shall eat thee up like the canker-worm, make thyself many as the canker-worm, make thyself many as the locusts.^h

16 Thou hast multiplied thy merchants above the stars of heaven: the canker-worm spoileth,ⁱ and fleeth away.

17 Thy crowned *are* as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day, *but* when the sun ariseth they flee away, and their place is not known where they *are*.

18 Thy shepherds slumber,^j O king of Assyria!^k thy nobles^l shall dwell in the *dust*: thy people is scattered upon the mountains,^m and no man gathereth them.

19 *There is* no healingⁿ of thy bruise; thy wound is grievous: all that hear the bruit of thee shall clap the hands over thee: for upon whom hath not thy wickedness passed continually?^o

^c Jer. 51:30. ^d Psa. 147:13. ^e Joel 2:25. ^f Or, *spreadth himself*. ^g Psa. 76:6. ^h Ezek. 31:3, etc. ⁱ Or, *valiant ones*. ^k 1 Kings 22:47. ^l Heb. *wrinkling*. ^m Rev. 18:2, 3.

11. *Drunken*; with the cup of God's wrath. *Shalt be hid*; or, "shalt hide thyself." Nineveh is addressed. *Seek strength*; seek in vain a defence against the enemy.

12. *First ripe figs*; see note on Hosea 9:10. *If they be shaken, they shall even fall*; the fortresses of Nineveh shall fall into the hands of her enemies, as easily as early figs fall into the mouths of those who shake them.

15. *There*; that is, even in the midst of thy preparations for defence. *The canker-worm*; the word in the original denotes a species of locust. *Make thyself many*; that is, do this, yet shalt thou vanish, like swarms of locusts.

16. *Spoileth, and fleeth away*; supply, So shall it be with thee. Compare the following verse.

17. *They crowned*; or, thy princes. It is the princes and captains of the Ninevites, with their vast array of followers, of which the prophet speaks.

18. *Thy shepherds*; his chiefs, who ought to have been watchful for the defence of Nineveh. *Slumber*; give themselves up to indolent security. *Dwell*; rather, "lie inactive."

19. *The bruit of thee*; the report of thy destruction. About the year before Christ 625, and almost a century after the date of this prophecy, Nineveh was taken by Nabopolassar of Babylon and Cyaxares of Media. After this the city continued to decline, until nothing remained but a mass of ruins to attest its ancient greatness.

INSTRUCTIONS.

1-3. When a city is full of robbery and murder within,
1031

HABAKKUK.

OF Habakkuk's personal history we have no information. The theme of his prophecy is the overthrow of Judah by the Chaldeans. From the sixth verse of the first chapter it appears that he wrote shortly before the beginning of that series of invasions which ended in the destruction of Jerusalem and the captivity of the people. The first of these took place about six hundred and three years before Christ. For boldness and sublimity of style, Nahum and Habakkuk are not surpassed even by Isaiah.

CHAPTER I.

1 Unto Habakkuk, complaining of the iniquity of the land, 5 is shown the fearful vengeance by the Chaldeans. 12 He complaineth that vengeance should be executed by them who are far worse.

THE burden which Habakkuk the prophet did see.

2 O LORD, how long shall I cry, and thou wilt not hear!^a *even* cry out unto thee of violence, and thou wilt not save!

3 Why dost thou show me iniquity, and cause me to behold grievance? for spoiling and violence are before me; and there are *that* raise up strife and contention.

4 Therefore the law is slackened, and judgment doth never go forth: for the wicked doth compass

^a Lam. 3:8. ^b Or, *weepest*. ^c Isa. 29:14. ^d Heb. *breatheth*. ^e Fulfilled 2 Chr. 36:6. ^f Or, *from them shall proceed the judgment of these, and the*

God will bring upon its inhabitants robbery and murder from without, and take away from them all power of resistance.

4-7. Rich and powerful nations have many and great means at their disposal, and are able to offer great inducements to the weaker nations that surround them to purchase their favor by becoming their allies in wickedness. Their affairs are often managed with consummate policy, and for a long time they are very prosperous. But if, as in the case of Nineveh, injustice and fraud lie at the foundation of their system, they must in the end be overthrown and put to shame before the whole world. God's word, and the facts of history, combine to show that cunning management can never be a substitute for justice and truth in procuring for a nation permanent prosperity and strength.

8-10. The many instances on record of the sudden overthrow of rich and powerful cities, should be a warning to all cities and states that their prosperity depends upon God, who is able at any moment to take it away; and will take it away, if it be made the minister of pride, injustice, and "fleshly lusts which war against the soul."

11-15. It is easy for God, when he purposes to destroy a people for its sins, to take from it counsel and strength; thus making the nation that has long been a terror to the world, as defenceless as women, and giving it over an unresisting prey to its destroyers.

16-19. The pomp and riches and thronging multitudes of Nineveh have passed away utterly and for ever. Only a few mounds of rubbish remain to tell where she once stood. So shall all wicked cities and empires pass away

about the righteous; and therefore wrong^e judgment proceedeth.

5 ^f Behold ye among the heathen, and regard, and wonder marvellously: for I will work a work in your days, *which* ye will not believe, though it be told *you*.^b

6 For lo, I raise up the Chaldeans, *that* bitter and hasty nation, which shall march through the breadth^c of the land, to possess the dwelling-places *that are not theirs*.^d

7 They are terrible and dreadful: their judgment and their dignity shall proceed of themselves.^e

8 Their horses also are swifter than the leopards, and are more fierce^f than the evening wolves; and their horsemen shall spread themselves, and their

captivity of these. ^g Heb. *sharp*.

that are built on injustice and oppression. Men shall clap their hands at the report of their overthrow, and God's cause shall triumph from generation to generation.

CHAPTER I.

2. *Violence*; of the Chaldees, as some suppose; but it is better to understand verses 2-4 as the prophet's complaint of abounding wickedness among his own countrymen; compare Jer. 5:26-29; while in verse 5, God answers him by denouncing upon the Jews his vengeance through the Chaldees.

5. *Behold ye among the heathen*; the Jews are called upon to behold with amazement and consternation the mighty power that is preparing to come upon them from among the heathen nations. *A work*; namely, the utter desolation of the land, and the captivity of the surviving remnant. *Which ye will not believe*; they trusted to their false prophets, who promised them deliverance. Compare Jer. 5:12-17; 14:13, etc. The apostle Paul quotes this verse from the Greek version of the Seventy, and applies it to his countrymen, who were alike presumptuous, and destined to a like destruction by the Romans. Acts 13:41.

6. *Hasty*; impetuous.

7. *Their judgment and their dignity—themselves*; they shall be independent of all earthly power, managing their affairs in their own way. The Chaldeans were at first a province of Assyria, but they afterwards made themselves independent.

8. *Are more fierce than the evening wolves*; wolves that come forth in the evening hungry and fierce, to hunt for their prey.

A M 3378. horsemen shall come from far; they shall
B. C. about fly as the eagle that hasteth to eat.

9 They shall come all for violence; their faces shall sup up as the east wind,* and they shall gather the captivity as the sand.

10 And they shall scoff at the kings, and the princes shall be a scorn unto them; they shall deride every strong-hold; for they shall heap dust, and take it.

11 Then shall his mind change, and he shall pass over, and offend, imputing this his power unto his god.

12 *Art* thou not from everlasting, O LORD my God, my Holy One? We shall not die. O LORD, thou hast ordained them for judgment; and, O mighty God,† thou hast established‡ them for correction.

13 *Thou art* of purer eyes than to behold evil, and canst not look on iniquity;‡ wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?

14 And makest men as the fishes of the sea, as the creeping¹ things, that have no ruler over them?
15 They take up all of them with the angle, they

* Or, the supping up of their faces, etc., or their faces shall look toward the east; Heb. the opposition of their faces toward the east. † Heb. rock. ‡ Heb. founded. § Or, grievance. ¶ Or, mooring. * Or, fine net. † Isa. 10:13-15.

9. Their faces shall sup up as the east wind; that is, their fierce countenances are like a vehement east wind, which destroys every thing that comes in its way. But some prefer to render, "The host of their faces is forwards;" in other words, they all march straight forward, intent on their work of conquest.

10. *Dust*, that is, a mound of earth, such as besiegers in ancient times raised against a city.

11. *Shall his mind change*; be filled with fresh confidence and pride. *Shall pass over*; over the land as a conqueror. *Offend*; provoke God by his pride. *Imputing this his power unto his god*; or, "this his power becomes his god."

12. *We shall not die*; the language of faith. God will not utterly destroy, but only chastise his people by the Chaldeans. In the verses which follow, the prophet, in the name of his people, pathetically pleads with God that he would not perpetually abandon them to the pride and cruelty of their conquerors.

13. *The wicked*; the heathen invader. *More righteous than he*; the Jews, as God's covenant people and worshippers.

14. *No ruler over them*; that is, no protector.

15. *They*; the Chaldeans. *All of them*; men of all nations.

16. *By them*; by the help of their net and drag.

INSTRUCTIONS.

1-4. In times of great and general wickedness, it is right to plead with God that he would interfere for the maintenance of his cause and the deliverance of his people; but we should be careful that our expostulations have in them no mixture of impatience and unbelief.

5. When men are most presumptuous in sin, and most unbelieving in respect to God's threatenings, their destruction is near.

6. When God will punish a nation for its sins, the instruments of his vengeance are at hand; he knows how to use those who are ignorant of him for the accomplishment of his threatenings against his disobedient people.

7-10. When men will not submit themselves to God's easy and good yoke, he often gives them over to the iron yoke of cruel enemies.

11. The influence of great prosperity upon wicked men is to fill them with pride and self-sufficiency, and alienate them still further from the true God.

12. However great and long continued the calamities

catch them in their net, and gather them in their drag;† therefore they rejoice and are glad.

16 Therefore they sacrifice unto their net, and burn incense unto their drag;‡ because by them their portion is fat, and their meat plenteous.*

17 Shall they therefore empty their net, and not spare continually to slay the nations?

CHAPTER II.

1 Unto Habakkuk, waiting for an answer, is shown that he must wait by faith. 5 The judgment upon the Chaldean for insatiableness, 9 for covetousness, 12 for cruelty, 15 for drunkenness, 18 and for idolatry.

I WILL stand upon my watch, and set me upon the tower; and will watch to see what he will say unto me,^{1b} and what I shall answer when I am reproved.⁵

2 And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it.

3 For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry.

4 Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.^c

* Or, dainty; Heb. fat. † Heb. twisted place. ‡ Or, in me. § Psa. 85:9. ¶ Or, when I am argued with; Heb. upon my reproof, or arguing. c John 3:36.

which come to Habakkuk's people, we may comfort ourselves with the assurance that God has ordained them for their correction, not for their destruction; and that he will at the proper time grant them a gracious deliverance.

13-15. We may lawfully plead with God that he will deliver us from the oppression of wicked men; but we can never charge him with injustice, however long he allows them to triumph over us, since we deserve, as sinners, all evil at his hand, and no good, and he alone is competent to judge what degree of chastisement is needful for our humiliation and correction.

16. It is the universal folly and weakness of fallen men to exalt the means by which they have accomplished their plans above the power and providence of God, who gives to means all their efficiency. Thus we continually see successful warriors and statesmen forgetting their dependence on God, because they have persuaded themselves that they have in their own hands all that is necessary to insure perpetual prosperity.

CHAPTER II.

1. *Upon my watch*; upon my watch-tower. The prophet, anxiously looking for an answer to his prayer just recorded, compares himself to a watchman upon his tower. *What he will say*; what word of promise God will give. *What I shall answer when I am reproved*; or, "What answer I shall return [to the people] concerning my arguing;" that is, my expostulation with Jehovah recorded at the close of the preceding chapter. He waits to hear how God will answer his expostulation, that he may communicate it to his people.

2. *The Lord answered me*; this is the vision which he saw on his watch-tower. *Make it plain*; as it concerns all, it is to be written plainly, so that all may read it.

3. *The vision*; that of the overthrow of the Chaldean king, which the prophet proceeds to record. *Is yet for an appointed time*; its fulfilment is reserved for the set time of God's appointment. These words intimate that the time is distant, and that its delay will try the faith of God's people. *Shall speak*; by its fulfilment. *Will not tarry*; that is, not tarry beyond the appointed time.

4. *Lifted up*; with pride. *Shall live by his faith*; his faith shall be the cause of his salvation. The apostle Paul applies these words to all believers. Rom. 1:17.

5 ¶ Yea also,* because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people :

6 Shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him[†] that increaseth *that which is not his!* how long? and to him that ladeth himself with thick clay!

7 Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?

8 Because thou hast spoiled many nations, all the remnant of the people shall spoil thee;[‡] because of men's blood,[§] and for the violence of the land, of the city, and of all that dwell therein.

9 ¶ Woe to him that coveteth an evil covetousness[¶] to his house, that he may set his nest on high, that he may be delivered from the power of evil!

10 Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soul.

11 For the stone shall cry out of the wall, and the beam^{**} out of the timber shall answer it.^{††}

12 ¶ Woe to him that buildeth a town with blood,^{‡‡} and establisheth a city by iniquity!

13 Behold, is it not of the LORD of hosts that the

people shall labor in the very fire, and the people shall weary themselves for very vanity?^{‡‡‡}

14 For the earth shall be filled with the knowledge of the glory of the LORD,^{§§} as the waters cover the sea.

15 Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness!

16 Thou art filled with shame for glory:^{¶¶} drink thou also, and let thy foreskin be uncovered: the cup of the LORD's right hand shall be turned unto thee, and shameful spewing shall be on thy glory,^{¶¶¶}

17 For the violence of Lebanon shall cover thee, and the spoil of beasts, which made them afraid, because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.

18 ¶ What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work^{†††} trusteth therein, to make dumb idols?

19 Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it is laid over with gold and silver, and there is no breath at all in the midst of it.

20 But the LORD is in his holy temple:^{‡‡‡‡} let all the earth keep silence^{¶¶¶¶} before him.

* Or, How much more. † Or, Ho, he. ‡ Isa. 33, 1. † Heb. bloods. ‡ Or, gaineth an evil gain. † Heb. p'n of the hand. ¶ Or, pierce, or fasteneth. † Or, witness against it. † Heb. bloods. † Or, in rain. † Or, by knowing the

glory of the Lord. † Or, more with shame than with glory. † Psa. 119. Jer. 25, 27-29. † Heb. fashioner of his fashion. † Psa. 11, 1. † Heb. be silent all the earth.

5. Yea also—transgresseth by wine; or, "Yea also, wine is a transgressor;" that is, makes the Babylonian king a transgressor. Throughout the remainder of this chapter he is denounced as an ambitious, rapacious, and bloody idolater.

6. Take up a parable; that is, a taunting song at the time of his overthrow. With thick clay; or, "with pledges." Thus the king of Babylon is compared to a hard-hearted usurer, who heaps together pledges taken from the poor.

7. Bite thee; rather, "take usury of thee;" that is, spoil thee, as thou hast spoiled others.

8. Men's blood; shed by thee. The violence of the land; the violence done by thee to the land, etc.

9. Coveteth an evil covetousness; rather, as the margin, "gaineth an evil gain;" that is, a gain which shall turn to his own destruction, verse 10. His house—his nest; the royal palace of Babylon, including perhaps Babylon itself, which Nebuchadnezzar enlarged and beautified by plundering the nations. May be delivered from the power of evil; may raise himself above all liability of evil.

10, 11. Shame; this, and not glory, shall be the issue of his rapacious counsels. Stone—beam; in the king's palace. These bear witness to each other of his violence and bloodshed.

12. A town—a city; Babylon: but the words hold good of all who imitate the example of Nebuchadnezzar.

13. Is it not of the Lord of hosts; is it not by his decree? The people; who build a city by blood and iniquity, verse 12. In the very fire; rather, "for the very fire;" that is, only that their work may be consumed by fire.

14. For the earth shall be filled with the knowledge—of the Lord, as the waters cover the sea; it must be that all who build a city by iniquity and blood shall labor in vain; for God has purposed that righteousness and holiness, which come by the knowledge of himself, shall be triumphant over all the earth.

15. Giveth his neighbor drunk; the violence of the Chaldean monarch towards the neighboring nations is here compared to an intoxicating cup, which produces drunkenness and indecent exposure.

16. Art filled—glory; shalt be filled with shame instead of thy present glory. Drink thou also; the wine-cup of God's wrath.

17. The violence of Lebanon; the violence done to Lebanon. Lebanon here represents the princes and warriors whom the king of Babylon has destroyed. Compare Isa. 10: 18, 19; 14: 8; 37: 24. Shall cover thee; shall turn upon thyself. The spoil of beasts; the destruction of the beasts of Lebanon is also to be taken figuratively of the slaughter and pillage of the conquered nations.

18. What profiteth; to finish the picture, Habakkuk exposes the vanity of the idols to which the Babylonians trusted for the maintenance of their power. The molten image, and a teacher of lies; the idol and the teacher of idolatry are put together as equally vain and impotent.

20. The Lord is in his holy temple; the prophet closes his message to the people by contrasting with the dumb idols of Babylon the power and majesty of the living Jehovah, which fill the whole earth.

INSTRUCTIONS.

1-3. Though God may long delay the fulfilment of his promises, they are not thereby the less certain. The accomplishment of them will surely come at the set time, and it will make manifest to all his veracity, and the reasonableness of faith in his word.

4. Pride excludes faith from the soul, and lifts it up to its destruction; but the humble believer in God is always safe.

5-8. There is but one law for those who seek to make themselves great by violence, fraud, and injustice, whether they be nations, families, or individuals; God will deal with them as they have dealt with others, and make them desolate for their sins.

9-17. The experiment of building a town with blood, and establishing a city by iniquity, has often been made; but the result has been shame and ruin to those who attempted in this way to set themselves on high; so it must always be; for God is on the side of the truth, and it is his purpose to make it triumphant throughout the earth.

18, 19. The lifeless wood and the dumb stone to which

A. M. 3378.
B. C. about 626

CHAPTER III.

1 Habakkuk in his prayer trembleth at God's majesty. 17 The confidence of his faith

A PRAYER of Habakkuk the prophet upon Shigionoth.*

2 O LORD, I have heard thy speech,[†] and was afraid: O LORD, revive[‡] thy work in the midst of the years,[§] in the midst of the years make known; in wrath remember mercy.

3 God came from Teman,[‡] and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.

4 And his brightness was as the light; he had horns coming out of his hand:[†] and there was the hiding of his power.

5 Before him went the pestilence, and burning coals[†] went forth at his feet.

6 He stood, and measured the earth; he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting.^b

7 I saw the tents of Cushan[†] in affliction:[†] and the curtains of the land of Midian did tremble.

8 Was the LORD displeased against the rivers? was thine anger against the rivers? was thy wrath

against the sea, that thou didst ride upon thy horses and thy chariots of[†] salvation?

9 Thy bow was made quite naked, according to the oaths of the tribes, even thy word. Selah. Thou didst cleave the earth with rivers.[‡]

10 The mountains saw thee, and they trembled: the overflowing of the water passed by: the deep uttered his voice, and lifted up his hands on high.

11 The sun and moon stood still in their habitation:[†] at the light of thine arrows they went,[†] and at the shining of thy glittering spear.

12 Thou didst march through the land in indignation, thou didst thresh the heathen in anger.

13 Thou wentest forth for the salvation of thy people, even for salvation with thine anointed; thou woundedst the head out of the house of the wicked,[‡] by discovering[†] the foundation unto the neck. Selah.

14 Thou didst strike through with his staves the head of his villages: they came out[†] as a whirlwind to scatter me: their rejoicing was as to devour the poor secretly.

15 Thou didst walk through the sea with thy horses, through the heap[†] of great waters.

16 When I heard, my belly trembled; my lips

* Or, according to variable songs, or tunes, called in Hebrew, Shigionoth. † Heb. report, or hearing. ‡ Or, preserve alive. § Jer. 10:13. † Or, the south. ‡ Or, bright beams out of his side. † Or, dis-ases. Deut. 32:24. † Heb. 5:2. * Or, Ethiopia. † Or, under affliction, or easiness. † Or, were.

idolaters pray, are a true emblem of all the vain things on which sinners who depart from the living God rely to make them happy and prosperous.

20. God's presence and glory fill the earth; he would have all nations with willing hearts reverence and obey him; they who refuse his authority must be broken in pieces by his almighty power.

CHAPTER III.

1. A prayer; the prophet, in view of both the judgments which God had denounced upon his countrymen through the Chaldees, chap. 1:6, etc., and the promised deliverance from them at a future period, chap. 2:8, etc., celebrates the future interposition of Jehovah for the redemption of his people in language borrowed from their past history. Thus this sublime song is both a prayer for the renewal of God's wondrous works in the days of old, and a prophecy of such a renewal. *Shigionoth*; probably the name of a tune of a lyric character.

2. *I have heard thy speech*; or, as the margin, "thy report;" that is, the report of the judgments which thou art about to send upon thy people, chap. 1:6. *Revive thy work*; thy work of salvation. *In the midst of the years*; that is, of these years of calamity. *Make known*; thy mercy and salvation.

3. *God came from Teman*; compare Deut. 33:2; Judges 5:4, 5; Psa. 68:7, 8. It was in the wilderness of Arabia that God first appeared to Moses, Exod. 3:2; there he revealed himself in awful splendor at the giving of the law; there also he manifested himself for forty years to the children of Israel. Hence, before the establishment of the tabernacle in Canaan, this wilderness and the bordering mountains are considered as his peculiar dwelling-place, and he is poetically represented as coming thence in divine glory for the salvation of his people. *Teman*—*Paran*; regions south of Palestine bordering upon Edom.

4. *Horns*; beams of light. *There*; that is, in the midst of "the light which no man can approach unto." *The hiding of his power*: the pavilion where he hides his power and majesty from mortal vision. Compare 1 Tim. 6:16.

5. *Before him went the pestilence—burning coals*: he comes in awful majesty and holiness to destroy his enemies, and

the pestilence and death are his attending ministers. Compare Psa. 18:12-14; 50:3; 97:3.

6. *Measured*; surveyed with his eye; but some render, "shook," which agrees well with the following context. *His ways are everlasting*; literally, "ways of old are to him," that is, he works wonderfully, as in the days of old.

7. *Cushan*; probably the same as Cush. Cush and Midian stand here as representatives of all the heathen powers, and they tremble at Jehovah's presence.

8. *Was the Lord displeased against the rivers?* why were the rivers and seas dried up? was it because God was angry with them? The answer is, "No; it was that he might save his people." Compare Psa. 114, which is the best commentary on this verse. *Upon thy horses and thy chariots*; that is, through the sea and the rivers, drying them up before thee, verse 15.

9. *Made quite naked*; taken from its cover, that it might be used against thine enemies. According to the oaths of the tribes, even thy word; this very difficult clause has been variously translated and explained. According to our version it means, that God employed his bow against the enemies of his people, in accordance with the oaths which he had sworn to the tribes of Israel, promising them protection and deliverance. *Didst cleave the earth with rivers*; Exod. 17:6; Num. 20:11; Psa. 78:15.

10. *The overflowing of the water*, literally, "a flood of water;" that is, bursting from the clouds. *Passed by*; or, "overflowed." Floods of rain, with attending thunder and lightning, are elsewhere represented as accompanying the manifestation of Jehovah. Judg. 5:4; Psa. 68:8.

11. *Stood still*; in awe and astonishment. There is probably an allusion to Joshua 10:12, 13. *At the light of thine arrows they went*; some render, "at the light of thine arrows which flew."

12. *Thy people—thine anointed*; the covenant people of God, with their anointed Head. *By discovering the foundation*; by laying bare the foundation of his house in demolishing it. *Unto the neck*; this is probably a proverbial expression for complete destruction.

13. *With his staves*; with the enemies' own spears. *Villages*; or, "captains."

16. *When I heard*; "thy report," verse 2. The prophet

quivered at the voice; rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will invade them* with his troops.

17 ¶ Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail,† and the fields shall yield no meat;

the flock shall be cut off from the fold, and there shall be no herd in the stalls: A. M. 3775.
B. C. about 626.

18 Yet I will rejoice in the Lord, I will joy in the God of my salvation.‡

19 The Lord God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon my high places. To the chief singer on my stringed instruments.‡

* Or, cut them in pieces. † Hebrew, lie. ‡ Job 13:15. † Hebrew, Negoti-

nath; Psalm 4, title.

now returns to the theme with which he began, the threatened desolation of the land by the Chaldees. *That I might rest*; concisely spoken for "anxiously looking that I might find a resting-place." This resting-place he found in God, as he proceeds to state in the verses following. *When he cometh up unto the people, he will invade them with his troops*; or, "when the people cometh up that shall invade us with his troops;" that is, the Chaldeans, whose invasion has been predicted.

17-19. *Although the fig-tree—high places*; the prophet's faith rises above all possible calamities that can come upon his people through the Chaldeans, or in any other way, and fastens itself on the infinite goodness and faithfulness of Jehovah. *Like hinds' feet*; swift to escape danger. *He will make me to walk upon my high places*; my fastnesses in the mountain heights, where I am free from danger. *To the chief singer*; this dedication shows that

the ode was to be used in the solemn worship of God. *My stringed instruments*; the words seem to imply instruments that either belonged to the prophet, or were under his special charge.

INSTRUCTIONS.

1-16. In times of great calamity it is suitable that we call to mind God's wonderful interpositions for his people in days of old, and stay our souls upon his everlasting power and faithfulness; assured that the final result shall be, as it always has been heretofore, the increased prosperity of his own cause, and the higher peace and blessedness of those who love and trust him.

17-19. God is himself the portion of his people, and though all earthly possessions fail them, he remains an infinite and all-sufficient good, able to make them victorious over all evil, and to pour through their souls an overflowing tide of holy peace and gladness.

ZEPHANIAH.

THE genealogy of Zephaniah is traced back through Gushi, Gedaliah, and Amariah, to Hezekiah, for, in the original Hebrew the words Hizkiah and Hezekiah are the same. As it is not usual that the descent of prophets should be given with much care, some have supposed that this was on account of his noble origin, Hezekiah being assumed to be the king of that name. This, however, is not certainly determined. Zephaniah, prophesying in the days of Josiah king of Judah, was contemporary with Jeremiah. He foretold the utter desolation of the land of Judah by the Chaldeans, and also that of the neighboring regions; sharply rebuked his countrymen for their sins, and promised a glorious purification and enlargement of God's people in the distant future.

A. M. 3374.
B. C. about 630.

CHAPTER I.

God's severe judgment against Judah for divers sins.

THE word of the LORD which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Josiah the son of Amon, king of Judah.

2 I will utterly consume^a all things from off the land,^b saith the LORD.

3 I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumbling-blocks^c with the wicked; and I will cut off man from off the land, saith the LORD.

4 I will also stretch out my hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, and the name of the Chemarim with the priests;^d

5 And them that worship the host of heaven upon the house-tops;^e and them that worship^b and that swear by the LORD,^c and that swear by Malcham;^d

6 And them that are turned back from the

LORD;^e and those that have not sought the LORD, nor inquired for him.^f

7 Hold thy peace at the presence of the Lord God;^g for the day of the LORD is at hand:^h for the LORD hath prepared a sacrifice, he hath bidⁱ his guests.ⁱ

8 And it shall come to pass in the day of the LORD's sacrifice, that I will punish^j the princes, and the king's children, and all such as are clothed with strange apparel.

9 In the same day also will I punish all those that leap on the threshold, which fill their masters' houses with violence and deceit.

10 And it shall come to pass in that day, saith the LORD, that there shall be the noise of a cry from the fish-gate, and a howling from the second, and a great crashing from the hills.

11 Howl, ye inhabitants of Maktesh, for all the merchant people are cut down; all they that bear silver are cut off.

12 And it shall come to pass at that time, that I will search Jerusalem with candles, and punish

^a Heb. *By taking away, I will make an end.* ^b Heb. *the face of the land.* ^c Or, *idols.* ^d Fulfilled, A. M. 3380, B. C. 634; 2 Kings 23:4, 5. ^e 2 Kings 21:12, Jer. 19:13. ^f 2 Kings 17:33, 41. ^g Or, *to.* ^h Isa. 3:11; Hos. 4:15.

ⁱ 1 Kings 11:31. ^j 11:10, 10:35. ^k Heb. 2:3. ^l Zech. 2:13. ^m Phil. 4:5. ⁿ Heb. *sum-t'horod, or pr-pared*; Col. 1:12. ^o Matt. 22:2, etc.; Rev. 19:17. ^p Heb. *visit upon*.

CHAPTER I.

3 *The fowls—fishes*; a figurative way of describing the utter desolation of the land by the invaders. Compare Ezek. 38:20; Hosea 4:3. *The stumbling-blocks*; the idols, which were stumbling-blocks to those who worshipped them. Compare Ezek. 14:3, 4.

4. *The remnant of Baal*; the remnant of the worship of Baal that remained after the reformation under Josiah. 2 Kings 23:4, 5. *The Chemarim*; "idolatrous priests," as the word is rendered in 2 Kings 23:5. *Priests*; priests of Jehovah who were unfaithful to their office, and encouraged, or at least tolerated idolatry.

5. *Upon the house-tops*; see 2 Kings 23:12; Jer. 19:13; 22:29. *By the Lord—by Malcham*; mixing the worship of Jehovah with that of idols. Malcham signifies "their king," that is, Moloch, which also means "king."

7. *Hold thy peace*; keep silence with reverence and fear. *A sacrifice*; a slaughter of his enemies. Isa. 34:6; Jer.

46:10; Ezek. 39:17. *He hath bid his guests*; to the sacrifice. Ezek. 39:17; Rev. 19:17. But some render, "He hath consecrated his called ones;" that is, the Chaldeans, as his ministers in this sacrifice.

8. *Clothed with strange apparel*; the foreign apparel is a sign that they have adopted the religion and habits of foreigners.

9. *Leap on the threshold*; some suppose the threshold of their heathen temples, as a superstitious rite. 1 Sam. 5:5. Others think that the reference is to the servants of the Jewish princes, who dance in exultation upon the threshold of their masters' palaces, in view of their successful rapine.

10. *The fish-gate*; probably in the north-eastern quarter of Jerusalem. *The second*; rendered "college," 2 Kings 22:14; 2 Chron. 34:22. It was some newer section of Jerusalem.

11. *Maktesh*; that is, "mortar," as the word is rendered in Prov. 27:22. It seems to have been some valley devoted to merchandise in or near Jerusalem, so called from its form.

12. *Settled on their lees*; for this figure, see note on Jer.

the men that are settled* on their lees:^a that say in their heart, The LORD will not do good, neither will he do evil.^b

13 Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit them; and they shall plant vineyards, but not drink the wine thereof.

14 The great day of the LORD is near, it is near, and hasteth greatly, even the voice of the day of the LORD:^c the mighty man shall cry there bitterly.^d

15 That day is a day of wrath, a day of trouble and distress,^e a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness.^f

16 A day of the trumpet and alarm against the fenced cities, and against the high towers.^g

17 And I will bring distress upon men, that they shall walk like blind men,^h because they have sinned against the LORD: and their blood shall be poured out as dust, and their flesh as the dung.ⁱ

18 Neither their silver nor their gold shall be able to deliver them in the day of the LORD's wrath:^j but the whole land shall be devoured by the fire of his jealousy:^k for he shall make even a speedy riddance of all them that dwell in the land.

CHAPTER II.

I An exhortation to repentance. 4 The judgment of the Philistines, S of Moab and Ammon, 12 of Ethiopia and Assyria.

GATHER yourselves together,¹ yea, gather I together, O nation not desired;²

2 Before the decree bring forth, before the day pass as the chaff,³ before the fierce anger of the LORD come upon you,⁴ before the day of the LORD's anger come upon you.⁵

3 Seek ye the LORD,⁶ all ye meek of the earth,

^a Heb. *ceded*, or *the land*. ^b Jer. 4: 11; Amos 6: 1, Rev. 2: 21. ^c Psa. 91: 7. ^d Joel 2: 1, 11. ^e Rev. 6: 15-17. ^f Isa. 22: 5; Jer. 30: 7. ^g Amos 5: 1-2. ^h Jer. 4: 10. ⁱ Isa. 59: 10. ^j Psa. 79: 3; Jer. 9: 22. ^k Prov. 11: 4; Ezek. 7: 19, 23; 38, 1 Joel 2: 16. ^l Or, *desires*. ^m Hos. 13: 3. ⁿ 2 Kings 22: 13, 17;

48: 11. Long tranquillity had not only increased their strength and riches, but hardened their hearts in carnal security.

INSTRUCTIONS.

1. The agreement of so many prophets in foretelling the approaching desolation of Judah and Jerusalem, is a striking proof that they all spoke by the same Spirit of inspiration, and it left that wicked generation without excuse.

3. 9. God's chastisements never proceed in a blind and indiscriminate way, but are always so directed as to separate from his people the false and hypocritical, who vainly endeavor to unite the service of God with that of mammon, and to have a standing in his church while their lives are polluted with violence and deceit.

10, 11. It is an easy thing for God to take from "men of the world, which have their portion in this life," all the possessions which they have accumulated by years of anxious toil. Then they must be filled with vexation and bitter lamentation, for they have no treasure in heaven.

12. When the effect of long prosperity and quiet is to nourish in men's hearts the spirit of Atheism, so that they learn to despise alike the promises and threatenings of God's word, he will compel them by terrible punishments to feel that he rules over the affairs of this world, and makes a distinction between the righteous and the wicked.

13. We are alike dependent on God for power to gain property, and to keep and enjoy it when it is gained. Without his blessing all our possessions will slide out of our own hands into those of our neighbors.

which have wrought his judgment;¹ seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD's anger.²

4 For Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod at the noonday, and Ekron shall be rooted up.³

5 Woe unto the inhabitants of the sea-coast, the nation of the Cherethites!⁴ the word of the LORD is against you; O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant.

6 And the sea-coast shall be dwellings and cottages for shepherds, and folds for flocks.

7 And the coast shall be for the remnant of the house of Judah;⁵ they shall feed thereupon: in the houses of Ashkelon shall they lie down in the evening: for the LORD their God shall visit them,⁶ and turn away their captivity.⁷

8 I have heard the reproach of Moab, the revilings of the children of Ammon, whereby they have reproached my people, and magnified themselves against their border.

9 Therefore, as I live, saith the LORD of hosts, the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah,⁸ even the breeding of nettles, and salt-pits, and a perpetual desolation: the residue of my people shall spoil them, and the remnant of my people shall possess them.

10 This shall they have for their pride, because they have reproached and magnified themselves against the people of the LORD of hosts.

11 The LORD will be terrible unto them: for he will famish⁹ all the gods of the earth; and men shall worship him, every one from his place, even all the idols of the heathen.

23: 26; 2 Chr. 36: 16, 17. ² Psa. 95: 7, 8. ³ Amos 5: 6-15. ⁴ Zech. 8: 19. ⁵ Jonah 3: 9. ⁶ Jer. 47: 5, Zech. 9: 5, 6. ⁷ Ezek. 25: 16. ⁸ Isa. 11: 11. ⁹ Mic. 4: 7. ¹⁰ Or, *rebu*. ¹¹ Luke 1: 6. ¹² Psa. 120: 1, 4; Jer. 29: 14. ¹³ Jer. 48: 1, etc. ¹⁴ Heb. *make lean*.

17, 18. When God purposes to destroy a people for their sins, neither counsel nor riches avail them any thing; their plans are overthrown, their wealth given to others, and they perish miserably without any to help them.

CHAPTER II.

1. Gather yourselves; for confession and supplication. The Jews are solemnly exhorted to repentance before the threatened evils come upon them. *Not desired*; or, as some render, "without shame."

2. The decree; God's decree to make the land desolate. *Bring forth*; go into effect; produce its progeny of misery. *Before the day pass as the chaff*; before the day of God's forbearance pass quickly away.

3. For Gaza shall be—a desolation; the devastation shall be universal, including all the nations bordering on Judea. The four towns mentioned here were the four chief cities of the Philistines. Gath, the fifth, seems to have previously perished.

4. The Cherethites; the same as Cherethim, Ezek. 25: 16; another name for the Philistines.

5. Cottages for shepherds—folds for flocks; uncultivated pasture-ground.

6. The coast shall be for the remnant of the house of Judah; that is, the coast of the Philistines after its desolation. God shall reinstate his people in their ancient possessions, and they shall be victorious over all their enemies, of whom the Philistines, Moabites, and Ammonites were among the most bitter and formidable. Compare Isa. 11: 14.

A. M. 3374.
B. C. about
636.

12 ¶ Ye Ethiopians also,^a ye shall be slain by my sword.

13 And he will stretch out his hand against the north, and destroy Assyria;^b and will make Nineveh a desolation, and dry like a wilderness.

14 And flocks shall lie down in the midst of her, all the beasts of the nations: both the cormorant^c and the bittern shall lodge in the upper lintels^d of it; *their* voice shall sing in the windows; desolation shall be in the thresholds: for he shall uncover^e the cedar work.

15 This is the rejoicing city that dwelt carelessly, that said in her heart, I am, and there is none besides me:^f how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss, and wag his hand.

CHAPTER III.

J A sharp reproof of Jerusalem for divers sins, 8. An exhortation to wait for the restoration of Israel, 14 and to rejoice for their salvation by God.

WOE to her that is filthy^g and polluted, to the oppressing city!

2 She obeyed not the voice; she received not correction;^h she trusted not in the LORD; she drew not near to her God.

3 Her princes within her are roaring lions; her judges are evening wolves; they gnaw not the bones till the morrow.

4 Her prophets are light and treacherous persons:ⁱ her priests have polluted the sanctuary, they have done violence to the law.

5 The just LORD is in the midst thereof;^j he will not do iniquity: every morning^k doth he bring his judgment to light, he faileth not; but the unjust knoweth no shame.^l

^a Isa. 29:4. ^b Isa. 10:12, 16. ^c Or, *pelican*. ^d Or, *knops, or chapiters*. ^e Or, *when he hath uncovered*. ^f Isa. 47:8; Rev. 18:7. ^g Or, *glutinous*; Heb. *rozin*. ^h Or, *instruction*. ⁱ Jer. 22:11, 32. ^j Ezek. 3:16, 17. ^k Heb. *morning by morning*. ^l Jer. 12:12. ^m Or, *corners*. ⁿ Isa. 63:8. ^o Mic. 2:1.

12. *Ethiopians*; these, in connection with Egypt, were at that time the rivals of Assyria, 2 Kings 19:9.

13. *Will make Nineveh a desolation, and dry like a wilderness*; the prophet foretells the utter desolation of Nineveh in language agreeing closely with that of Isaiah in reference to Babylon and Edom. Compare Isa. 13:21, 22; 34:13-15. The present ruins of this renowned city are the best comment on his words.

INSTRUCTIONS.

1-3. God graciously delays his threatened judgments, that we may have opportunity to escape them by repentance; but if we despise his long-suffering kindness, the day of mercy will soon pass away, and escape will be no longer possible.

4-11. When God afflicts his people, he intends not their destruction, but their correction; he will not allow their enemies, who exult over their calamities, and take advantage of them to oppress and spoil them, to go unpunished; his own servants he will restore to more than their former prosperity, while those who hated and persecuted them perish without remedy.

CHAPTER III.

1. *Filthy*; or, "rebellious." Jerusalem is meant.
3. *Gnaw not the bones till the morrow*; or, "gnaw not on the morrow;" that is, devour them immediately, leaving nothing till the morrow. Others render, "they lay up nothing for the morrow," which comes to the same sense.
5. *Therefore*; of Jerusalem, beholding all her iniquities,

6 I have cut off the nations: their towers* are desolate; I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant.

7 I said, Surely thou wilt fear me, thou wilt receive instruction;¹ so their dwelling should not be cut off, howsoever I punished them; but they rose early, and corrupted all their doings.²

8 ¶ Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination is to gather the nations;³ that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.⁴

9 For then will I turn to the people a pure language,⁵ that they may all call upon the name of the LORD,⁶ to serve him with one consent.⁷

10 From beyond the rivers of Ethiopia my supplicants, even the daughter of my dispersed, shall bring mine offering.⁸

11 In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me;⁹ for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of¹⁰ my holy mountain.

12 I will also leave in the midst of thee an afflicted and poor people,¹¹ and they shall trust in the name of the LORD.

13 The remnant of Israel shall not do iniquity,¹² nor speak lies;¹³ neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid.

14 ¶ Sing, O daughter of Zion;¹⁴ shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.

¹ Prov. 29:22; Lam. 3:25, 26. ² Joel 2:2; Matt. 25:32. ³ 2 Pet. 3:10. ⁴ Heb. *lip*. ⁵ Acts 2:4, etc. ⁶ Heb. *shoulder*. ⁷ Psal. 68:31; Isa. 1:7. ⁸ Isa. 40:3; Joel 2:26, 27. ⁹ Heb. *in*. ¹⁰ Jas. 2:5. ¹¹ Matt. 13:41. ¹² Rev. 21:27. ¹³ Zach. 2:10; 9:9.

and continually exercising his power in her as a righteous judge.

6. *The nations*; around Jerusalem, for their wickedness, as a warning to her.

7. *The dwelling*; literally, "her dwelling," the dwelling of Jerusalem. It changes from the second to the third person.

8. *Therefore wait ye upon me*; the prophet now addresses the pious remnant of the people, and encourages them to wait patiently upon God until the impending calamities are overpast, when he will gloriously interpose for their salvation and the destruction of their enemies. On this use of the word "therefore," in passing from threatenings to promises, see note on Hosea 2:14. *To gather the nations*; providentially, that this may be the occasion of their destruction. Compare Isa. 29:3-8; Ezek. 38:7-9, 16; Joel 3:2, 9-17; Rev. 19:19, 20.

9. *To the people*; that is, to the nations, as the original word implies; for this is a prophecy of the introduction of the Gentiles into God's church. *A pure language*; literally, as the margin, "a pure lip;" a lip not defiled with the name of false gods.

10. *The daughter of my dispersed*; my dispersed people. Compare the expression, "the daughter of Zion;" that is, Zion's people.

11. *Not be ashamed for all thy doings*; because they have all been repented of, put away, and forgiven. These words are not inconsistent with such passages as Ezek. 36:32: for there the shame of holy sorrow and gratitude is meant; here, the shame of God's continued rebuke.

15 The LORD hath taken away thy judgments, he hath cast out thine enemy:^a the King of Israel, even the LORD, is in the midst of thee: thou shalt not see evil any more.

16 In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thy hands be slack.^b

17 The LORD thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy;^c he will rest^d in his love, he will joy over thee with singing.

18 I will gather them that are sorrowful for the

^a Rom. 8:31, 34; Rev. 12:10. ^b Or, faint. ^c Isa. 62:5; Jer. 32:41. ^d Heb. be silent. ^e Heb. the burden upon it was reproach. ^f Heb. I will set them

18. I will gather—a burden; this verse may be more clearly rendered thus: "The afflicted, far removed from the solemn assembly, I have gathered," that is, I will gather: "they are of thee," belong to thee; "reproach resteth upon her," that is, collectively, Zion's dispersed ones, "as a burden."

INSTRUCTION.

God has established the visible church for the glory of his own name and the maintenance of the cause of truth in the world, and he will not suffer her to be destroyed by

solemn assembly, *who* are of thee, *to whom* A. M. 3374. B. C. about 630. the reproach of it *was* a burden.^e

19 Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise^f and fame in every land where they have been put to shame.^g

20 At that time will I bring you *again*, even in the time that I gather you:^h for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD.

for a praise. ⁱ Heb. of their shame. ^j Isa. 11:12; 27:12; 56:8; Ezek. 28:25; 31:13; 37:21; Amos 9:14.

either inward corruption or outward persecution. Wicked men, rising up in the midst of her, have often usurped dominion over her, and filled her with violence and crime; but he knows how to separate proud transgressors from her, and to reserve for himself "an afflicted and poor people." Thus will he proceed, purifying his people by his manifold judgments from age to age, and overthrowing all the devices of their outward enemies, till he makes them "a name and a praise among all people of the earth." Luke 12:32.

HAGGAI.

HAGGAI is the first of the three prophets of the restoration. By comparing the title of his prophecy with that of Zechariah, we learn that he entered upon his prophetic office two months earlier than the latter. The several messages of Haggai were delivered within the short space of three months, and they all had reference to the work of rebuilding the temple. By the slanderous representations of the Jews' enemies this had been interrupted, as we learn from the fourth chapter of Ezra. Meanwhile the Jews, having yielded to the spirit of unbelief, had grown cold and indifferent to the work; for which the prophets Haggai and Zechariah reproved them. Ezra 5:1, 2.

A. M. 3484.
B. C. about 520.

CHAPTER I.

1 Haggai reproveth the people for neglecting the building of the house.
7 He inciteth them to the building. 12 He promiseth God's assistance to them being forward.

IN the second year of Darius the king,^a in the sixth month, in the first day of the month, came the word of the LORD by^{*} Haggai the prophet unto Zerubbabel the son of Shealtiel,^b governor[†] of Judah, and to Joshua the son of Josedech, the high-priest,^c saying,

2 Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD's house should be built.

3 Then came the word of the LORD by Haggai the prophet, saying,

4 *Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?*^d

5 Now therefore thus saith the LORD of hosts; Consider[†] your ways.^e

6 Ye have sown much, and bring in little;^f ye eat, but ye have not enough;^g ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to *put it* into a bag with holes.^h

7 ¶ Thus saith the LORD of hosts; Consider your ways.

8 Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the LORD.

^a Ezra 1:24; 5:1, 2. ^{*} Heb *by the hand of*. ^b Ezra 3:2. [†] Or, *captain*. ^c 1 Chr. 6:15. ^d Sam. 7:2. ^e Heb. *Set your heart on*. ^f Lam. 3:40. ^g Deut. 28:38. ^h Hos. 4:10; Mic. 6:14. ⁱ Heb. *pierced*. ⁱ ch. 2:16, 17. [†] Or, *blow it*

CHAPTER I.

2. *The time is not come*; they doubtless excused themselves on the ground of Artaxerxes' decree, which remained yet in force. Ezra 4:23. But God saw that indifference, and the love of worldly ease, were the true cause of their inaction, ver. 4, 9.

12. *Obedied the voice of the Lord*; compare Ezra 5:2.

13. *I am with you*; as soon as they set themselves in earnest to rebuild the temple, God removed all outward hinderances to the work. Ezra 5:3; 6:12.

INSTRUCTIONS.

2. It is a bad sign when difficulties and hinderances in God's service, instead of increasing our zeal and earnestness, lead to coldness, indifference, and vain excuses; for

9 Ye looked for much, and lo, *it came* to little;^h and when ye brought *it* home, I did blow upon it.ⁱ Why? saith the LORD of hosts. Because of my house that *is* waste, and ye run every man unto his own house.

10 Therefore the heaven over you is stayed from dew, and the earth is stayed *from* her fruit.^j

11 And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon *that* which the ground bringeth forth, and upon men, and upon cattle, and upon all the labor of the hands.^k

12 ¶ Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high-priest, with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had sent him, and the people did fear before the LORD.

13 Then spake Haggai the LORD's messenger in the LORD's message unto the people,^l saying, *I am* with you, saith the LORD.^l

14 And the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high-priest, and the spirit of all the remnant of the people;^m and they came and did work in the house of the LORD of hosts, their God.ⁿ

15 In the four and twentieth day of the sixth month, in the second year of Darius the king.

^{away}. ⁱ Deut. 28:23; Hos. 2:9. ^j 1 Kings 17:1; 2 Kings 8:1. ^k Mal. 2:7; 2 Cor. 5:20. ^l Matt. 28:20. ^m 1 Cor. 12:4-11. ⁿ Ezra 5:2, 3.

it shows that we are willing to labor in God's cause only when it costs us no inconvenience or sacrifice.

4. When we can find both time and means to build for ourselves ceiled houses, but neither for the Lord's house, it is plain that we love our own private interests better than God's cause.

5. Serious consideration is the beginning of amendment. Psa. 119:59.

6. We cannot defraud God and prosper.

8-11. The best way to succeed in our worldly enterprises is to go steadily forward in God's service, promptly making all the sacrifices which his cause demands of us, and trusting him for the supply of our temporal wants. He has the resources of heaven and earth at his disposal; to him it is alike easy to increase or diminish our earthly

CHAPTER II.

I He encourageth the people to the work, by promise of greater glory to the second temple than was in the first. 10 In the type of holy things and unclean he showeth their sins hindered the work. 20 God's promise to Zerubbabel.

IN the seventh month, in the one and twentieth day of the month, came the word of the LORD by the prophet Haggai, saying,

2 Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high-priest, and to the residue of the people, saying,

3 Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing? b

4 Yet now be strong: O Zerubbabel, saith the LORD; and be strong, O Joshua, son of Josedech, the high-priest; and be strong, all ye people of the land, saith the LORD, and work: for I am with you, d saith the LORD of hosts:

5 According to the word that I covenanted with you when ye came out of Egypt, e so my Spirit remaineth among you: f fear ye not.

6 For thus saith the LORD of hosts: Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land: g

7 And I will shake all nations, and the desire of all nations shall come: h and I will fill this house with glory, saith the LORD of hosts.

8 The silver is mine, and the gold is mine: i saith the LORD of hosts.

9 The glory of this latter house shall be greater than of the former: j saith the LORD of hosts: and in this place will I give peace, k saith the LORD of hosts.

10 l In the four and twentieth day of the ninth month, in the second year of Darius, came the word of the LORD by Haggai the prophet, saying,

* Heb. by the hand of. a Exra 3:12. b Zech. 4:10. c Zech. 8:9. d ch. 1:13. e Exod. 29:45, 46. f Neh. 9:20. Psa. 51:11, 12. Isa. 63:11, 14. g Joel 1:16; Heb. 12:26. h Gen. 49:10, Mal. 3:1; Luke 2:37, 46. i 1 Chr. 2:14. j John 1:14; 2 Cor. 3:9, 10. k Psa. 53:8; Luke 2:14, Eph. 2:14.

possessions; and he will see that they who obey him have all needful good.

13. God is always with those who obey his commands, and go cheerfully forward in his service.

14. The prompt obedience of God's people, after a season of inaction, greatly cheers the hearts of his messengers: it is at once a proof of the genuineness of their religion, and of its increase in their souls.

CHAPTER II.

3. Who is left among you—as nothing; see the narrative, Exra 3:12, 13.

6. Shake the heavens—the dry land; by the coming of the Messiah, and the establishment of his kingdom upon the ruins of Satan's kingdom. Compare Ezek. 38:19-23; Joel 3:14-17; Heb. 12:26-28.

7. The desire of all nations; the Messiah, in whom "all families of the earth shall be blessed." Many render, more literally, "the things desired by all nations," that is, the blessings of the Messiah's reign, which amounts to the same thing.

9. Greater than of the former; though this may have been literally true of the second temple as renewed by Herod, yet the reference here is to its spiritual glory. It was honored by the presence of the Son of God, who is the brightness of the Father's glory. Give peace; through the Messiah's work. Compare Eph. 2:14.

12, 13. If one bear—unclean; this is a sort of parable, and

11 Thus saith the LORD of hosts; Ask now the priests concerning the law, i saying,

12 If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No.

13 Then said Haggai, If one that is unclean by a dead body touch any of these, m shall it be unclean? And the priests answered and said, It shall be unclean.

14 Then answered Haggai, and said, So is this people, and so is this nation before me, n saith the LORD; and so is every work of their hands; and that which they offer there is unclean.

15 And now, I pray you, consider from this day and upward, from before a stone was laid upon a stone in the temple of the LORD:

16 Since those days were, when one came to a heap of twenty measures, there were but ten: when one came to the press-fat for to draw out fifty vessels out of the press, there were but twenty. o

17 I smote you with blasting and with mildew and with hail in all the labors of your hands; p yet ye turned not to me, saith the LORD.

18 Consider now from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of the LORD's temple was laid, q consider it.

19 Is the seed yet in the barn? yea, as yet the vine, and the fig-tree, and the pomegranate, and the olive-tree, hath not brought forth: r from this day will I bless you.

20 s And again the word of the LORD came unto Haggai in the four and twentieth day of the month, saying,

21 Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth: t

22 And I will overthrow the throne of kingdoms,

i Lev. 10:10, 11; Dent. 33:10; Mal. 2:7. n Num. 19:11. o Tirob 1:13; Job 21. p ch. 1:16, 9; Zech. 8:10. q Dent. 28:22; 1 Kings 8:37; Amos 4:9. r Zech. 8:9, 12. s Hab. 3:17, 18. t ver. 6, 7.

its meaning is, holy flesh, such as was offered in sacrifice, cannot make the objects which it touches holy, but a dead body will defile all that it touches; so no outward observance of sacred rites can make you holy, while your hearts and lives are unclean, but these, on the contrary, will defile all your offerings, and every work which you undertake.

14. So is this people; that is, while they continue worldly-minded and remiss in duty. Though the people had begun to move in the work of building the house, they needed further reproof as well as encouragement.

16. A heap of twenty measures; probably, a heap of sheaves which from its size might yield twenty measures. Fifty vessels; so many having been expected from the amount of the vintage gathered.

19. Is the seed yet in the barn? these words have been variously interpreted. Some suppose they mean, "Has not all the seed you have sown been committed to the ground, while as yet there are no signs of the future harvest?" The ninth month began with the new moon of December, which, in Palestine, is one of the months for sowing. But perhaps we may better take the whole verse, except the last clause, as a recital of past calamities, thus: "Has there remained," in the past years of famine, "the seed in the barn?" that is, seed enough for sowing, etc.

21, 22. I will shake—his brother; a prophecy extending to the distant future, the fulfilment of which could be only begun under Zerubbabel. See note on ver. 6.

A. M. 3484. and I will destroy the strength of the king-
 B. C. about 520. doms of the heathen;^a and I will overthrow
 the chariots, and those that ride in them;^b and the
 horses and their riders shall come down, every one
 by the sword of his brother.

^a Dan. 2:44. ^b Mic. 5:10; Zech. 9:10.

23. *A signet*; a seal-ring, which was worn on one of the fingers of the right hand, or carried in the bosom. The meaning is, that God will preserve Zerubbabel, as a precious treasure, from all the assaults of the wicked. But since the prophecy reached far beyond his day, the promise made to him extends, in like manner, to all whom God sets over his church, and can have its perfect fulfilment only in Christ.

INSTRUCTIONS.

3-5. The present smallness and feebleness of a good enterprise should never discourage us. If God has clearly commanded it, we may go courageously forward, assured that he will be with us, as he has been with his people from the beginning, and give us all needful help. Many of the most successful undertakings in behalf of Christ's church have been small and despised in the beginning, and struggled for a long time with such difficulties as God's help alone could enable his servants to overcome.

6. If we could comprehend at a glance the whole plan of redemption as God is gradually unfolding it from age to age, the delay of his promises, which now seems very long, would appear, as it is in reality, only "a little while." We should then see that God helps his people "right early." Psa. 46:5.

7. The extension of Christ's kingdom through the earth must shake all nations, because they are under the dominion of Satan; his power must be destroyed, that the power of Christ may be established on its ruins, vs. 21, 22.

23 In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the LORD, and will make thee as a signet:^c for I have chosen thee, saith the LORD of hosts.

^c Song 7:6.

9. The presence of Christ gave to the second temple such glory as no outward adornments of silver and gold and precious stones could confer.*

11-14. No external religious services, though they be those which God has commanded, can make a wicked heart holy and acceptable to God; but such an unclean heart will pollute all our outward good works, and make them abominable in God's sight.

15-19. The review of our past history will show that we have enjoyed true prosperity only when we have been diligent and faithful in the service of God; and that whenever we have been drawn away from this by the hope of worldly gain, the result has been disappointment and vexation.

22. All institutions and forms of government that are opposed to the principles of Christ's gospel must be overthrown; and all combinations to oppose its progress in the earth must come to naught. In this work of overturning, God employs the wicked to execute his counsels upon each other; but it is only by his word and Spirit that the kingdom of Christ can arise upon the ruins of Satan's kingdom.

23. God preserves as a precious jewel every one who is in Christ, and when Christ has completed his triumph over Satan, and sat down on the right hand of God, he will bring with himself to the new Jerusalem all his faithful servants, to rejoice for ever in his own immediate presence.

Z E C H A R I A H.

Z E C H A R I A H was the son of Berechiah, and the grandson of Iddo, who is mentioned as one of the priests that went up with Zerubbabel from Babylon to Jerusalem. Neh. 12:4. In Ezra he is twice spoken of as "the son of Iddo," the word son being used in the general sense of descendant. Ezra 5:1; 6:14.

The book of Zechariah may be distributed into several portions, according to its contents. The first six chapters contain a very remarkable series of visions relating to the reestablishment of the Jews in their own land, and the future dispensations of God towards them. This part of the book closes with a symbolic prophecy of Christ as both priest and king upon the throne of David. Chapter 6:9-15.

The seventh and eighth chapters constitute the second part, the special occasion of which was a question proposed to the prophet concerning the observance of a certain fast. After administering to the people a sharp rebuke for their formality, he proceeds to direct and encourage them in the way of duty.

The remaining six chapters appear to have been written at a later period. They contain a prophetic portraiture of the destiny of God's covenant people to the end of time, including the advent of the Messiah, and the extension of the true religion over all the earth. In these last chapters are some prophecies of difficult interpretation, and which perhaps can never be fully understood till the mystery of God contained in them shall have been fulfilled. One thing, however, they clearly reveal to us: that the future triumph of God's kingdom is certain, and that all the great movements in the history of the nations, however unpropitious they may seem at the time, are a part of the mighty plan of divine Providence which shall end in making the kingdoms of this world the kingdoms of our Lord and of his Christ.

CHAPTER I.

1 Zechariah exhorted to repentance. 7 The vision of the horses. 12 At the prayer of the angel, comfortable promises are made to Jerusalem. 18 The vision of the four horns, and the four carpenters.

IN the eighth month, in the second year of Darius,^a came the word of the LORD unto Zechariah,^b the son of Berechiah, the son of Iddo the prophet, saying,

2 The LORD hath been sore displeas'd^c with your fathers.^c

3 Therefore say thou unto them, Thus saith the LORD of hosts; Turn ye unto me,^d saith the LORD of hosts, and I will turn unto you,^e saith the LORD of hosts.

4 Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the LORD of hosts; Turn ye now from your evil ways, and from your evil doings: but they did not hear, nor hearken unto me, saith the LORD.

5 Your fathers, where are they? and the prophets, do they live for ever?

^a Hag. 1:1. ^b Ezra 5:1; Matt. 23:35. ^c Heb. with displeasure. ^d 2 Chr. 26:16; Psa. 69:1. ^e Jer. 25:5; Mal. 3:7. ^f Mic. 7:19; Luke 15:29; Jas.

CHAPTER I.

5, 6. *Your fathers, where are they?*—my words and my statutes—did they not take hold of your fathers? your fathers and the prophets who reproved them have passed away together; but my words which the prophets uttered have not passed away.

8. *A man riding upon a red horse;* he is "the angel of the Lord," ver. 11; that is, the angel in whose person Jehovah was present, or the Word, that was in the beginning with God, and was God, John 1:1. See note on Isa. 63:9. Many

6 But my words and my statutes, which I commanded my servants the prophets, did they not take hold of^f your fathers?^g and they returned and said, Like as the LORD of hosts thought to do unto us,^h according to our ways, and according to our doings, so hath he dealt with us.^h

7 Upon the four and twentieth day of the eleventh month, which is the month *Sebat*, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

8 I saw by night, and behold a man riding upon a red horse,ⁱ and he stood among the myrtle-trees that were in the bottom; and behind him were *three* red horses,^j speckled,^k and white.

9 Then said I, O my lord, what are these? And the angel that talked with me said unto me, I will show thee what these be.

10 And the man that stood among the myrtle-trees answered and said, These are they whom the

¹⁸ [†] Or, overtake. [†] Hos. 6:5. [†] Lam. 2:17. ^h Lam. 1:18. [†] J. sh. 5:13; Rev. 6:4. [†] Jch. 6:2. [†] Or, bay.

commentators think that he is different from the interpreting angel that talked with the prophet, ver. 9, etc. This opinion is favored by chap. 2:4, where the interpreting angel receives a command from another angel. The red horse exhibits him as a mighty warrior, prepared to deliver his people from their heathen oppressors. The different colors of the horses that follow him denote the different offices of the ministering angels that sit upon them.

10. *Answered;* answered the interpreting angel in the prophet's behalf.

A. M. 3485. LORD hath sent to walk to and fro through
B. C. about the earth.^a

11 And they answered the angel of the LORD that stood with the myrtle-trees, and said, We have walked to and fro through the earth, and behold, all the earth sitteth still, and is at rest.

12 ¶ Then the angel of the LORD answered and said, O LORD of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah,^b against which thou hast had indignation these threescore and ten years?^c

13 And the LORD answered the angel that talked with me with good words and comfortable words.^d

14 So the angel that communed with me said unto me, Cry thou, saying, Thus saith the LORD of hosts; I am jealous for Jerusalem and for Zion with a great jealousy.^e

15 And I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction.^f

16 Therefore thus saith the LORD; I am returned to Jerusalem with mercies:^g my house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem.

17 Cry yet, saying, Thus saith the LORD of hosts; My cities through prosperity* shall yet be spread abroad; and the LORD shall yet comfort Zion,^h and shall yet choose Jerusalem.ⁱ

18 ¶ Then lifted I up mine eyes, and saw, and behold four horns.

19 And I said unto the angel that talked with me, What be these? And he answered me, These are the horns which have scattered Judah, Israel, and Jerusalem.

20 And the LORD showed me four carpenters.

21 Then said I, What come these to do? And

he spake, saying, These are the horns which have scattered Judah,^j so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it.^k

CHAPTER II.

1 God, in the care of Jerusalem, sendeth to measure it. 6 The redemption of Zion. 10 The promise of God's presence.

I LIFTED up mine eyes again, and looked, and I beheld a man with a measuring line in his hand.^l

2 Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof.^m

3 And behold, the angel that talked with me went forth, and another angel went out to meet him,

4 And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein:ⁿ

5 For I, saith the LORD, will be unto her a wall of fire round about,^o and will be the glory in the midst of her.^p

6 ¶ Ho, ho, come forth, and flee from the land of the north,^q saith the LORD: for I have spread you abroad as the four winds of the heaven,^r saith the LORD.

7 Deliver thyself, O Zion, that dwellest with the daughter of Babylon.^s

8 For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: ye that toucheth you, toucheth the apple of his eye.^t

* Psa. 103:20, 21; Heb. 1:14. ^b Psa. 102:13; Rev. 6:10. ^c Jer. 25:11, 12; Dan. 9:2; ch. 7:5. ^d Jer. 29:10. ^e Joel 2:18; ch. 3:2, 3. ^f Isa. 47:6; Obad. 15, 17. ^g Isa. 12:1; 54:5. ^h Heb. good. ⁱ Isa. 51:3. ^j Isa. 14:1. ^k Dan. 12:7. ^l Psa. 75:4, 5. ^m Rev. 11:1; 21:15, 16. ⁿ Isa. 2:1-11.

2; Ezek. 36:10, 11. ^o Isa. 4:5; ch. 9:8. ^p Psa. 3:3; Isa. 60:19; Rev. 21:24. ^q Gen. 19:17. ^r Deut. 28:64; Ezek. 17:21; Amos 9:9. ^s Isa. 45:20; 52:11; Jer. 50:8; 51:6, 45. ^t Deut. 32:10; Psa. 17:8; Matt. 25:40, 45.

11. All the earth; all the heathen world. Their quiet is contrasted with the affliction of God's people, ver. 15.

12. The angel of the Lord answered; as interceding with God the Father in his people's behalf. Compare Rom. 8:34.

13. Answered the angel that talked with me; since the answer was designed for the prophet's instruction and consolation, it was given to the angel who talked with him.

14. My cities; the cities of my covenant people.

15. Four horns; the horns are symbols of heathen persecutors, and the number four denotes that they had scattered God's people in all directions. Compare "the four winds," chap. 2:6.

16. Carpenters; the word in the original denotes men who work in brass and iron, as well as in wood.

17. Fray; drive away in terror.

INSTRUCTIONS.

2. The chastisement which God inflicts upon his people in one age, is designed for the instruction of all future generations; and if they will take warning from it, they will be spared its repetition.

3. God waits for the repentance of his people, that he may remove their trials and grant them renewed prosperity.

4-6. Wicked men and the prophets whom God sends to reprove them pass away together. But though the preacher's voice ceases, his words remain, and every one of them is fulfilled upon the ungodly.

8-10. Though it seems at times as if the Lord had forsaken his people, and delivered them over to the power of the wicked, yet is he always present with them, ordering the manifold affairs of the world for their good.

11-13. They who love God are often in deep affliction, while wicked men prosper and are quiet; but he graciously remembers them in their sorrow, and will in due time answer them "with good words and comfortable words."

14, 15. Though God uses ungodly men as his instruments in chastising his people, this does not excuse their wickedness. They mean it for evil, and will be dealt with accordingly. Isa. 10:7.

16, 17. God afflicts his people only "for a small moment," that he may have mercy upon them "with everlasting kindness." All their trials end in increased prosperity. Isa. 54:7, 8.

18-21. God gives to the persecutors of his church all their strength; and it is an easy thing for him, when he has accomplished his holy purposes by them, to raise up others mightier than they, who shall deliver her from their power.

CHAPTER II.

1. A man; that is, an angel. The measuring of Jerusalem is a sign that it is to be rebuilt, since in building men use measuring lines. Compare Ezek. 40:3.

4. As towns without walls; this denotes both the abundance and security of the inhabitants; they shall spread themselves in peace and quiet beyond the limits of her walls.

6. From the land of the north; from Babylon. See note on Jer. 1:14.

8. Hath he sent me; the Messiah, who is the speaker in this and the following verses.

9 For behold, I will shake my hand upon them,^a and they shall be a spoil to their servants: and ye shall know that the LORD of hosts hath sent me.

10 Sing and rejoice, O daughter of Zion: for lo, I come, and I will dwell in the midst of thee,^b saith the LORD.

11 And many nations shall be joined to the LORD in that day, and shall be my people:^c and I will dwell in the midst of thee,^d and thou shalt know that the LORD of hosts hath sent me unto thee.

12 And the LORD shall inherit Judah his portion in the holy land,^e and shall choose Jerusalem again.^f

13 Be silent, O all flesh, before the LORD: for he is raised up out of his holy habitation.^g

CHAPTER III.

I Under the type of Joshua, the restoration of the church, S Christ the Branch is promised.

AND he showed me Joshua the high-priest standing before the angel of the LORD,^h and Satan standing at his right hand to resist him.ⁱ

2 And the LORD said unto Satan, The LORD rebuke thee, O Satan:^j even the LORD that hath chosen Jerusalem rebuke thee:^k is not this a brand plucked out of the fire?^l

3 Now Joshua was clothed with filthy garments,^m and stood before the angel.

a Isa. 19:16. b Isa. 12:6. c Isa. 51:1-3. d 2 Cor. 6:16. Rev. 21:3. e Deut. 32:9. f Isa. 41:9. g Heb. the habitation of his holiness; Isa. 63:15. h Hag. 1:1. i That is, an adversary. j Heb. he has adversary. k Job 1:6. l Psa. 109:6. m Rev. 12:9, 10. n Job 9. o Amos 1:11. Jule 23. 11-a. 61:6.

9. *Will shake my hand upon thee*; as a sign of the infliction of vengeance. *To their servants*; that is, to God's people, who have been their servants.

10, 11. *I come—saith the Lord—the Lord of hosts hath sent me*; in this remarkable passage it is the Lord who comes to Zion, and he is sent by the Lord. It could have been fulfilled only in Christ.

13. *He is raised up*; to deliver his people and execute vengeance upon their enemies.

INSTRUCTION.

Nothing in the world is so dear to God as his church; nothing is guarded by him with such jealous care; nothing so offends him as the injuries inflicted upon her by her enemies. Though at times he may seem to have abandoned her to the power of those who hate her, it is only for her needful correction. He will certainly return to her again, rebuild her with more than her former strength and beauty, and make her honorable in the eyes of those who have despised and persecuted her.

CHAPTER III.

1. *Standing before the angel of the Lord*; as his minister in holy things. Deut. 10:8; 2 Chron. 29:11; Ezek. 44:15.

2. *The Lord*; that is, "the angel of the Lord"; for he is the Lord. See note on chap. 1:8. *The Lord rebuke thee*; the angel of the Lord calls upon the Lord who has sent him to rebuke Satan. See note on chap. 2:10, 11.

3. *Filthy garments*; the prophet in vision sees Joshua clothed with filthy garments. These are a symbol of the pollution of sin, which made him and the people in whose behalf he ministered unclean, and gave Satan occasion to withstand him and accuse him before God. The Lord does not deny Joshua's unworthiness, but of his free love rebukes Satan, and clothes his servant with change of raiment. The whole is a beautiful symbol of justification and sanctification by free grace.

4. *Caused thee iniquity to pass from thee*; this includes both pardon for sin, and inward purification from its power; for these two things are never separated.

5. *I said*; the prophet. Thus he expresses his warm

4 And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thee iniquity to pass from thee,^a and I will clothe thee with change of raiment.^b

5 And I said, Let them set a fair mitre upon his head.^c So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by.

6 And the angel of the LORD protested unto Joshua, saying,

7 Thus saith the LORD of hosts: If thou wilt walk in my ways, and if thou wilt keep my charge,^d then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places^e to walk among these that stand by.

8 Hear now, O Joshua the high-priest, thou, and thy fellows that sit before thee: for they are men wondered at:^f for behold, I will bring forth my servant the BRANCH.^g

9 For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes:^h behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day.

10 In that day, saith the LORD of hosts, shall ye call every man his neighbor under the vine and under the fig-tree.

Matt. 22:11. Rev. 7:14, 14; 19:8. m 2 Sam 12:13; Isa. 6:5-7. Rom. 6:23. n Isa. 61:10. o ch. 6:11. p Or, ordinance. q Heb. walks. r Heb. of wonder. s sign; Isa. 7:1. p La 11:1. q Rev. 5:6.

sympathy with the high-priest and the people whom he represents.

7. *Places*; according to many, "leaders;" that is, angelic guides.

8. *Thy fellows*; the lower priests associated with him. *Men wondered at*; better, as the margin, "men of sign"—men whose priesthood typified that of Christ. Compare Isa. 8:18; 20:3; also Ezek. 12:6, 11; 24:24; where the word in the original is the same that is here used. *The BRANCH*; the Messiah, that great High-priest whom Joshua and his fellows typified. See notes on Isa. 4:2; 11:1.

9. *The stone that I have laid before Joshua*; Christ, under the symbol of the foundation-stone of the temple, which had been laid by Zerubbabel some years before. Chap. 4:9. As the material temple was a type of the spiritual, so was its corner-stone a type of Christ the "precious corner-stone," Isa. 28:16; Rom. 9:33; 1 Pet. 2:6. *Upon one stone—seven eyes*; the stone represents Christ, and the seven eyes the fulness of wisdom that dwells in Christ. Seven is the symbol of perfection. *I will engrave the graving thereof*; probably an allusion to the custom of engraving inscriptions upon corner-stones. Compare 2 Tim. 2:19. The engraving sets forth the excellent nature and office of the stone. *Of that land*; of the land of Canaan as a type and representative of God's church. *In one day*; in the day when Christ "put away sin by the sacrifice of himself." Heb. 9:26.

10. *Under the vine and under the fig-tree*; dwelling under these is a sign of peace and abundance. 1 Kings 4:25; Micah 4:1.

INSTRUCTIONS.

1. The most eminent among God's servants are defiled with sin; and if they stood on the ground of their own righteousness, Satan would have abundant occasion to accuse them before God as unworthy of his favor.

2. God will rebuke Satan, and refuse to hear his accusations against true believers, not on account of their merit, but of his own free love, which has begun the work of their redemption from hell, and will carry it forward to

A. A. 3485.

B. C. 519.

CHAPTER IV.

1 By the golden candlestick is fore-shown the good success of Zerubbabel's foundation. 11 By the two olive-trees, the two anointed ones.

AND the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep,

2 And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps,¹ which are upon the top thereof:

3 And two olive-trees by it, one upon the right side of the bowl, and the other upon the left side thereof.

4 So I answered and spake to the angel that talked with me, saying, What are these, my lord?

5 Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.

6 Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, Not by might,² nor by power, but by my Spirit,³ saith the LORD of hosts.

7 Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall

¹ Heb. her. ¹ Or, seven several pipes to the lamps. ¹ Or, army. ² Heb. 1 7
³ Ezra 3: 7-13. ⁴ Ezra 6: 14, 15. ⁵ Or, sawe the seven eyes of the LORD
 shall rejoice. ¹ Heb. stone of tin. ² Heb. by the hand of ³ Heb. the gold.

the glory of his own name. Especially are they whom God has set over his church encouraged to hope that he will accept their imperfect services, because he has "chosen Jerusalem," and it is his purpose to build up her walls by human instrumentality.

3. Joshua standing before the angel of the Lord clothed with filthy garments, well represents the condition of all God's ministers and the congregations intrusted to their care, except so far as they are justified by Christ's atoning blood, and sanctified by his Spirit. How much out of place are pride and vain-glory in preachers or people.

4. When Christ's servants are overwhelmed with a sense of their own villeness, it is an unspeakable comfort to know that their Master is able both to forgive sin and to cleanse the soul from its pollution, and that he will do this for all who humbly ask it of him, and thus prepare them to render to him acceptable service. Isa. 6: 7.

5. Christ's servants have a deep sympathy one for another, and they rejoice in each other's spiritual welfare; especially do they desire to see those who are set over God's house adorned with the graces of his Spirit.

7. Christ's love for his servants is not weakness. Though he will grant them all needful help, he will not connive at their sins. Only by faithfulness in his service can they expect to enjoy his favor.

8. The rulers and teachers of God's spiritual house are in a humble, yet true sense, the representatives of Christ the heavenly "Branch," and it should be their earnest endeavor by their lives and doctrine truly to exhibit his spirit and teachings.

9, 10. Since Christ is the corner-stone of the church, laid and engraved by God himself, she can never be shaken, but must stand, and fill the earth with light and peace and blessedness.

CHAPTER IV.

2. A candlestick; after the pattern of that in the sanctuary. Exod. 25: 31-39. Seven pipes; literally, "seven and seven pipes," that is, seven proceeding from each olive-tree, one to each lamp.

6. Not by might, nor by power, but by my Spirit; the candlestick is a symbol of God's church, which he has appointed to be the light of the world, Rev. 1: 20; and the two olive-trees with their pipes, of the Holy Ghost, as

bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.

8 Moreover, the word of the LORD came unto me, saying,

9 The hands of Zerubbabel have laid the foundation of this house;^b his hands shall also finish it;^c and thou shalt know that the LORD of hosts hath sent me unto you.

10 For who hath despised the day of small things? for they shall rejoice,⁶ and shall see the plummet¹ in the hand of Zerubbabel with those seven; they are the eyes of the LORD, which run to and fro through the whole earth.

11 ² Then answered I, and said unto him, What are these two olive-trees upon the right side of the candlestick and upon the left side thereof?

12 And I answered again, and said unto him, What be these two olive branches, which through³ the two golden pipes empty the golden oil out of themselves?⁴

13 And he answered me and said, Knowest thou not what these be? And I said, No, my lord.

14 Then said he, These are the two anointed ones;⁵ that stand by the Lord of the whole earth.⁶

¹ Heb. empty out of themselves oil into the gold. ¹ Heb. sons of oil. ⁴ Rev 11: 4. ⁵ ch. 6: 5.

given through the ministration of his servants. The whole teaches that God's people conquer the world, not by outward might, but by inward strength received from above.

7. Who art thou; God's Spirit will help his people to overcome all obstacles. O great mountain; the symbol of difficulties which human strength cannot overcome. Compare Isa. 41: 15; Jer. 51: 25. The headstone; of the temple, which is a symbol of Christ, "the headstone of the corner." Psa. 118: 22; Matt. 21: 42, etc. With shoutings; these are the shoutings of all who love Zion, ascribing the completion of her temple to God's grace.

9. Thou shalt know that the Lord of hosts hath sent me; the angel of the Lord, who is himself the Lord, addresses the prophet. See note on chap. 2: 9, 10.

10. The day of small things; the feeble beginnings of the Jews in rebuilding the temple. Compare Ezra 3: 12, 13; Hag. 2: 3. Shall rejoice, and shall see; that is, shall see with joy. The plummet in the hand of Zerubbabel; that is, Zerubbabel prosperously building. The plummet, like the measuring line, chap. 2: 1, is a symbol of the work of building. With those seven; or, making a period at the word Zerubbabel, we may render, "Those seven, they are the eyes of the Lord," etc. "Those seven" are generally understood of the seven eyes upon one stone, chap. 3: 9.

14. Anointed ones; these seem to denote Christ's Spirit dwelling in his ministers, whom Zerubbabel and Joshua represented, and replenishing them, and through them his church, with grace and strength.

INSTRUCTIONS.

1-9. Human might and power did not establish God's church, and they cannot destroy it. From age to age his Spirit is an overflowing fountain of life and strength to his servants; it makes them victorions over all opposition, and enables them, under his superintending care, to carry forward the work of his spiritual temple in the face of mighty foes. This glorious work shall never cease till its completion amid shoutings of "Grace, grace unto it."

10. The way of the world is to begin with pomp and boasting enterprises which generally come to naught. But God's way is to make the day of small things the beginning of a glorious triumph of truth and righteousness. For this reason we ought not to be elated by a prosperous beginning, nor cast down by present feebleness.

CHAPTER V.

1 By the flying roll is shown the curse of thieves and swearers. 5 By a woman pressed in an ephah, the final damnation of Babylon.

THEN I turned, and lifted up mine eyes, and looked, and behold a flying roll.^a

2 And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof is twenty cubits, and the breadth thereof ten cubits.

3 Then said he unto me, This is the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off as on this side according to it; and every one that sweareth shall be cut off as on that side according to it.

4 I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief,^b and into the house of him that sweareth falsely by my name:^c and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof.^d

5 ¶ Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth.

6 And I said, What is it? And he said, This is an ephah that goeth forth. He said moreover, This is their resemblance through all the earth.

7 And behold, there was lifted up a talent^e of lead: and this is a woman that sitteth in the midst of the ephah.^f

8 And he said, This is wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof.

^a Ezek. 2-9. ^b Or, every one of this people that stealeth holdeth himself guiltless, as it doth. ^c Mal. 3:5. ^d Lev. 19:12. ^e Lev. 14:45. ^f Or, weighty piece. ^g Rev. 17:1, etc. ^h Gen. 10:10. ⁱ ch. 1:~; Rev. 6:2-5. ^j Or,

CHAPTER V.

1. *A flying roll*; a roll written over with curses against evil-doers. Its light indicates both the universality of its curses, and the speed with which they overtake the wicked, ver. 3. Its size equalled that of the porch in Solomon's temple, 1 Kings 6:3. This may signify that God's judgments upon the wicked proceed according to the rule of his sanctuary. In Ezek. 9:3, it is upon the threshold of the temple, in the rear of the porch, that God exercises his judgments.

3. *Stealeth—sweareth*; these two sins represent all transgressions against God's law. *As on this side according to it*; according to what is written on this side, etc. The roll is written on both sides. Compare Exod. 32:15; Ezek. 2:10; Rev. 5:1.

6. *An ephah*; this seems to be named as a large Hebrew measure. *Thus is their resemblance through all the earth*; this measure is a true representation of the Israelitish people, in their sin and punishment, everywhere. See note on ver. 8.

7. *There was lifted up*; from the mouth of the ephah, ver. 8. *A talent of lead*; the word in the original signifies a round piece of lead. This served as a cover to the ephah. *And this is a woman*; as the cover of lead is lifted up, the angel shows him a woman sitting in the ephah.

8. *This is wickedness*; the woman in the ephah signifies the wicked Jewish people filling up the measure of their iniquity. *He cast it*; literally, "he cast her;" that is, cast down the woman that represented wickedness.

9. *Two women*; these represent the instruments of God's vengeance. *The wind was in their wings*; their wings had the speed of the wind. *Wings of a stork*; that is, large and strong.

11. *To build a house*; rather, "to build her a house;" that is, for a permanent abode. *The land of Shinar*; the place of the seventy years' captivity. It stands here to

9 Then lifted I up mine eyes, and looked, ^{A. M. 3485.} and behold, there came out two women, and the ^{B. V. 219.} wind was in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven.

10 Then said I to the angel that talked with me, Whither do these bear the ephah?

11 And he said unto me, To build it a house in the land of Shinar: and it shall be established, and set there upon her own base.

CHAPTER VI.

1 The vision of the four chariots. 9 By the crowns of Joshua is shown the temple and kingdom of Christ the Branch.

AND I turned, and lifted up mine eyes, and looked, and behold, there came four chariots out from between two mountains; and the mountains were mountains of brass.

2 In the first chariot were red horses;^g and in the second chariot black horses;

3 And in the third chariot white horses; and in the fourth chariot grizzled and bay^h horses.

4 Then I answered and said unto the angel that talked with me, What are these, my lord?

5 And the angel answered and said unto me, These are the four spiritsⁱ of the heavens, which go forth from standing before the Lord of all the earth.^b

6 The black horses which are therein go forth into the north country; and the white go forth

strong. ^g Or, winds. ^h ch. 4:11. ⁱ Kings 22:19; Dan. 7:10; Luke 1:19; Heb. 1:14

represent generally a residence among strangers. The language of this verse implies that the woman, retaining her character as "wickedness," shall have a long residence among strangers; and it is awfully fulfilled in the present character and condition of God's ancient people.

INSTRUCTIONS.

1-4. God's curse upon the wicked proceeds according to the law of his sanctuary; it is swift to overtake transgressors of every class, and resists to destroy them; when it enters a house, however great and mighty are its occupants, it will "consume it with the timber thereof and the stones thereof."

5-11. The ministers of God's wrath stand ready to execute his vengeance upon sinners; and in their hands the mightiest transgressors find themselves helpless, whether they be nations or individuals. The present long-continued dispersion of the Jews is a standing memorial to the world of God's power and truth in the fulfilment of his threatenings; and it terribly shadows forth that final act of justice by which he shall send forth his angels to convey the wicked to the prison of despair, whence there shall be no return for ever. Matt. 13:41, 42.

CHAPTER VI.

1. *Four chariots*; these represent the various providential instruments of mercy and justice which God employs. *Two mountains—of brass*; these are generally understood as a symbol of God's firm and immutable decrees.

2. 3. *Red—black—white—grizzled*; see notes on chap. 1:8, and ver. 6, 7.

5. *Spirits of the heavens*; or, as the margin, "winds of the heavens;" here, as in Dan. 7:2, Rev. 7:1, a symbol of the agencies that produce overturnings and revolutions in the earth. If we retain the idea of heavenly spirits, the meaning will be substantially the same.

6. *Into the north country*; the seat of both the Babylonian empire and the Persian that succeeded it. See note on

A. M. 3485. B. C. 519. after them; and the grizzled go forth toward the south country.

7 And the bay went forth, and sought to go that they might walk to and fro through the earth:^a and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth.

8 Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my spirit in the north country.^b

9 ¶ And the word of the LORD came unto me, saying,

10 Take of *them* of the captivity, *even* of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah;

11 Then take silver and gold, and make crowns,^c and set *them* upon the head of Joshua the son of Josedech, the high-priest;

12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH;^d and he shall grow up out of his place,^e and he shall build the temple of the LORD:^f

13 Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne;^g and he shall be a priest upon his throne:^h and the counsel of peace shall be between them both.ⁱ

14 And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the LORD.^j

15 And they that are far off shall come and build in the temple of the LORD,^k and ye shall know that the LORD of hosts hath sent me unto you.

^a Ch. 1:10, Job 1:7. ^b Isa. 1:24, Ezek. 10:42, 61. ^c Lev. 8:9. ^d ch. 3:8. ^e Or, *branch up from under him*. ^f 1 Cor. 3:9. Eph. 2:20-22; Heb. 3:3. ^g 1 Pt. 2:4, 5. ^h Isa. 22:21; Rev. 5:11-13. ⁱ Pa. 110:4; Heb. 4:14-16; 7:24, 25. ^j Rom. 5:1; Gal. 1:2. ^k Mark 14:9. ^l Eph. 2:13, 19. ^m Rom.

Jer. 1:13. The black horses seem to denote the calamities which God will send upon the persecutors of his people, especially the Chaldeans, whose destruction had been only begun by the conquest of Cyrus; the white, those victories which contribute to the deliverance and enlargement of God's people. *The south country*; probably Egypt and the adjoining region. The color of the horses signifies the mixed nature of their office.

7. *The bay*; their office is general.

8. *Have quieted my spirit*; by executing my wrath on the persecutors of my people.

11. *Make crowns, and set them upon the head of Joshua*; Joshua is crowned, that he may thus represent the union of the kingly and priestly office in our Saviour's person, who is "The BRANCH" here spoken of.

13. *The counsel of peace*; the plan of reconciling men to God. *Between them both*; generally understood to mean, between Christ's kingly and priestly offices. The counsel of peace is accomplished by the union of these two in one divine person.

INSTRUCTIONS.

1-8. God's purposes are like mountains of brass, firm and immutable. They extend to all the affairs of this world, and will all be executed at the appointed time. Though for a season the enemies of the church may seem to have power in their own hands, he is still using them for the accomplishment of his gracious purposes concerning her; and can with infinite ease destroy them whenever her welfare shall require it.

9-15. The kings and priests of ancient Israel were types of the Lord Jesus Christ, who unites in his person both

And *this* shall come to pass, if ye will diligently obey the voice of the LORD your God.^k

CHAPTER VII.

1 The captives inquire of fasting. 4 Zechariah reproveth their fasting. 8 Sin the cause of their captivity.

AND it came to pass in the fourth year of king Darius, that the word of the LORD came unto Zechariah in the fourth day of the ninth month, *even* in Chislen;

2 When they had sent unto the house of God Sherezer and Regem-melech, and their men, to pray before the LORD;^l

3 And to speak unto the priests which were in the house of the LORD of hosts, and to the prophets, saying, Should I weep in the fifth month, separating myself, as I have done these so many years?

4 ¶ Then came the word of the LORD of hosts unto me, saying,

5 Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh month, *even* those seventy years,^m did ye at all fast unto me, *even* to me?ⁿ

6 And when ye did eat, and when ye did drink, did not ye eat for yourselves, and drink for yourselves?

7 Should ye not hear the words^o which the LORD hath cried by^p the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when men inhabited the south and the plain?

8 ¶ And the word of the LORD came unto Zechariah, saying,

9 Thus speaketh the LORD of hosts, saying, Execute true judgment,^q and show mercy and compassions every man to his brother:

10:29. ^l Heb. to entreat the face of the Lord. ^l ch. 1:12. ^m Matt 6:16-18. ⁿ Or, *Are not ye that, etc.* ^o Or, *Are not these the words.* ^p Heb. *by the hand of, etc.* ^q Heb. *Judge judgment of truth.*

offices. As a priest, he has expiated the sins of his people by his own blood; as a king, he has received from the Father all power in heaven and on earth, and he orders all things for their good. Under his reign the spiritual temple must be builded from age to age, till all nations shall come and worship him.

CHAPTER VII.

3. *In the fifth month*; in commemoration of the destruction of the temple and city by fire, 2 Kings 25:8, 9. *Separating myself*; from food and customary business.

5. *Seventh month*; to commemorate the murder of Gedaliah and his companions, 2 Kings 25:25; Jer. chap. 41. They seem to have thought that the rebuilding of the temple was now so far advanced that the fast on the fifth month was no longer necessary or proper. But God, who knew their hearts, sharply reproveth them for the spirit in which they had fasted.

INSTRUCTIONS.

5, 6. Days of fasting are appointed that men may humble themselves before God by heartily confessing and forsaking their sins. But too often they degenerate into empty forms in which God is forgotten, while the world is loved and sin indulged as on other days. Such fasts God will reckon to men as solemn mockery, and he will deal with them accordingly.

8-11. Fasting must begin with inward sorrow for sin, and the renunciation of all evil works; otherwise it will be reckoned to us as iniquity, and bring upon us aggravated punishment. Isa. 58:6, 7.

A. M. 3466. R. C. 518. 10 And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.

11 But they refused to hearken, and pulled away the shoulder,* and stopped[†] their ears, that they should not hear.

12 Yea, they made their hearts as an adamant stone,[‡] lest they should hear the law, and the words which the LORD of hosts[§] hath sent in his Spirit by[¶] the former prophets: therefore came a great wrath from the LORD of hosts.^{||}

13 Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the LORD of hosts.[¶]

14 But I scattered them with a whirlwind among all the nations whom they knew not.[‡] Thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land[§] desolate.[¶]

CHAPTER VIII.

1 The restoration of Jerusalem. 9 They are encouraged to the building by God's favor to them. 16 Good works are required of them. 18 Joy and enlargement are promised.

AGAIN the word of the LORD of hosts came *to me*, saying,

2 Thus saith the LORD of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury.[†]

3 Thus saith the LORD: I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called A city of truth;[‡] and the mountain of the LORD of hosts,[§] The holy mountain.[¶]

4 Thus saith the LORD of hosts; There shall yet old men and old women dwell in the streets of Jerusalem,[‡] and every man with his staff in his hand for very age.[¶]

5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

6 Thus saith the LORD of hosts; If it be marvellous[†] in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes?[‡] saith the LORD of hosts.

7 Thus saith the LORD of hosts; Behold, I will save my people from the east country, and from the west country;[‡]

8 And I will bring them, and they shall dwell in the midst of Jerusalem:[¶] and they shall be my people, and I will be their God,[‡] in truth and in righteousness.[¶]

* Heb. cause a backsliding shoulder. † Heb. made hoary. Isa. 6: 10. ‡ Neh. 9: 29; Ezek. 11: 19. § Heb. by the hand of. b Dan. 9: 11. ¶ Jer. 14: 12. Mic. 3: 4. d Dan. 1: 27; 2: 34, 44. † Heb. land of desire. e Dan. 8: 9. f Heb. 14: 10. g Isa. 1: 21, 26. h Isa. 2: 2, 3. i Jer. 31: 23. j Isa. 65: 20, 22. k Heb. multitude of days. † Or, hard, or difficult. ‡ Rom. 4: 20, 21. § Heb. country of the evening down of the sun; Mai. 1: 11. † Isa. 11: 11, 12. ‡ 43: 5, 6. m Gen. 10: 9. n Jer. 31: 1, 31. o Jer. 1: 7. p Hag. 2: 1, etc. q Ezra 5: 1, 2.

CHAPTER VIII.

6. *Marvellous*; a thing that seems too wonderful to be expected.

10. *No hire for man—lore for beasts*; no profit from the labor of man or beast.

16. *Judgment of truth and peace*; judgment in accordance with truth, the effect of which is to establish peace.

19. *The fourth month*; when Jerusalem was taken. 2 Kings 25: 3, 4. *Tenth*; the month when the siege of Jerusalem

9 ¶ Thus saith the LORD of hosts; Let your hands be strong; y^e that hear in these days these words by the mouth of the prophets, which *were* in t^he day that the foundation of the house of the LORD of hosts was laid,[¶] that the temple might be built.

10 For before these days there was no hire for man,[†] nor any hire for beasts; neither *was there any* peace to him that went out or came in, because of the affliction: for I set all men every one against his neighbor.[‡]

11 But now I *will not be* unto the residue of this people as in the former days,[§] saith the LORD of hosts.

12 For the seed *shall be* prosperous;[‡] the vine shall give her fruit, and the ground shall give her increase,[¶] and the heavens shall give their dew; and I will cause the remnant of this people to possess all these *things*.[¶]

13 And it shall come to pass, that as ye were a curse among the heathen,[¶] O house of Judah, and house of Israel: so will I save you, and ye shall be a blessing: fear not, *but* let your hands be strong.

14 For thus saith the LORD of hosts; As I thought to punish you, when your fathers provoked me to wrath, saith the LORD of hosts, and I repented not:

15 So again have I thought in these days to do well unto Jerusalem and to the house of Judah:[¶] fear ye not.[‡]

16 ¶ Thus *are* the things that ye shall do: Speak ye every man the truth to his neighbor;[¶] execute the judgment of truth and peace in your gates.[‡]

17 And let none of you imagine evil in your hearts against his neighbor;[‡] and love no false oath: for all these *are things* that I hate, saith the LORD.

18 ¶ And the word of the LORD of hosts came unto me, saying,

19 Thus saith the LORD of hosts; The fast of the fourth month, and the fast of the fifth,[‡] and the fast of the seventh,[¶] and the fast of the tenth,[¶] shall be to the house of Judah joy and gladness,[¶] and cheerful feasts; therefore love the truth and peace.

20 Thus saith the LORD of hosts; *It shall yet come to pass*, that there shall come people, and the inhabitants of many cities:

21 And the inhabitants of one city shall go to another, saying, Let us go speedily[‡] to pray before the LORD,[¶] and to seek the LORD of hosts:[¶] I will go also.

† Or, the hire of man became nothing. ‡ Matt. 10: 31-36. § Isa. 11: 13. † Heb. of peace; Psa. 72: 3. ‡ Psa. 6: 6, 7. ¶ 1 Cor. 3: 21. † Jer. 42: 18. ‡ Jer. 31: 28. † Luke 12: 32. † Eph. 1: 25. † Heb. judge truth, and the judgment of peace. † Prov. 3: 21. † Jer. 32: 6, 12. † Jer. 41: 1, 2. † Jer. 32: 1. † Josh. 8: 17. † Or, season, or set time. † Or, continually; Heb. going; Hos. 6: 3. † Heb. to entrust the face of the Lord, ch. 7: 2. † Psa. 122: 1, etc.

began. 2 Kings 25: 1. *Shall be—joy and gladness*; shall be turned into joy and gladness. After re-^olving the people for their sins, Jehovah returns a gracious answer to their inquiry. Chap. 7: 5.

20. *People*; in the original, peoples, that is, nations; for this is a prophecy of the conversion of the nations to Jehovah in the latter days. It was fulfilled only in a limited manner while the second temple was standing. Its highest fulfillment is under the Christian dispensation. Luke 24: 47; Rev. 7: 9, 10.

A. M. 3486.
B. C. 518. 22 Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord.^a

23 Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.

CHAPTER IX.

1 God defendeth his church. 9 Zion is exhorted to rejoice for the coming of Christ, and his peaceable kingdom. 12 God's promises of victory and defence.

THE burden of the word of the Lord in the land of Hadrach, and Damascus shall be the rest thereof;^b when the eyes of man, as of all the tribes of Israel, shall be toward the Lord.

2 And Hamath also shall border thereby; Tyrus, and Sidon, though it be very wise.^c

3 And Tyrus did build her-self a strong-hold, and heaped up silver as the dust, and fine gold as the mire of the streets.

4 Behold, the Lord will cast her out, and he will smite her power in the sea; and she shall be devoured with fire.

5 Ashkelon shall see it, and fear; Gaza also shall see it, and be very sorrowful, and Ekron: for her expectation shall be ashamed; and the king

^a Isa. 60:3, etc. ^b Amos 1:3-5. ^c Ezek. ch. 26-28. ^d Heb. *bloody*. ^e Psa. 34:7. ^f Or, *seeing himself*. ^g Isa. 45:21. ^h Joab 12:14, 15. ⁱ Or, *whose*

23. *Hum that is a Jew*; instead of being despised and persecuted, the Jew shall now be honored by all nations, and they shall seek his God as their God. The true heirs of this promise are the children of Abraham by faith in Christ, who are Jews, not outwardly, but inwardly, in the spirit, and not in the letter. Rom. 2:28, 29.

INSTRUCTIONS.

2, 3. Though God will chastise his people for their sins, he will not suffer their enemies to triumph over them perpetually; but will save them for the glory of his own name, and that he may fulfil to them his gracious promises. Ver. 7-15.

4, 5. God's blessing fills a community with health, peace, and joy, and brings its citizens to a vigorous and cheerful old age; but these temporal effects are only a symbol of that nobler spiritual life, strength, and joy which his gospel brings to the souls of all who receive it.

6. Nothing is too hard for the Lord. With infinite ease he brings to pass the most surprising changes in the condition of his afflicted people. Psa. 126:1, 2.

16, 17. God's promises are connected with the obedience of his people, and cannot be fulfilled except they hearken to his voice, and walk in the ways of his appointment.

19. It is God's way, first to rebuke his people for their sins, that he may humble them; and then grant them a gracious answer to their requests. Chap. 7:4, 5.

20-23. When God forsakes his people because of their sins, they are weak and despised by the world; but the moment they return to him, his blessing makes them strong and prosperous; and then multitudes of those without, seeing that God is with them, join themselves to their number.

CHAPTER IX.

1. *The burden of the word of the Lord*; the immediate reference of verses 1-8, seems to be to the conquests of Alexander the Great, and the favor which he showed to the Jews. But these must be regarded as only earnest and pledges of higher blessings in the more distant future.

shall perish from Gaza, and Ashkelon shall not be inhabited.

6 And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines.

7 And I will take away his blood^d out of his mouth, and his abominations from between his teeth: but he that remaineth, even he, shall be for our God, and he shall be as a governor in Judah, and Ekron as a Jebusite.

8 And I will encamp about my house because of the army, because of him that passeth by, and because of him that returneth:^e and no oppressor shall pass through them any more: for now have I seen with mine eyes.

9 Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation;^f lowly, and riding upon an ass, and upon a colt the foal of an ass.^g

10 And I will cut off the chariot from Ephraim, and the horse from Jerusalem: and the battle-bow shall be cut off; and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth.

11 As for thee also, by the blood of thy covenant^h I have sent forth thy prisoners out of the pit wherein is no water.ⁱ

12 Turn you to the strong-hold, ye prisoners

covenant is by blood; Exod. 24:8; Heb. 10:29; 13:20. ^g Isa. 42:7, 51:14; 61:1.

That the promises here recorded can have had their final and complete fulfilment only in the Messiah's reign, is plain from the concluding words of verse 8. *Hadrach*; according to some, a place east of Damascus; according to others, a symbolical name for Damascus itself. *Shall be the rest thereof*; that is, a place on which this burden shall rest. Alexander took Damascus, and then all the towns along the sea-coast from Tyre to Egypt, as here described.

2. *Hamath*; north of Damascus on the Orontes. *Shall border thereby*; shall share the punishment of Damascus, as bordering upon it. *Tyrus and Sidon*; shall border thereby. For Tyre, see note on Ezek. chap. 26-28.

5. *Ashkelon shall see it*; the destruction of Tyre to which he trusted.

6. *A bastard*; a foreign rabble, having no legitimate right in the place.

7. *I will take away his blood—his abominations*; the blood and abominations of the Philistines; probably, the blood and flesh of the victims offered by him to idols: that is, I will abolish his idolatrous worship, and convert the remnant of his people to myself. *As a governor in Judah*; on equal footing with him as a worshipper of the true God. *As a Jebusite*; the Jebusites were the original inhabitants of Jerusalem. David conquered them, and the remnant of them seems to have been incorporated into Israel.

9. *Thy King*; the Messiah. Matt. 21:5, etc. The beast on which he rides denotes his peaceful and lowly character.

10. *I will cut off the chariot—the battle-bow*; under his reign all the implements of war become unnecessary. Isa. 2:4; Micah 5:10, 11.

11. *As for thee*; the address is to Zion, as is plain in the original. *The blood of thy covenant*; the covenant made by God with Zion and ratified by the blood of Christ, of which the blood of the Mosaic sacrifices was a type. *The pit*; the dungeon in which Zion and her captive children have been confined. Compare Isa. 42:7.

12. *The strong-hold*; see Prov. 18:10. *Prisoners of hope*;

of hope; even to-day do I declare that I will render double unto thee:^a

13 When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man.

14 And the LORD shall be seen over them, and his arrow shall go forth as the lightning;^b and the LORD God shall blow the trumpet, and shall go with whirlwinds of the south.^c

15 The LORD of hosts shall defend them; and they shall devour, and subdue with sling-stones;^d and they shall drink, and make a noise as through wine; and they shall be filled like bowls,^e and as the corners of the altar.^f

16 And the LORD their God shall save them in that day as the flock of his people: for they shall be as the stones of a crown,^g lifted up as an ensign upon his land.^h

17 For how great is his goodness, and how great is his beauty! corn shall make the young men cheerful,ⁱ and new wine the maids.

CHAPTER X.

1 God is to be sought unto, and not idols. 5 As he visited his flock for sin, so he will save and restore them.

ASK ye of the LORD rain in the time of the latter rain;^a so the LORD shall make bright clouds,^b and give them showers of rain, to every one grass in the field.

^a Isa. 40:2. ^b Psa. 111:6. ^c 1-s. 21:1. ^d Or, the stones of the sling. ^e Or, shall fill both the bowls. ^f Lev. 4:18, 25. ^g Isa. 62:3. ^h Isa. 11:12. ⁱ Or, grow, or speak. ^j Dent. 11:13, 14. ^k Or, lightning; Jer. 10:13. ^l Or, teraphim; Judg. 17:5. ^m Job 13:4. ⁿ Or, answered that, etc. ^o Ezek. 31:7, etc. ^p Heb.

prisoners to whom the hope of deliverance is offered through the blood of God's covenant with them. Double; that is, an abundant supply of blessings. Isa. 61:7.

13. Bent Judah for me, filled the bow with Ephraim; by a beautiful figure Judah is represented as the bow, and Ephraim, that is, the remnant of the ten tribes now incorporated with Judah, as the arrow which God will use against Greece. The literal fulfilment of this prophecy is recorded in the books of the Maccabees; but this is to be regarded as only an earnest of a higher spiritual fulfilment. See note on verse 1.

15. Filled like bowls; probably sacrificial bowls, filled with the blood of the victim. As the corners of the altar; which were sprinkled with the blood of the victim. Lev. 4:18, 25. The meaning is, that they shall shed the blood of their persecutors.

16. The stones of a crown; its precious sparkling gems. An ensign; around which God's people may rally. Upon his land; upon God's land.

17. His goodness—his beauty; God's goodness and beauty as manifested in his loving-kindness towards his people.

INSTRUCTIONS.

3-6. All who depart from the living God, and trust to their own power and riches, shall be overthrown; and they who looked to them instead of their Maker, for salvation, shall be put to shame.

8. With God's presence and favor, his people are safe, though surrounded by the armies of the ungodly.

9. Christ came without earthly pomp and power: the meek and lowly received him, and he bestowed salvation upon them; but the proud and worldly-minded rejected him to their own destruction. As it was then, so it is now, wherever his gospel is faithfully preached.

10. When the nations of the world shall receive the Lord Jesus as their King, "and his dominion shall be from sea even to sea, and from the river even to the ends of

2 For the idols¹ have spoken vanity, and the diviners have seen a lie, and have told false dreams: they comfort in vain:² therefore they went their way as a flock, they were troubled, because³ there was no shepherd.

3 Mine anger was kindled against the shepherds,⁴ and I punished* the goats: for the LORD of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle!⁵

4 Out of him came forth the corner,⁶ out of him the nail,⁷ out of him the battle-bow, out of him every oppressor together.

5 And they shall be as mighty men, which tread down their enemies in the mire of the streets in the battle:⁸ and they shall fight, because the LORD is with them, and the riders on horses shall be confounded.⁹

6 And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them:¹⁰ and they shall be as though I had not cast them off: for I am the LORD their God, and will hear them.

7 And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine:¹¹ yea, their children shall see it, and be glad; their heart shall rejoice in the LORD.

8 I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased.

visited upon. ¹ Song 1:9. ² Num. 24:17, 19. ³ Isa. 22:23. ⁴ Mal. 4:3. ⁵ Or, they shall make the riders on horses ashamed. ⁶ Isa. 54:7-10. ⁷ ch. 9:15.

the earth," the implements of war will become unnecessary, for "he shall speak peace unto the heathen."

11. No dungeon is so terrible as that of sin, but Christ has power, through the blood of his covenant, to open its doors, and set free its prisoners.

12. None need despair of relief, however desperate their case, who are willing to come to Christ for help; he is a "strong-hold" to all who put their trust in him, and will reward them with plentiful salvation.

13-16. Though the victory over Satan's kingdom comes from God, it must be won by the faith and courage of his people. He waits for their full consecration to his service, that he may fill his bow with them, and make them in his hand "as the sword of a mighty man."

CHAPTER X.

1. Ask ye—the Lord shall make bright clouds; a promise of speedy answer to prayer. Rain here represents all needful blessings.

2. Went their way as a flock; wandered like a lost flock. The reference is to God's people.

3. The goats; literally, "the he-goats;" that is, the unfaithful rulers and teachers. Compare Ezek. 34:17-22. Hath made them as his goodly horse in the battle; that is, hath richly ornamented them.

4. Out of him; out of Judah. Came forth; in the original it is future, "shall come forth." The corner—the nail; figurative ways of describing a prince. For the meaning of the latter figure, see Isa. 22:23, 24. Oppressor; the vanquisher of Judah's enemies. Isa. 14:2.

6. The house of Judah; the two tribes that remained faithful to David's family. The house of Joseph; the ten tribes that revolted. See note on Ezek. 37:16. Will bring them again to place them; to reunite them with my people. See note to chap. 9:13; and also Ezek. 37:16-19.

8. Hiss for them; call them. See note on Isa. 5:26.

A. M. 3487.
B. C. about
517 9 And I will sow them among the people;^a and they shall remember me in far countries;^b and they shall live with their children and turn again.

10 I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and *place* shall not be found for them.^c

11 And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up; and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away.

12 And I will strengthen them in the LORD; and they shall walk up and down in his name,^d saith the LORD.

CHAPTER XI.

1 The destruction of Jerusalem. 3 The elect being cared for, the rest are rejected. 10 The staves of Beauty and Bands broken by the rejection of Christ. 15 The type and curse of a foolish shepherd.

OPEN thy doors, O Lebanon, that the fire may devour thy cedars.

2 Howl, fir-tree; for the cedar is fallen; because the mighty* are spoiled: howl, O ye oaks of Bashan; for the forest of the vintage¹ is come down.

3 ¶ *There is a voice of the howling of the shepherds; for their glory is spoiled: a voice of the*

a Rom. 11:11-15. b Deut. 30:1-3. c Isa. 49:20. d Col. 2:6. * Or, gelibants. † Or, defended forest. ‡ John 21:15-17. † Deut. 29:19-21. † Heb.

9. *Sow them among the people;* disperse them through distant nations, but with the purpose of again restoring them to their own land.

10. *Egypt—Assyria;* named as the two countries in which God's people have suffered oppression; and here representing all the lands through which they shall be dispersed.

11. *He shall pass;* Jehovah, afflicting the enemies of his people. *The sea;* the Red sea. *The river;* the Nile, as the original word shows. God will repeat the miracles which he performed for ancient Israel, drying up all opposing seas and rivers. Compare Isa. 11:15.

INSTRUCTIONS.

1, 2. They who in a believing and obedient spirit look to God for help, always receive it; but shame and disappointment must be the lot of such as forsake him, and trust for salvation to the work of their own hands.

4. God is the inexhaustible fountain of wisdom and strength, and he will from age to age raise up for his church all the human helpers and defenders she needs in her conflict with Satan's kingdom.

5-7. When God is with his servants they are "mighty men" in the spiritual warfare, and prevail over all their enemies.

8-12. Every past redemption which God has granted to his people, is a sure pledge of other and more glorious deliverances; for he who has begun to save them with a strong hand and a stretched out arm, will not cease till he has given them the earth for their possession.

CHAPTER XI.

This chapter contains a prophecy of the destruction that was to come upon the Jews for their rejection of Christ.

1. *Open thy doors;* Lebanon is commanded to allow the fire a free passage into his forests; these, as well as the oaks of Bashan, verse 2, and the rich pastures, verse 3, represent all that was excellent and glorious in the land. Compare 2 Kings 19:23; Isa. 2:13; 10:18, 19; Amos 1:2.

roaring of young lions: for the pride of Jordan is spoiled.

4 Thus saith the LORD my God; Feed the flock of the slaughter;^a

5 Whose possessors slay them, and hold themselves not guilty; and they that sell them say, Blessed be the LORD; for I am rich:^b and their own shepherds pity them not.

6 For I will no more pity the inhabitants of the land, saith the LORD; but lo, I will deliver^c the men every one into his neighbor's hand, and into the hand of his king; and they shall smite the land, and out of their hand I will not deliver them.

7 And I will feed the flock of slaughter, *even you, O poor*^d of the flock.^e And I took unto me two staves; the one I called Beauty, and the other I called Bands;^f and I fed the flock.

8 Three shepherds also I cut off in one month;^g and my soul loathed them,^h and their soul also abhorred me.

9 Then said I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh of another.ⁱ

10 ¶ And I took my staff, *even Beauty*, and cut it asunder, that I might break my covenant which I had made with all the people.

11 And it was broken in that day: and so the

make to be found. † Or, verily the poor. ‡ Matt. 11:5. § Or, Enemies. † Hos. 5:7. ¶ Heb. was straitened for them. * Heb. his fellows, or neighbor.

2. *Forest of the vintage;* rather, as the margin, "the defended forest;" that is, which has hitherto been inaccessible to the foe.

3. *Their glory;* the luxuriant pastures in which they gloried. *The pride of Jordan;* the trees and shrubs that adorned its banks.

4. *Thus saith the Lord;* the Lord commands the prophet in vision to feed his flock, that is, the people of Israel. Thus he is made a type of Christ "the Chief Shepherd," and in this character he performs, not literally, but in prophetic vision, the symbolical acts afterwards recorded. *The flock of the slaughter;* the flock doomed to slaughter.

5. *Whose possessors—they that sell them;* the corrupt and rapacious rulers of the Jews at the time of Christ's advent are intended.

6. *I will no more pity the inhabitants of the land;* this is said in anticipation of their rejection of Christ, as afterwards recorded. *Every one into his neighbor's hand;* by which they destroyed each other. *His king;* the Roman power.

7. *And I will feed;* more literally, "I fed." The prophet, as a type of Christ, now enters upon his commission. *You, O poor of the flock;* he addresses himself to these, because they received him and listened to his words. Compare verse 11. *Two staves;* the staff is here, as in Psa. 23:4, a symbol of the shepherd's office. *Beauty;* rather, "favor," namely, the Lord's favor towards his people; for this staff is a symbol of God's gracious covenant with them. See verse 30. *Bands;* a symbol of the brotherly union of the people under Christ. See verse 14.

8. *Three shepherds;* these difficult words have been variously understood; they probably denote the three orders of men which God had set over his people, namely, rulers, priests, and prophets. These all perished in the overthrow of the Jewish state by the Romans. *Loathed them;* for their unbelief and rejection of me.

10. *Which I had made with all the people;* a covenant, namely, that they should not injure my people Israel. Thus he gave them over to the power of cruel oppressors. Ver. 15, 16.

poor of the flock that waited upon me knew* that it was the word of the LORD.

12 And I said unto them, If ye think good,[†] give me my price; and if not, forbear.[‡] So they weighed for my price thirty *pieces* of silver.[§]

13 And the LORD said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty *pieces* of silver, and cast them to the potter in the house of the LORD.[¶]

14 Then I cut asunder mine other staff, *even* Bands; that I might break the brotherhood between Judah and Israel.

15 [¶] And the LORD said unto me, Take unto thee yet the instruments of a foolish shepherd.

16 For lo, I will raise up a shepherd in the land, *which* shall not visit those that be cut off;[‡] neither shall seek the young one, nor heal that that is broken, nor feed[†] that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces.

17 Woe to the idol shepherd that leaveth the flock![¶] the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

* Or, the poor, etc., certainly knew. † Heb. If it be good in your eyes. ‡ Exod. 21:32; Matt. 26:15. § Matt. 27:3-10. ¶ Or, *Binders*. ¶ Or, *killed*. ¶ Or, *bear*. c. Jer. 10:12, 13. § Or, *slumber*, or *poison*. * Or, and also

11. *The poor of the flock*; the same as the "afflicted and poor people." Zeph. 3:12; that is, the believing remnant of Israel. By witnessing the execution of Christ's awful threatenings upon their countrymen, they were assured that what he spoke was the word of the Lord.

12. *My price*; my hire for feeding the flock. *If ye think good*—*if not, forbear*; as much as to say, You have rejected me as your shepherd; now, if you choose, set a price upon my services. They value him at thirty pieces of silver. This symbolical valuation of the prophet by his countrymen was a prophecy of the actual valuation of Christ by Judas and the chief priests.

13. *The potter*; the potter's house was in a valley, Jer. 18:2, 3, probably that of Hinnom without the city, and seems to have been regarded as an unclean place. *A goodly price*; spoken ironically; a price which expressed their contempt and rejection of him. *To the potter in the house of the Lord*; that is, cast them down in the house of the Lord, to be carried thence to the potter. For the striking fulfilment of this prophecy, see Matt. 27:7-9.

14. *Break the brotherhood between Judah and Israel*; give them over to faction and discord, like that which formerly existed between the kingdoms of Judah and Israel. The internal strifes of the Jews after our Lord's ascension became continually more bitter, till the very day that Jerusalem was destroyed; and it was by means of the factions among the citizens that the Romans were enabled so soon to prevail over them.

15. *The instruments of a foolish shepherd*; the people having rejected the good shepherd, the prophet is now commanded to typify shepherds of a different character, namely, the cruel rulers of the Jews, who shall plunder and destroy them without mercy. The word "shepherd" is here used collectively.

17. *The idol shepherd*; or, "the worthless shepherd." *Leaveth the flock*; compare John 10:12, 13. *Upon his arm—upon his right eye*; he shall be given over to weakness and blindness, and thus perish miserably. This threatening was awfully executed by the Romans upon the wicked and blind rulers who had rejected Christ.

INSTRUCTIONS.

1-6. Christ, the heavenly Shepherd, came at the appointed time to feed his own flock; but the false shepherds who had usurped dominion over it, rejected and slew him. For

CHAPTER XII.

A. M. 3507.
B. C. about 517.

1 Jerusalem a cup of trembling to herself, 3 and a burdensome stone to her adversaries. 6 The victorious restoring of Judah. 9 The repentance of Jerusalem.

THE burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.

2 Behold, I will make Jerusalem a cup of trembling* unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem.[†]

3 [‡] And in that day will I make Jerusalem a burdensome stone for all people:[§] all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

4 In that day, saith the LORD, I will smite every horse with astonishment, and his rider with madness:[¶] and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.

5 And the governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength[†] in the LORD of hosts their God.

against Judah shall be *which shall be in siege against Jerusalem*. † Matt. 21:41. ‡ Ezek. 3:3-4. † Or, *There is strength to me and to the inhabitants*, etc.; Joel 3:16.

this sin both rulers and people, except the remnant who received him, were given over to terrible destruction. The doom of these unbelieving Jews will be that of all who despise Christ's authority, be they nations or individuals, for all power in heaven and earth is given into his hands. Psa. 2:8-12.

7. The true members of Christ's flock are the objects of God's continual favor, and they are joined in holy love to the Saviour and to each other.

8-10. By rejecting Christ, the Jewish church broke God's gracious covenant with their fathers, and brought upon themselves destruction without remedy; herein they are set forth as a warning for all nations to whom the gospel is preached.

11. By the fulfilment of his awful threatenings upon those who reject his Son Jesus Christ, God confirms the faith of the humble remnant who receive him as their Saviour.

12, 13. The thirty pieces of silver for which our Lord was sold, are a true sign of the price which the ungodly world set upon him and his great salvation. And all in his visible church who betray his cause for "the manum of unrighteousness," act over again in spirit the part of Judas and the high-priests.

14. When the union between Christ and his visible followers is broken, their mutual union with each other is also broken, and they become the prey of discord and faction; thus the Jews who crucified Christ went on destroying one another, till all parties fell together into the hands of the Romans.

15, 16. When a people to whom Christ has been offered reject his gentle rule, he will give them over to the dominion of cruel and rapacious masters.

17. None are more guilty in God's sight than the unfaithful shepherds whom he has set over his spiritual fold, and none will be punished with more terrible severity.

CHAPTER XII.

The threatenings of the preceding chapter are followed by glorious promises to "Jerusalem," which here represents the whole church of Christ.

2. *A cup of trembling*; a cup that produces trembling and reeling. Compare Psa. 75:8; Isa. 51:17, 21, 22.

3. *That burden themselves with it*; in attempting to lift it.

4. *Every horse*; of the enemies of Jerusalem.

6 ¶ In that day will I make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, *even* in Jerusalem.

7 The Lord also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah.

8 In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David;^a and the house of David shall be as God,^b as the angel of the Lord before them.

9 ¶ And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.^c

10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications:^d and they shall look upon me whom they have pierced,^e and they shall mourn for him,^f as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born.

11 In that day shall there be a great mourning in Jerusalem,^g as the mourning of Hadadrimmon in the valley of Megiddon.^h

12 And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart,ⁱ and their wives apart;

^a Or, *object*; Heb. *fallen*; Mic. 7:7. ^b Heb. 11:31. ^c John 17:21-23. ^d Isa. 51:17. ^e Psa. 51:12; Jer. 31:9; Rom. 8:26. ^f John 19:34, 37; Rev. 1:7. ^g Matt. 21:30. ^h Acts 2:37. ⁱ 2 Chr. 35:22-25. ¹ 11-0 families, families. ² 2 Sam. 5:14. ³ Or, *Simeon*, as the Seventy. ⁴ Prov. 9:12

7. The tents of Judah; as feebler and more exposed than those of Jerusalem, shall be first saved, that it may be manifest to all that the salvation comes from the Lord alone.

10. Upon me; the Messiah. Whom they have pierced; this is a reference to the piercing of Christ's side with the spear, John 19:34; but it includes also all the sufferings inflicted upon him in his crucifixion, which took place at the instigation of the Jews. They shall mourn for him; the mourning of the three thousand at the day of Pentecost was but an earnest of that universal mourning which shall take place hereafter among all classes of the Jews, when they shall turn to Christ whom their fathers crucified.

11. Megiddon; where Josiah was slain. 2 Kings 23:30; 2 Chron. 35:22-25.

12. Every family apart; as all classes have been partakers in the sin of crucifying Christ, all shall separately mourn over it. The house of Nathan; a branch of the royal family. 2 Sam. 5:14. Nathan was our Lord's ancestor in one line. Luke 3:31.

13. The family of Shimei; a branch of the house of Levi. Num. 3:18, 21.

INSTRUCTIONS.

1. God's character, as the Creator and Lord of heaven and earth, is a sure pledge that every one of his promises to his people shall be fulfilled at the appointed season.

2, 3. The spirit of prophecy teaches us that the last and fiercest effort of Satan to destroy the church shall result in his most complete overthrow. In the case of individual believers it often happens, in like manner, that their severest temptations are followed by seasons of peculiar spiritual joy and fruitfulness.

4-6. The cause of God's church is God's own cause; he is against all who array themselves against her, and will make her "like a torch of fire in a sheaf" to all her enemies.

7. God will not only save his people, but he will do it in

13 The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart;

14 All the families that remain, every family apart, and their wives apart.¹

CHAPTER XIII.

1 The fountain of purification for Jerusalem, 2 from idolatry, and false prophecy. 7 The death of Christ, and the trial of a third part.

IN that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.^{1, 2}

2 ¶ And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the idols out of the land,³ and they shall no more be remembered;⁴ and also I will cause the prophets and the unclean spirit to pass out of the land.⁵

3 And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the Lord; and his father and his mother that begat him shall thrust him through when he prophesieth.⁶

4 And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he hath prophesied;⁷ neither shall they wear a rough garment⁸ to deceive:⁹

5 But he shall say, I am no prophet, I am a husbandman; for man taught me to keep cattle from my youth.

6 And one shall say unto him, What are these

¹ Heb. *separation for uncleanness*. ² Heb. 9:14; Rev. 1:5; 7:13, 14. ³ Exod. 23:13; Psa. 16:4. ⁴ Isa. 2:18, 20. ⁵ Luke 11:20. ⁶ Deut. 13:6, 9. ⁷ Mic. 3:6, 7. ⁸ Heb. *garment of hair*. ⁹ Heb. *lee*.

such a way, and by such instrumentalities, that the glory shall belong to himself alone, and all boasting of his servants shall be excluded.

8. The abundant grace of God makes the feeble among Christ's disciples mighty in his cause, and increases the power of the strong more than all natural endowments. It is upon this, and not upon mere human learning, genius, and eloquence, that the church must rely for power to conquer the world.

10, 11. True repentance is the fruit of the Holy Spirit. Wherever he is poured out, there is great mourning for sin. Thus will God one day cause his covenant people to look upon Christ whom their fathers crucified, and to be in bitterness for their rejection of him; thus, also, will he bring all the gentile nations to mourn for him, and to receive him as their Lord and King.

12-14. A self-righteous spirit makes men censorious in respect to the sins of their neighbors, but true penitence leads them to mourn, every one apart, for their own sins.

CHAPTER XIII.

1. A fountain; see Heb. 9:14; 1 John 1:7; Rev. 1:5; 7:11.

2. The prophets and the unclean spirit; the false prophets, who spoke by an unclean spirit.

3. Shall yet prophesy; that is, as a false prophet. Shall thrust him through; according to the law against religious deceivers. Deut. 13:6-11.

4. A rough garment; worn by the false prophets in imitation of the true, for the purposes of deception. 2 Kings 1:8; Isa. 20:2; Matt. 3:4.

5. Shall say, I am no prophet; shall confess that he has neither calling nor qualification for the prophetic office.

6. Was wounded in the house of my friends; he probably means, for his false assumption of the prophetic office, ver.

wounds in thy hands? Then he shall answer, *Those with which I was wounded in the house of my friends.*

7 *Awake, O sword, against my Shepherd, and against the man that is my fellow,*^a saith the Lord of hosts: smite the Shepherd, and the sheep shall be scattered:^b and I will turn my hand upon the little ones.

8 And it shall come to pass, *that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein.*

9 And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried:^c they shall call on my name, and I will hear them: I will say, *it is my people: and they shall say, The Lord is my God.*

CHAPTER XIV.

1 The destroyers of Jerusalem destroyed. 4 The coming of Christ, and the graces of his kingdom. 12 The plague of Jerusalem's enemies. 16 The remnant shall turn to the Lord, 20 and their spoils shall be holy.

BEHOLD, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee.

2 For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.^d

^a Ps. 2:6. ^b Matt. 26:31. ^c Job 23:10. ^d 1 Pet. 1:6, 7. ^e Matt. 23:37. ^f Or, *my*. ^g Or, *when he shall touch the valley of the mountains to the place he separated*. ^h Isa. 29:6. ⁱ Amos 1:1. ^j Jude 14, 15. ^k Heb. precious.

2; for where chastisement is sufficient, death is not inflicted. But some understand by the wounds in the hands, wounds which he had inflicted upon himself, after the fashion of the false prophets, "in the house of his friends," that is, among his companions in idolatry and falsehood. Others still apply these words to Christ, who is distinctly spoken of in the next verse.

7. *Awake, O sword*; a direct prophecy of Christ's crucifixion "by the determinate counsel and foreknowledge of God." God is the speaker, and his "fellow" is his Son, who dwelt in his bosom from eternity. *I will turn my hand*; in mercy, gathering the little ones of the flock after their dispersion. Matt. 26:31; Mark 14:27.

8. *The third shall be left*; the believing remnant of God's people, after the mass has perished by the hand of Rome.

9. *I will bring the third part through the fire*; a striking prediction of the fiery trials through which the remnant of the Jews who received Christ should pass.

INSTRUCTIONS.

1. None can be prepared for heaven, except they wash themselves in the fountain of Christ's blood, which God has opened for sin and for uncleanness; and none are so vile that they need despair of being made clean, if they are willing to come to that fountain.

2-6. False teaching and sinful practice go hand in hand. It is the duty of God's people to set themselves resolutely against both, and by all proper means to exclude them from Christ's spiritual body.

7. When man's redemption was to be wrought out, God commanded his sword to awake against his Son, who dwelt from eternity in his bosom. He was wounded by it for our transgressions, and if we humbly receive him as our Saviour, we shall never feel its awful power. But if we reject him, it will come down from heaven upon us and be bathed in our blood.

9. We ought not to be either surprised or dismayed when fiery trials come upon us, knowing that it is God's plan to bring his people through the furnace of affliction, that he may thus refine them, and prepare them for his

3 Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle.

A. M. 3687.
B. C. about 547.

4 *And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.*

5 And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal:^e yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah:^f and the Lord my God shall come, and all the saints with thee.^g

6 And it shall come to pass in that day, *that the light shall not be clear, nor dark:*^h

7 But it shall be one dayⁱ which shall be known to the Lord, not day, nor night: but it shall come to pass, *that at evening time it shall be light.*

8 And it shall be in that day, *that living waters shall go out from Jerusalem: half of them toward the former^j sea, and half of them toward the hinder sea: in summer and in winter shall it be.*

9 And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one.

10 All the land shall be turned^k as a plain from

4 Heb. *thickens*. 4 That is, it shall not be clear in some places, and dark in other places, of the day shall be one. 5 Or, *eastern*; Joel 2:20. 1 Or, *compassed*.

service here and for the everlasting rest of heaven hereafter.

CHAPTER XIV.

This chapter describes the last great conflict of God's church with her enemies. Much of the description—as the descent of the Lord upon the mount of Olives, with the accompanying earthquake, ver. 4, 5; the twilight, ver. 6, 7; the living waters from Jerusalem, ver. 8; the conversion of the land into a plain, ver. 10; the annual assemblage of all nations at Jerusalem to keep the feast of tabernacles, ver. 16; and the use of "every pot in Jerusalem and Judah" for sacrifice—must be understood symbolically.

2. *I will gather all nations*; compare Isa. 29:3-8; Ezek. 38:7-16; Joel 3:11-14; Rev. 16:13-16; 19:19.

4. *Toward the east and toward the west*; that is, opening a chasm that runs east and west.

5. *To the valley of the mountains*; the "very great valley," ver. 4, which seems to have been opened for the escape of God's people, while he is executing his judgments upon their enemies assembled at Jerusalem.

6. *The light shall not be clear, nor dark*; it shall be a twilight, ver. 7. But some prefer to render, "there shall not be light: the bright" lights of heaven "shall be withdrawn."

7. *One day—known to the Lord*; that is, one period of time, the limits of which are known only to the Lord. *Not day, nor night*; that is, a dim twilight, signifying that mixture of spiritual light and darkness that precedes the day of millennial glory. *At evening time it shall be light*; when this day of twilight closes there shall come, instead of darkness, a period of clear light.

8. *Living waters*; see notes on Ezek. 47:1-12. *Former—hinder*; see note on Joel 2:20.

10. *Turned as a plain*; made like the plain of the Jordan. *Geba*, in the northern border of Judah. *Rimmon*; in the southern border. *It shall be lifted up*; Jerusalem shall be lifted up. *From Benjamin's gate—unto the king's wine-presses*; see note on Jer. 31:38-40.

A. M. 3487. Geba to Rimmon south of Jerusalem: and
 B. C. about it shall be lifted up, and inhabited* in her
 517. place, from Benjamin's gate unto the place of the
 first gate, unto the corner gate, and from the tower
 of Hananeel unto the king's wine-presses.

11 And men shall dwell in it, and there shall be
 no more utter destruction;^a but Jerusalem shall
 be[†] safely inhabited.

12 ¶ And this shall be the plague wherewith the
 Lord will smite all the people that have fought
 against Jerusalem: Their flesh shall consume away
 while they stand upon their feet, and their eyes
 shall consume away in their holes, and their tongue
 shall consume away in their mouth.

13 And it shall come to pass in that day, that a
 great tumult from the Lord shall be among them;^b
 and they shall lay hold every one on the hand of
 his neighbor, and his hand shall rise up against
 the hand of his neighbor.^c

14 And Judah also[†] shall fight at[§] Jerusalem;
 and the wealth of all the heathen round about
 shall be gathered together, gold, and silver, and
 apparel, in great abundance.[¶]

15 And so shall be the plague of the horse, of
 the mule, of the camel, and of the ass, and of all the
 beasts that shall be in these tents, as this plague.

* Or, shall abide. ^a Rev. 21:1. [†] Or, abide. ^b 1 Sam. 14:15, 20. ^c Eph. 3:2-21. [†] Or, thou also. [§] Or, against. ^d Ezek. 39:10, 17. ^e Isa. 60:23. ^f Lev. 23:33, etc.; Neh. 8:11, etc. [¶] Isa. 60:12. [¶] Heb. upon whom

14. Shall fight at Jerusalem; as her helper. Gathered together; as spoil.

15. So shall be the plague of the horse; that is, corresponding to the plague of its owner, ver. 12. As this plague; as this plague upon the men, ver. 12.

16. Every one that is left—shall even go up; the remnant of the heathen who escape these judgments shall go up annually to Jerusalem to celebrate the feast of tabernacles. This is a figurative way of describing their conversion and incorporation into the church, borrowed from the usage of God's people under the Mosaic law. Lev. 23:39-43.

20, 21. Upon the bells of the horses; inscribed upon them, as a sign that they are consecrated to God's service. The pots in the Lord's house; employed to boil the flesh of the sacrifices. Compare 1 Sam. 2:13, 14. Like the bowls before the altar; that is, as holy as the bowls before the altar, which were used for receiving the blood of the victims, and therefore esteemed especially holy. The meaning is, that all things connected with God's service shall become holy. Shall be holiness unto the Lord; all common vessels shall become holy, and be used for sacrifices; in other

16 ¶ And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts,^a and to keep the feast of tabernacles.[†]

17 And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain.[‡]

18 And if the family of Egypt go not up, and come not, that have no rain:^b there shall be the plague wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles.

19 This shall be the punishment[§] of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

20 ¶ In that day shall there be upon the bells[¶] of the horses, HOLINESS UNTO THE LORD;[†] and the pots in the Lord's house shall be like the bowls before the altar.

21 Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts; and all they that sacrifice shall come and take of them, and scethe therein: and in that day there shall be no more the Canaanite in the house of the Lord of hosts.[‡]

there is not. ^b Deut. 11:10. [†] Or, sin. [‡] Or, brides. [§] Isa. 23:18. [¶] Isa. 4:3; 35:2; Joel 3:17; 1 Cor. 6:9-11; Eph. 2:19-22; Rev. 21:27; 22:15.

words, every thing being consecrated to God, the distinction between common and holy things shall be done away. This intimates the abolition of the Mosaic distinctions of clean and unclean. That sacrifice; sacrificing here represents the spiritual service of the Christian church, Rom. 12:1; for literal sacrifices were abolished by the perfect sacrifice of Christ, which they prefigured. Heb. 10:18. The Canaanite; the Canaanite is a symbol of profane and wicked men. The house of the Lord; the church of Christ. Eph. 2:19-22.

INSTRUCTION.

Many distressing conflicts await God's people, but he will be with them and make them victorious in all. In the darkest times there is no ground of despondency in respect to Christ's church. God orders all things for her good, and it is his immutable purpose that all nations who will not submit to his Son shall be destroyed by his judgments. He will "overturn, overturn, overturn," till there shall be no longer any distinction between the church and the world; for all nations shall be "holiness unto the Lord of hosts," and shall consecrate to his service all their possessions.

MALACHI.

OF the personal history of Malachi, the last of the Hebrew prophets, we have no information. The Jewish tradition, that he was contemporary with Nehemiah, agrees perfectly with the contents of the book, and is generally received as correct. The spirit which he everywhere rebukes is that of pharisaical self-righteousness, which led the people to set a high value upon their religious services, defective as they were, and to complain of the severity of God's dealings with them. Of the abuses which he censures, several, as the marrying of foreign wives and the withholding of tithes, are expressly referred to in Nehemiah, and the rest would be naturally connected with them.

CHAPTER I.

1 Malachi complaineth of Israel's unkindness. 6 Of their irreligiosity, 12 and profaneness.

THE burden of the word of the LORD to Israel by Malachi.

2 I have loved you,^a saith the LORD. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the LORD: yet I loved Jacob,

3 And I hated Esau,^b and laid his mountains and his heritage waste for the dragons of the wilderness.^c

4 Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the LORD hath indignation for ever.

5 And your eyes shall see, and ye shall say, The LORD will be magnified from^d the border of Israel.

6 ¶ A son honoreth his father, and a servant his master: if then I be a father,^d where is mine honor? and if I be a master, where is my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name?^e

7 Ye offer^f polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD is contemptible.^g

^a Heb. by the hand of. ^b Deut. 7:7, 8. Jer. 31:33. ^c Rom. 9:13. ^d Jer. 19:17, 18. ^e Eccl. 35:9, 10. ^f Mal. 1:9. ^g 1 Cor. upon; Heb. from upon. ^h Like c. 30. ⁱ Eccl. 3:7, 8, 14. ^j 1 Cor. being unto. ^k 1 Cor. 10:21. ^l Heb. to. ^m Lev.

CHAPTER I.

2, 3. I loved Jacob—I hated Esau; God contrasts his undeserved love towards Jacob with his just judgments upon Esau; thus exhibiting his grace towards the one, and his justice towards the other. Rom. 9:13.

7. Polluted bread; the bread is here the flesh of the sacrifices. How it was polluted appears from ver. 8.

9. Will he regard your persons? accept your offerings, or listen to your intercessions; that is, while you continue to serve him in such a spirit, and with such polluted gifts.

8 And if ye offer the blind for^s sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the LORD of hosts.

9 And now, I pray you, beseech God¹ that he will be gracious unto us: this hath been by your means: will he regard your persons? saith the LORD of hosts.

10 Who is there even among you that would shut the doors for naught?² neither do ye kindle fire on mine altar for naught. I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand.

11 For, from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles;³ and in every place incense shall be offered unto my name, and a pure offering:^k for my name shall be great among the heathen, saith the LORD of hosts.

12 ¶ But ye have profaned it, in that ye say, The table of the LORD is polluted; and the fruit thereof, even his meat, is contemptible.

13 Ye said also, Behold, what a weariness is it! and ye have snuffed at it,⁴ saith the LORD of hosts; and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the LORD.

14 But cursed be the deceiver, which hath in his

²² 20-22. ²³ Deut. 15:21. ¹ Heb. the face of God. ² Heb. from your hand. ³ Rom. 2:11. ⁴ 1 Pet. 1:17. ⁵ 1 Cor. 9:13. ⁶ 1 Th. 5:9, 19; Gal. 3:5. ⁷ 1 Ki. 6:6, 19, 20; John 4:21, 23; Rev. 8:3. ⁸ Or, whereas ye might have blown it away.

10. Shut the doors for naught? that would do the smallest service even in the temple without pay?

11. For, from the rising of the sun—a pure offering; as much as to say, "I will take no such polluted offerings; for it is my purpose that pure offerings shall be presented to me by all nations."

12. The table of the Lord; figuratively spoken: the table spread, as it were, for God in the sacrifices and offerings of the sanctuary. This they treated as polluted and contemptible.

14. A male; which the law required in many cases. Lev.

A. M. 3667. flock* a male, and voweth, and sacrificeth
 B. C. about into the Lord a corrupt thing: for I am a
 397. great King, saith the Lord of hosts, and my name
 is dreadful among the heathen.

CHAPTER II.

1 He sharply reproved the priests for neglecting their covenant, 11 and the people for idolatry, 11 for adultery, 17 and for uncleanness.

AND now, O ye priests, this commandment is for you.

2 If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings:^a yea, I have cursed them already, because ye do not lay it to heart.

3 Behold, I will corrupt^a your seed, and spread^a dung upon your faces, even the dung of your solemn feasts; and one shall take ye away with it.^b

4 And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the LORD of hosts.

5 My covenant was with him of life and peace;^b and I gave them to him for the fear wherewith he feared me, and was afraid before my name.

6 The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.^c

7 For the priest's lips should keep knowledge, and they should seek the law at his mouth:^d for he is the messenger of the LORD of hosts.^e

8 But ye are departed out of the way; ye have

caused many to stumble at the law;^f ye have corrupted the covenant of Levi;^g saith the LORD of hosts.

9 Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law.

10 Have we not all one father?^h hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?

11 ¶ Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the LORD which he loved,ⁱ and hath married the daughter of a strange god.^j

12 The LORD will cut off the man that doeth this: the master and the scholar,^k out of the tabernacles of Jacob, and him that offereth an offering unto the LORD of hosts.

13 And this have ye done again, covering the altar of the LORD with tears, with weeping, and with crying out,^k insomuch that he regardeth not the offering any more, or receiveth it with good will at your hand.

14 ¶ Yet ye say, Wherefore? Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant.

15 And did not he make one?^l Yet had he the residue^l of the spirit. And wherefore one? That he might seek a godly seed.^m Therefore take

* Or, in whose flock is. † Deut. 28:15, etc. † Or, reprove. † Heb. scatter. † Or, it shall take ye away to it. † Num. 35:12, 13; Deut. 33:8-10. † Jer. 23:22. † Lev. 10:11. † Acts 16:17; 2 Cor. 5:30. † Or, fall on. † 1 Sam. 2:17, 30; Luke 11:43, 46. † Neh. 13:29. † Or, lifted up the face against;

Heb. acceptal fares. † 1 Cor. 8:6. * Or, ought to love. † Ezra 9:1, 2. † Josh. 23:12, 13. † Or, him that waketh, and him that answereth. † Ps. 78:34-37. † Matt. 19:4, 5. † Or, excellency. † Heb. seed of God. † 1 Cor. 7:14.

1:3-10. *A corrupt thing*; such a victim as the law did not allow, while he had in his flock "a male without blemish."

INSTRUCTIONS.

2. When men undervalue the favors which God has bestowed upon them, and murmur at his dealings, it is certain that they are under the influence of a proud and self-righteous spirit.

3-5. That we may understand and feel the extent of God's unmerited mercy towards us, it is well that we often contrast our condition with that of less favored nations, who are by nature no more undeserving of his love than ourselves.

6-8. They who give to God their supreme love, will honor him with their best offerings. When men devote to their own use the choicest of their possessions, and can spare for God's cause only the refuse, which they would be ashamed to offer to an earthly ruler, it is plain that they honor themselves above their Maker, and condemn his service and glory. Ver. 13.

10. God can be pleased only with willing services. They who, in ministering at his altar, think more of their own private emolument than of his honor, have the true spirit of hirelings, and will be rejected, with their services, as abominable in his sight. Ver. 11.

CHAPTER II.

1. *This commandment*; this charge to the priests with the accompanying rebukes.

3. *Of your solemn feasts*; that is, of the victims offered in your solemn feasts. This is a clear intimation that all the services of these feasts were abominable to God, and should be rewarded with ignominy instead of honor.

4. *That my covenant might be with Levi*; that it might be confirmed and faithfully observed on your part. "Levi" stands here for the family of Levi.

5. *My covenant—of life and peace*; there is a reference here to the promise made to Phinehas for his zeal in God's cause. Num. 25:10-13. Compare Deut. 33:9, 10.

10. *Have we not all one father?* the prophet proceeds to rebuke the sin of marrying foreign wives, which was connected with that of putting away wives of Hebrew origin. Compare Neh. 10:30; 13:23-30. He regards this, first, as a sin against the national covenant, verses 10-12; secondly, as a sin against the repudiated Hebrew women. *Why do we deal treacherously—by profaning the covenant of our fathers?* the marriage of foreign women was an act of treachery against God, and against the common brotherhood of the Jews, who were bound to help each other in sustaining the covenant made with their fathers.

12. *The master and the scholar*; a proverbial expression, like "root and branch." See margin, where the reference probably is to the priests that kept watch in the temple, and answered to each other's call. *That offereth an offering*; that is, while he allows himself in this sin.

13. *Again*; perhaps with reference to the same sin committed under Ezra's administration. Ezra 9:1, 2. But some render, "This again have ye done;" that is, to the sin of profaning my covenant, you have again added cruelty to your Hebrew wives, whom you have put away to make room for heathen wives. *Covering the altar*; the altar at which the priests ministered is represented as covered with the tears and groans of their repudiated wives.

15. *Make one*; that is, "one flesh," by the union of one man with one woman. The prophet refers to the original institution of marriage, which alike excluded polygamy and divorce. Gen. 2:23, 24. *The residue of the spirit*; the creative power remained with him, and he could have made more women had he seen good. *A godly seed*; the design of the marriage institution, as originally established, is here given.

heed to your spirit, and let none deal treacherously against the wife of his youth.

16 For the LORD, the God of Israel, saith that he hateth putting away: for one covereth violence with his garment, saith the LORD of hosts: therefore take heed to your spirit, that ye deal not treacherously.

17 Ye have wearied the LORD with your words: Yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the LORD, and he delighteth in them: or, Where is the God of judgment?

CHAPTER III.

1 Of the messenger, majesty, and grace of Christ. 7 Of the rebellion, sacrifice, and unity of the people. 16 The promise of blessing to them that fear God.

BEHOLD, I will send my messenger, and he shall prepare the way before me: and the LORD, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

2 But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap:

3 And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.

4 Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years.

5 And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against the false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that

Or, unfaithfully. 1 Or, if he hate her, put her away, Matt. 19:9; Heb. 9:20 put away. a 1 Cor. 13:1. b Isa. 43:24; Amos 2:13. c Luke 1:76. 7 27. 1 John 2:27. e Matt. 23:10. Rev. 6:17. f 1 Cor. 13:13. g 1 Pet. 2:5. 1 Cor. 13:13. h Heb. 13:1. i Heb. 13:1. j 1 Pet. 2:5, 7, 8.

16. *Covereth violence with his garment;* that is, cloaks his violence towards his wife under various pretences. But some render, "heatheth violence upon his garment," garment being taken figuratively for wife.

17. *Every one that doeth evil where is the God of judgment?* see note on chap. 3:14, 15.

INSTRUCTIONS.

1. A solid responsibility rests upon religious teachers and rulers. Their opportunities to do good or evil are great. If faithful to their Master and the souls of men, they may turn many from iniquity; but if unfaithful, they will corrupt God's worship, and cause many to stumble into perdition. God will call them to account for their stewardship; if they have been true to their charge, he will honor them before all; but if they have betrayed his cause, and thus destroyed the souls of their fellow-men, he will make them contemptible and base in this world and in that which is to come.

11. The Jews were forbidden to take wives from heathen nations, lest God's service should be corrupted by the intermixture of idolatrous rites; and the experience of all ages has shown that alliances of this kind are eminently disastrous to the cause of piety. When believers unite themselves with those who reject Christ's gospel, they cannot reasonably hope for the blessing of a godly seed.

13. Polygamy and divorce are opposed alike to the

turn aside the stranger from his right, and fear not me, saith the LORD of hosts.

6 For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.

7 Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return?

8 Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

9 Ye are cursed with a curse: for ye have robbed me, even this whole nation.

10 Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

11 And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts.

12 And all nations shall call you blessed: for ye shall be a delightful land, saith the LORD of hosts.

13 Your words have been stout against me, saith the LORD. Yet ye say, What have we spoken so much against thee?

14 Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the LORD of hosts?

15 And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered.

16 Then they that feared the LORD spake often one to another: and the LORD hearkened, and

7. Lam. 3:22. 8 Zech. 1:3. 1 Met. 23:27. m Num. 13:10-12. 1 Heb. 9:20. n 2 Chr. 31:10. 1 Heb. corrupt. o Psa 73:11, 12. Zeph. 1:12. 2 Heb. observation. 3 Heb. in thank. 4 Heb. built. 5 Psa 95:9. 6 Eph. 2:19.

original institution of marriage, to domestic peace and purity, and to the progress of true piety; wherever they prevail, they bring vice and misery in their train.

17. The present prosperity of the wicked has been in all ages a trial to the faith of God's people; but no true believer will allow himself to be seduced by it into the ways of sin; it is only they who have no faith in "the God of judgment," that will join themselves to the side of evil-doers. Chap. 3:15, 16.

CHAPTER III.

1. *My messenger;* see Matt. 11:10; Mark 1:2; Luke 1:76. *Before me;* before the Messiah, who is "the Lord," and the "messenger of the covenant," as the "mediator of the new covenant." Heb. 12:24.

3. *Shall purify the sons of Levi;* this was fulfilled in the spiritual priesthood which Christ established in their stead. 1 Pt. 2:5.

14, 15. *It is vain to serve God—we call the proud happy;* because God does not notice and reward their empty and heartless forms of religion, they complain that his service is vain, and represent him as favoring the proud and wicked. This is the genuine spirit of Phariseism in all ages and nations.

16. *Then;* at this very time when the ungodly were uttering their impious speeches. *Spake often one to another;* encouraging each other in God's service.

A. M. 3697. heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.^a

17 And they shall be mine,^b saith the Lord of hosts, in that day when I make up my jewels;^c and I will spare them, as a man spareth his own son that serveth him.

18 Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.^d

CHAPTER IV.

1 God's judgment on the wicked, 2 and his blessing on the good. 4 He exhorteth to the study of the law, 5 and telleth of Elijah's coming and office.

FOR behold, the day cometh, that shall burn as an oven;^e and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up,^f saith the Lord

^a Rev. 20:12. ^b Tit. 2:14. ^c 1 Pet. 2:9. ^d Or, special treasure. ^e Isa. 62:3. ^f Psa. 5:11. ^g 2 Pet. 3:10. ^h Matt. 3:12. ⁱ ch. 3:16. ^j Luke 1:78.

18. Return; that is, from your delusion, and see that God does in reality make a difference between the righteous and the wicked.

INSTRUCTIONS.

1, 2. The Jews earnestly desired the coming of the long-promised Messiah, but when he appeared they could not endure the searching purity of his doctrines, and so they rejected and crucified him. In like manner many now pray for the spiritual presence of Christ in their assemblies, who are yet unwilling to have those sins pointed out and exposed which hinder his coming and power.

3, 4. God will have a spiritual priesthood, "that they may offer unto the Lord an offering in righteousness." If they whom he has set over his visible church persist, like the ancient scribes and Pharisees, in rejecting the truth, he will take from them the kingdom of God and give it to others. Chap. 1:11.

5. The true doctrine of Christ is opposed to all forms of sin, and it is only those who receive and obey it that he will acknowledge as his disciples. To all workers of iniquity, however high their pretensions, he will say, "I never knew you." Matt. 7:23.

8, 9. All that we have and are belongs to God. When we withhold from him our full love and obedience, we are living in the practice of robbery, however decent may be our outward deportment. Thousands who have a fair name in God's church, thus rob God by withholding from him the time or service or property which his cause demands, and bring upon their souls his withering curse.

10-14. When God's people meet him with all the tithes in their hands, he meets them with his abundant blessing. The reason why they so often walk mournfully before him for a long time and receive no answer, is, that they have, like Ananias and Sapphira, kept back part of the price.

16. When infidelity and wickedness most abound in the community, then is the time for those who fear God to be most diligent in speaking often one to another, and encouraging each other in his service.

17. God does not overlook or forget the prayers and labors of his faithful servants, however humble their station. He will own every one of them at the last day in the presence of men and angels, and bestow upon them glory everlasting.

18. Though it may seem for a season as if God put no difference between the righteous and the wicked, he will one day make an everlasting separation between them, such as all beings in heaven and hell shall well understand.

of hosts, that it shall leave them neither root nor branch.

2 ^g But unto you that fear my name^h shall the Sun of righteousness arise with healing in his wings;ⁱ and ye shall go forth, and grow up as calves of the stall.^j

3 And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do *this*, saith the Lord of hosts.

4 ^k Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.

5 ^l Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord;^m

6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

ⁿ Hos. 14:5-7. ^o Matt. 11:14; 17:10-13.

CHAPTER IV.

1. Behold, the day cometh, that shall burn as an oven; the Old Testament closes with the announcement of a coming day of judgment, when the righteous shall be triumphant, and the wicked shall be utterly destroyed. This is one of the many prophecies that are progressively fulfilled in God's judgments upon the wicked, and the deliverances which he vouchsafes to the righteous in this world, but which will have their perfect fulfilment only at the last great day.

4. Remember ye the law of Moses; as the revelations of the Old Testament are now closing, God admonishes his people to take for their directory the law of Moses, till the Mediator of the new covenant shall appear.

5. I will send you Elijah the prophet; that is, one coming "in the spirit and power of Elias;" Luke 1:17. See Matt. 11:14; 17:10-13; Mark 9:11-13. Before the coming of the great and dreadful day of the Lord; the day of dreadful judgment upon the wicked connected with Christ's advent. Compare Joel 2:31.

6. The fathers to the children; the pious forefathers of the Jews to their children. The children of Abraham are here regarded as constituting one family through all ages. By turning the hearts of the children to the God whom their fathers served, fathers and children are united in holy love to God and to each other. Lest I come; these words imply that the disbelief of men would resist Elijah in this undertaking. The earth; or, "the land," as the original word is often rendered. A curse; the awful curse which has rested on the land of promise and its former possessors since their rejection of Christ.

INSTRUCTION.

The judgments of God which fall from time to time upon the wicked in this world, and sweep them away with irresistible power, are all precursors and signs of that great day of wrath when "the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of the Father." Matt. 13:41-43. We have the words of Christ and his apostles, as well as of Moses and the prophets, to warn us of these coming realities. If we will remember and obey them, we shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven; but if we refuse and rebel, we shall have our part with God's enemies in the outer darkness.

FAMILY RECORD.

Marriages.

FAMILY RECORD.

Births.

FAMILY RECORD.

Births.

FAMILY RECORD.

Deaths.

8S185 .1861 .N5 v.2
The Family Bible... with brief notes and

Princeton Theological Seminary-Speer Library



1 1012 00054 5360